A CONFERENCE OF THE CATHOLIKE AND PROTESTANTE DOCTRINE WITH THE EXPRESSE WORDS OF HOLIE SCRIPTVRE.

WHICH IS THE SECOND PARTE OF THE Prudentiall Balance of Religion.

VV HEREIN

IS CLEARELY SHEWED, THAT IN MORE then 260. points of controuerſie, Catholiks agree with the holie Scripture, both in words and ſenſe: and Proteſtants diſagree in both, and depraue both the ſayings, words, and ſenſe of Scripture.

WRITTEN FIRST IN LATIN, BVT NOW AVGmented and tranſlated into English.

ACTS IV. VERSE. XVII.

IF IT BE IVST IN THE SIGHT OF GOD, TO heare you rather then God, iudge yee.

S. Athanaſius Apol. de Fuga.

WHAT MVST WE STICK TO, TO GODS words, or theſe mens Fables?

AT DOWAY,

By the widdowe of MARKE WYON, at the ſigne of the Phenix.

M. DC. XXXI.

The argument of the first booke.

VVHo in more then 260. points of controuerſie, ſpeake with the holie Scripture, in the very ſelfe ſame or equiualēt words, when it ſpeaketh of thoſe matters expreſſely and of purpoſe, and in that ſenſe alſo, which the words of Scripture of themſelues, without anie expoſition of man do afforde, and in which ſenſe ſuch words vſe to be ſpoken and vnderſtood of men, they, touching thoſe points, agree both in words and meaning with the holie Scripture: And who ſpeake of thoſe points both in ſuch words and ſenſe, as are contrarie to the foreſaied words and ſenſe, they in thoſe points diſagree both in words and ſenſe from the holie Scripture. But Catholiks doe that, and Proteſtants, this. Therefore &c. The Maior ſemeth to be manifeſt by it ſelfe, and is largely proued in the ſecond booke Cap. 1. The Minor is shewed to the eye in all the firſt booke.

The argument of the ſecond Booke.

VVHo not onely in more then 260. points of controuerſie diſagree from the foreſaied words and ſenſe of Scripture, but alſo are forced openly to reiect ſome of the words thereof, to blot out ſome, to call others in queſtion, to change the order of others: to change almoſt all kinds of the Scriptures ſpeaches, to expound her words by quite different and plaine contraries, to reiect the vnanimous expoſition of holie Fathers, to confeſſe that ſome of their opinions were long ſince condemned for hereſies, that ſome are blaſphemous and playne contrarie to Scripture, ſuch contradict not onely the words, but alſo the true ſenſe of Scripture. But Proteſtants doe thus. Therefore &c. The Maior is manifeſt by it ſelfe: and the Minor shewed to the eye in the ſecond Booke.

APPROBATIO.

HOc opus, cui titulus: *Collatio doctrinæ Catholicorum ac Protestantium cum expressis sacræ scripturæ verbis, duobus libris comprehensa*, Latino sermone olim editum, & à duobus S. Theol. Doctoribus Parisiensibus approbatum: nunc verò auctum & in Anglicum sermonem fideliter conuersum, nihil habet fidei Catholicæ aduersum, aut bonis moribus, sed plurimum valet ad confutationem doctrinæ hæreticorum præsentis temporis, & proinde rectè præli beneficio in lucem edetur. Datum Duaci die 2. Ianuarij 1631.

GEORGIVS COLVENERIVS *S. Theol. Doctor, & eiusdem Regius, ordinarius ac primarius Professor, insignis Ecclesiæ Collegiatæ S. Petri Præpositus & Canonicus, Duacensis Academiæ Cancellarius, & librorum Censor.*

THE PREFACE TO THE READER, WHEREIN THE SCOPE, MANNER OF PROCEDING, AND PROFIT OF THIS BOOKE IS DECLARED, REQVISITE TO BE READ BEFORE THE BOOKE.

1. THERE are now diuers years (Gentle Reader) ſince I published the firſt parte of the *Prudential Balance of Religion*, in which, by the weights of Prudence and Right Reaſon I weighed together the Catholik and Proteſtant religion according to their firſt Founders in our English nation, to wit, *S. Auſtin* and *Martin Luther*: which booke hath neuer ſince bene anſwered by anie Proteſtant albeit diuers miniſters, and ſuperintendents haue carped at it both in Pulpits and printed books, shewing thereby that they wanted no will to anſwere it, if they could haue performed it. In the preface thereof I promiſed a ſecond parte, in which I would after the ſame manner weigh the forſaied religions according to their claimes to the holie Scripture, and the expreſſe words thereof, which here now I offer vnto thee. The cauſes why I haue ſo long differred the publishing of this ſecond parte, are well enough knowne to them who know me, and not needfull to be known of them who know me not. And therfore I will not trouble thee with the rehearshall

of them, but here propoſe vnto thee the ſcope, manner of Proceding, and Profits of this ſecond parte.

2. As a man conſiſteth eſſentially of a Soule and Bodie, and can neither be, nor be imagined without them both: So the true Church of Chriſt eſſentially conſiſteth of his true *Doctrine*, which is the forme, and (as it were) the ſoule of his Church, and of *lawfull Paſtors and People*, who teach and embrace his Doctrine, which Paſtors and People make (as it were) the bodie of Chriſtes Church. And without both theſe partes, to wit, Chriſts true *Doctrine*, and true *Paſtors* teaching, and *People* embracing it, Chriſts true Church can no more be, or imagined to be, then a true man can either be, or imagined to be, without both the true bodie and true ſoule of a man. And albeit the manifeſt need of both theſe partes to the true Church of Chriſt, doth enforce Proteſtants to make ſome clame to them both, and to pretend that they haue alvaies had both true *Paſtors* who taught, and *People* who beleiued their Doctrine; yet their pretenſe to this parte of the Church is ſo weake and ſlender, as but ſeldome and vpon mere neceſſitie they inſiſt thereon. But their greateſt pretenſe and claime is to the true *Doctrine* of Chriſt; and think thereby to proue, that they haue alwaies had true *Paſtors* and *People* who taught and beleiued their Doctrin, as I haue shewed in a Booke of the *Author of the Proteſtant Church and Religion*; wherein alſo I haue conuinced by ten Demonſtrations, (all taken out of the open Confeſſions of the beſt learned Proteſtants both of England and other Countries) that they neuer had anie one *Paſtor* who taught, or man who beleived the very fundamentall and moſt ſubſtantiall points of their religion, before *Luther* aroſe; but that he was firſt Author, Inuentor, and Father therof, as ſome of them in plaine termes do call him.

Two things wholy neceſſarie to Chriſts Church.

3. And although this Booke haue bene now theſe manie years published both in Latin and English, and doth by the open confeſſions of the beſt learned Proteſtants

ouerthrow

ouerthrow the very foundation of their Church, or rather shew, that it hath no foundation at all besides their owne imagination; yet hitherto no Protestant hath made anie shew of a solid answere vnto it. I saie, no shew of a solid answere, because that florish which Doctor Prideaux the Kinges diuinitie Reader in Oxford hath made in a lecture, deserueth not the name of shew or shadow of an answer. First, because he nether mentioneth the lawes of answering my saied booke, which I set downe, and proue by reason, testimonie of holie Fathers, and confession of Protestants, ought to be kept in answering such a booke: And which lawes, I tell him before hand, that vnles he ether keepe, or refute, I would accounte his answer no solid or lawfull answere, but the babling of one who could neither sufficiently answere, nor yet hould his peace. Secondly, because he maketh no other answere to the manifold and manifest deposítions of the best learned Protestants, which I haue my self brought, and clearly confuted by the depositions or testimonies them selues, against which confutation of myne, he replieth nothing, but standeth mute. Thirdly, because he so miserably mangleth the answere which I make to their Sophisme, wherewith they by pretense of true *Doctrin*, would proue that they haue alwaies had true *Pastors* and *People* who taught and beleiued it, and so pittifully replieth to the saied answere, as he plainly sheweth him self to be a true Heretike, that is, conuicted in his owne iudgement, as I think euerie one, that compareth his lecture with my Booke, will clearly perceiue.

why D. Prideaux lecture is no answer to the Author of Protest. religion.

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4. But sith the Protestants cheife and almost whole pretense of the truth and euer being of their Church, is the pretense of the truth of their doctrin by the Scripture, I will euidently shew, euen by the light of Reason and Prudence, that they haue no reasonable or colourable pretense of Scripture: but that it maketh expressly, clearly, and directly against thē, and for Catholiks, almost in all points of cōtrouersie. For where as there be twoe waies to shew, that

Twoe waies to proue that

the Scripture is against Protest.

that the holie Scripture is plainely against Protestants; the one by conferring of diuers places together, by bringing the exposition of the holie Fathers, decrees of Councels, and tradition of the Church: the other, by onely comparinge the expresse words of Catholiks and Protestāts with expresse words of holie Scripture touching the same matter; I take not the first way, which hithertoe Catholike writers haue followed, because it is not so fit to the capacitie of commun people, for whome especially I compose this worke; but the second, which is as cleare, for euerie one that hath reason, to see, as it is cleare to see, that *Yea* and *Yea*, of the same matter agree, and that *Yea* and *Nay* do disagree.

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Protest. Doctrin as clearly contrarie to Scripture as yea is to no.

4. This perhaps may seeme strange, nay impossible to simple Protestants, whose eares haue bene still accustomed to heare their ministers vaunt, and brag of the word of God, of the Scripture, and Bible, and to auouch that Catholiks haue nothing to alleadge for thē selues but traditions and word of men: But I beseech such to suspend a while their iudgment, and sith they wil haue the Protestants doctrin to be tried or iudged by nothing but by Scripture onely, let them grant me these two conditions of trying their doctrin by the Scripture, which the very light of reason, the authoritie of holie Fathers, and the Confession of the best learned Protestants will enforce them to graunt. The first condition is touching the words or letter of the holie Scripture; The second, is touching the sense or meaning of the saied words or letter. For as the holie Scripture consisteth of two partes, whereof the one is the word or letter, the other, is the sense therof, so I require one condition for the word, and an other for the sense.

Two conditions to proue the Scripture to be against Protest.
1. Touching the letter.
2. Touching the sense.

5. The condition touching the word or letter is, that the words of holie Scripture be taken as they be in the Bible or booke of God, without anie addition, subtraction, or transposition: breefly without anie chopping or changing whatsoeuer. This condition is so iust and reasonable,

The 1. cōditiō touching the letter, proued.

as I think no reasonable man will denie it; and neuertheles I wil proue it. First, because where god alone is Iugde, there it is reason, that all men be silent, and onely harken what god saieth, nor interrupt or corrupt his words. *Let vs heare* (saieth S. Austin) *our lord, and not ghesses or suspitions of men.* Againe: *I beleiue that which I read in holie Scripture, not that which vaine Heretiks say.* And otherwhere: *There is a controuersie risen, let is goe to the Iudge, let the Prophet iudge: yea let God iudge by the Prophet, let vs both hold our peace.* And yet againe: *let vs not heare: This I say: This thou saiest, but let vs heare, This our lord saieth.* Yea Luther writeth: *That mans word added vnto Gods word is a couer, nay mans dung, wherwith pure truth is hidden.* Moreouer, seing Protestants impose silence to the Church, Councells, Fathers, and all Catholiks in decision of matters of faith, and therin admit onely the written word of God, it were impudencie for them to requeste to speake. Agayne, if Protestants will mingle their owne words with the words of God, they admit not the onely word of God for iudge of controuersies, but partely also their owne, and make one entire iudge of them both. Finally, Protestants are wonte to crie, *that the Scriture is the onely, and profest rule of faith; that they will heare nothing besides Scripture; that nothing is to be taught but the pure written word; nothing to be beleiued but that which is expressely conteined in the Scripture.* Let them heare therefore in these twoe hundred and sixte points, in which I will compare their doctrine with the Scripture, mere Scripture, onely Scripture, and let them harken to nothing but Scripture; let all their owne words whatsoeuer be set aside: let the Scriptures pure and onely words shew and iudge, whether Catholik or Protestant doctrin in these 260. points here set downe, be agreable or disagreable vnto it.

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Lib. 1. peccat. c. 20.

De vnit. c. 13

Serm. 27. de verb. Apo.

Lib. 6. cont. Iul. c. 4.

In Confutat. Latomi to. 2. fol. 234.

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Beza cont. Heshus. Daneus Cont. 3. 6. 7. Hospin part. 2 Caluin cont. versipel. & cont. Cathalon.

6. The second condition touching the sense is: That the pure written word of God may iudge betwixt vs according to the pure sense therof, which (when it is spoken clearly or of purpose to tell: vs what Gods meaning is) of it self and according to the vsual acception of

The 2. condition touching the sense, proued.

men it doth afford, and this is euident also especiallie, if the Church must not be admitted to be the infallible Interpreter of the true sense of Scripture. But neuertheles

1 I proue it. First, because Protestants cannot set downe anie condition which is so reasonable or indifferent to both partes. Secondly, because ether the Scripture in matters of controuersie clearly declareth her meaning by her self without any help or exposition of man, or she doth not. If she clearly declare her meaning by her self, then needeth she no help of man at all. For what need she help of others to declare her meaning, who clearly declareth it her self? And vndoubtedly if in any place she clearly declareth her meaning, she doth it in those places, in which she speaketh both clearly, and of set purpose, for to expresse her meaning. But if by her self she doe not clearly declare her meaning in matters in controuersie without some help of man (especially without the help of one of the opposite parties who contend about her meaning) certainly she is not fitt to be the onely iudge of controuersies, as Protestants would haue her. For who will saye, that she alone is fitt to be iudge, who alone and by her self is not able to vtter clearly her mynd? Besids, if the pure word of God may not iudge according to the pure sense which of it self it clearly yeeldeth, but according to a different, nay quite opposite sense, which being conferred, expounded, wrested by man, it is forced to yeeld, who shall assure vs, that Gods sense, and not the sense of man, whose (and not Gods) that conference, inference, and wresting is, is made iudge of controuersies? *Let mens ghesses* (saieth S. Austin) *giue place for a time, let vs take in hand diuine weapons.* Againe: *This is humane inference, not diuine authoritie. The arguments which you bring are humane, these are diuine munitions.* And otherwhere: *let vs not bring false scales, with which we may weigh what we will and how we will, and saye as we please: This is heauie: This is leight; But let vs bring the diuine scale of the holie Scripture, and in that let vs weigh which is heauiest, or rather let not vs wheigh it, but let vs aknowledg it weighed of God.*

A iudge must be able by himself to declare his mynd.

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Serm. 14. de verb. Apost. Tractat. 2. de Cant. c. 17. L. 6. cont. Iulian. c. 5. L. 2. de Baptismo c. 6.

Let

Let vs set aside a while mens ghesses or imaginations of the conference or exposition of this or that place of Scripture, let vs not bring deceitfull scales of mans conference, inference or exposition of Scripture, with which we may weigh what we will, and how we will saying according as we please: This is the meaning, That is not the meaning; This followeth, That followeth not; This is true, that is false, againe all which we may oppose those words of S. Austin: *This is mans inference, mans conference, mans exposition, mans ghesse, not diuine authoritie*, and let vs bring the diuine and sure scale of the pure meaning of Gods pure word, and in that let vs weigh the doctrin of both partes, or rather let vs acknowledge that which is weighed and allowed by God him self in this his scale. Moreouer, if mans help be necessarie to Scripture for the conference and expositiō of the places therof, or inference of that which is to be inferred out of them, so that without mans help it can not sufficiently decide questions of faith, I aske of Protestants, what men these must be; whether we or they, or some third, who nether are Catholiks nor Protestants? Sure I am, they will nether admit ours nor other mens expositions of Scripture for their iudge, and I think they wilbe ashamed to exact of vs that we should admit their interpretatiō, especially sith they refuse the conference, inference, and exposition of the holy Councells, and Fathers. Wherfore vnles they will stand to that sense of Scripture which is no way partial, to wit, which the Scripture it self, by it self, without any conference or exposition of man, giueth, they can name no sense of Scripture which both parties may admit for their iudge: and to refuse all sense of Scripture whervpon both parties may reasonably agree, is plainly to refuse all reasonable triall by scripture. For seing the soule and kernel of the Scripture is the sense therof; and that the letter or words is but the shell or bark of it, as is euident and both holie Fathers and Protestants agree, manifest it is, that whosoeuer will not reasonably agree vpon any sense of the

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Protestants must be tried by the native, and vsual sense of the words, or thy no sense.

the Church, Councells, or Fathers) where it is ſpoken of ſet purpoſe to declare Gods meaning, of it ſelf without any mans expoſition, and according to the vſual vnderſtanding of men, it doth afford, rather then the quite contrarie ſenſe, which by the wreſting of Proteſtants it is compelled to carrie. Let but this right reaſon and true prudence lift vp this Balance, wherein I weigh the *Doctrin* of Catholiks and Proteſtants according to holie Scripture in more then 260. points, and I nothing doubt, but it will clearly ſee and iudge the Catholik doctrin agreable to Scripture and the Proteſtant, quite oppoſite and contrarie. And this is my purpoſe, Scope, and butte in this 1. booke, to which I adde a ſecond, wherin I manifeſtly shewe that Proteſtants *Doctrin* is not onely quite oppoſite in more then 260. points both in words and meaning to the holie Scripture, but alſo, that they are forced to reiect many and great partes of the Scripture; to alter that parte which they admit, to weaken all force of Scripture; to ſay that much of the Scripture was not ſpoken of certaine knowledge, or not according to the meaning of the ſpeaker; to teach, that moſt weightie ſentences of the Scripture were ſpoken ironically, mimetically, and hyperbolically; to change the moſt vniuerſall propoſitions of the Scripture into particulers, to limitate ſpeeches not limited by the Scripture; to alter abſolute ſpeeches into conditionall; to make cauſall propoſitions not cauſall, to expound words in ſome ſorte, which were ſpake ſimply; which were ſpaken of one time, to interprete them of an other, to make one ſaying, of many; to vnderſtand words that ſignifie the doing of a thing, of an endeauour to doe it; which ſignifie working a thing, of the way or meane therto; which ſignifie that a thing is, to expound that it ought to be: words which ſignifie a true thing, to expound them of a shew or apparent thing: to expound the words of Scripture of different, yea wholy diuerſe, & contrarie matters; to deuiſe improprietes and all figures of ſpeeches; to feigne friuolous and neuer before heard

The Scope of the firſt booke And of the ſecond.

The contents of the ſecond booke.

of

of distinctions; to reiect the exposition of the Fathers, Councells, and Church: to confesse, that they teach *Doctrin* damned in ould time for heresie: to frustate the ends of the incarnation and passion of Christ: to take out of the world all vertue and giue free scope to all vice: and finally, to confesse, that much of the Protestant *doctrin* is contrarie to holie Scripture. All which clearly shewe, that Protestant leaders doe not onely teach doctrin contrarie to the Scripture, but also do in very deed mock and contemne it.

8. The manner of my proceeding is this. First I deuide the matters which are in controuersie according to their order, and in euerie matter I distinguish manie articles which I propose in forme of question: After, I set downe the expresse words of Scripture: Next I bring the decrees of the Councell of Trent, or the Instructions of the Catechisme of that Councell: And where I find not their determinations, I alledge the doctrin of S. Thomas, or of D. Stapleton, or Cardinal Bellarmin. Against these, I produce the assertions of one or manie famous Protestants directly opposite to the doctrin of the Scripture and of the Catholiks. Lastly, I gather together a summe of the words of the holie Scripture, together with a summe of the sayings of Protestants, that thereby the opposition betwene the doctrin of them both may the better appeare. As for the words of Scripture; I bring not all which might be brought of euerie article, becausse nether is that necessarie to my purpose, sith God is as much to be beleeued in one word as in manie, nether (as the Councell of Arausica saieth truly) *will manie testimonies of Scripture auaile any thing with him, to whome few are not sufficient*, but I bring those onely testimonies which to me seemed most opposite to the words of Protestants, Nether do I proue, that the words of Scripture, which I cite, be cleare, and vttered of purpose to declare vnto vs Gods mynd of that matter wherof they treate, or do of themselues and according to their accustomed acception

Manner of proceeding in this booke.

Plessie of the Church c. 5. p. 145. Let them bring one text that is cleare and euident and we are readie to yeeld vnto them.

amongst men, manifestly afford that sense in which Protestants gayne saye them; because al these points are manifest by them selues, and the shifts which Protestants vse to delude them, do manifestly proue them. Nether also do I proue, that Protestants can not at least (touching the most of these Articles) produce any such testimonies of Scripture, which, in expresse words may seeme directly, and without any inference, conference, or exposition of theirs to speake for them, as in these 260. points the testimonies which I bring, do speake for vs. First, because this being a denial, it is of it self sufficiently proued, vnles the Protestants can demonstrate their contrarie affirmation. Secondly, because this is euident to euerie one who considereth the testimonies brought by Protestāts, which in verie few and almost no matters at all in controuersie betwixt vs and them are such, as of them selues without the addition of some humane principle or illation, they may, so much as seeme, to be directly opposite vnto vs. Which if Protestāts would consider, they should easily see, almost in all controuersies, as much difference betwene our proofes out of Scripture and theirs, as there is betwixt the expresse word of God and humane discourse. Nether may they saye, that they are not bound to proue those points wherin they contradict vs, because their denial needeth no proof; Both because in some controuersies they are the affirmers, and we the deniers; as when they say, that God will and worketh sin, tempteth and predestinateth to sin; That Christ was truly a sinner feared his dānation, suffered the paines of hel, the like: In which questions, seing Catholiks proue their denial by expresse words of Scripture, much more ought Protestants by the like expresse words to proue their affirmation. As also, because it is one thing simply to deny or not to beleeue the Catholik affirmation (as euerie Iew, Turk, or infidel doth) an other thing, not onely to denie it or not beleue it, but also to condemne it as an vntruth contrarie to Scripture, and to auouche the denial as a truth taught by Scrip-

See Tertul. l. de Resur. c. 3. Luther de Verb. Cœna, fol. 389.

Why Protest. are bound to proone their negatiue points of doctrin.

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See Tertul. de Corona. c. 2.

Scripture; For albeit a ſimple denial or not beleefe need no proofe, yet ſuch a mixt denial, as denying the oppoſite affirmation, affirmeth it ſelf to be auouched by Scripture, and the affirmation to be condemned thereby, hath as great need of proofe out of Scripture, as any other affirmation whatſoeuer. Moreouer, theſe denials are articles of faith with Proteſtants, and as ſuch are put in their Confeſſions of faith, and therfore ether ought to be proued by Scripture, as other articles are; or they muſt confeſſe, that they can not proue out of Scripture the greateſt parte of their faith: which principally conſiſteth of theſe negatiue articles or denials of our faith. 3

Why one Cath. saying is alledged.

9. As for Catholiks, for the moſt parte, I produce the words of one onely of the foreſaied Authors; becauſe the agreement of Catholiks in matters of faith is wel enough knowne; I might, if I would, haue my ſelf ſet downe the Catholik doctrin in euerie article in the ſame words in which the Scripture deliuereth her doctrin of the ſame: or perhappes haue found the Catholike doctrine propoſed by ſome Catholik Author in the verie ſame words which the Scripture vſeth: But that Proteſtants ſhould not ſaye, that it was no maruel if the Catholik doctrin be deliuered in the Scriptures words by any Author whatſoeuer; or when it is done of purpoſe, I would not ſet it downe but in the words of ſome famous Catholik writer, & thoſe ſpoaken not of purpoſe to accomodate their ſpeech to the phraſe of Scripture, but ſpoaken to declare and expreſſe the Catholik doctrin. And hereby we may ſee that when the Catholik doctrin is to be ſett downe moſt plainly and diſtinctly by thē who beſt know it, of it nature it requireth to be deliuered with the very ſame or the like words which the Scripture vſeth. Whence we may alſo gather (as I ſhal herafter) that the Catholik doctrin is in very deed one and the ſelf ſame with the doctrin of the Scripture.

Why manie Proteſtants ſayings alledged.

10. For the like cauſe I haue alledged the words onely of famous Proteſtants, ſuch as almoſt all were not onely writers but alſo Profeſſors of Proteſtant diuinitie, leſt

any should attribute their words to ignorance. And some
times I haue cited diuers sayinges of the same Author,
partly lest any should think, that such words fell from
him vnawares: partely also, because some times they con-
tradict the Scripture in so different manners of speech, as if
they would that none should be ignorant therof: parté
ly also, to the end, that the Catholik Reader may make
choice amongst manie sayings of Protestants, which he
iudgeth most opposite to the Scriptures words. Nether
yet do I feare, that the multitude of Protestants sayings
opposed against the Scripture, may scandalize any weake
Catholik; for seing the Scripture most directly contrarie
to them, and armed with this sheild, he wil no more
regarde the Protestants words then so many barkings of
of doggs against heauen, so many cries of Ieves against
Christ, so many blasphemies of damned men against God.
And if it be wearisome or irkesom to the Catholik Rea-
der, to read all the blasphemous speeches of Protestants
(as it was to me to write them out) let him runne ouer
the Summe which *I* make of their words, or, by the notes
in the margent, chuse which are fittest to his purpose. And
thus much for the mãner of my proceeding in this booke.

II. The profit of this work is manifould. First, because
The profits of this worke. by it a short and easie way may be taken to make an end
of all controuersies, and that out of Scirpture alone, as
Protestants desire: to wit, by mere rehearsall of the ex-
presse words of Scripture, of Catholiks, and of famous
Protestants touching 260. articles of controuersie: For if it
appeare that catholikes in 260. articles agree both in word
and sense with the expresse words of Scripture and these
spoken of purpose to declare her meaning vnto vs: and
that Protestants in those 260. articles directly contradict
the said words and sense of the holie Scripture, no man
will doubt, but that all Protestant doctrin (for as it is con-
trarie to the Catholik) is also contrarie to the holie Scrip-
ture. An other commoditie is, that in this booke are ga-
thered those places of Scripture, and they ranked accor-
ding

ding to order of their matters, which in 260. articles directly and in their proper and vsual sense do approue the Catholik doctrin, and condemne the Protestant. A third commoditie is, that hereby are at hand in euerie kind of controuersie such sayings of famous Protestants, as not onely directely crosse the Scripture; but also many of them are so blasphemous against God, against Christ, against the Saints, the Church, Sacraments, Faith, Good works: so opposite to pietie, vertue and religion: so fauorable to vice, and all licenciousnes: so repugnant to reason, as some Protestants will deny, and others scarse beleeue, that euer any of theirs taught such doctrin. Whome I request to take the paines to looke vpon the bookes and places by me alledged, and then to beleeue their owne eyes. For I not onely gathered their sayings out of their owne bookes, but also, after I had my self gathered them and caused them to be faire copied out, I diligently conferred them with their books, and admitted none which he, that read their bookes, did non find to be truly cited out of them. Wherfore I say for my self as Caluin said for him self against Gentilis: *There shalbe no colour for them to cõplaine that they are slandered, seing I request that iudgmẽt be made of their impietie out of their owne mere words.* And they, who haue had to deale with Protestants ether by word or writing, know well how important a thing it is, to be able to conuince them, that they teach that which in in very deed they teach; which may clearly be done by their sayinges here rehearsed. 3 *The Authors fidelitie in citing Protestants sayings.*

12. The fourth commoditie of this worke is, that hereby shall appeare, that almost in all controuersies which betwene Catholiks and Protestants, Catholiks do stick fast to the very words of Scripture, and religiously keepe her letter and forme of speech; and Protestants goe fare from the words, at lest of Scripture and bring in a different, yea quite opposit, forme of speech. Nether ought they to think this to be a small fault, both because they boasting of the pure and expresse word of God, ought 4

also to keep the very letter thereof, and not to reiect it and to vse the contrarie: as also becauſe the Apoſtle commandeth *to auoide profane nouelties of words, and to keepe the forme of holeſome words which we haue learned of him*: which commandment they do not follow, who forſake the Scriptures forme of ſpeech, and embrace the contrarie: and finally, becauſe not onely the ſenſe, but alſo the words and forme of ſpeech vſed by the Scripture, did proceed from the holie Ghoſte, and therefore it is ſacrilegious audacitie to reiect Gods words and Gods forme of ſpeaking, and to bring in mans words and fashion of ſpeaking quite contrarie. As if theſe new Ghoſpelers ſhould teach God how to deliuer his mind, or he ment to ſpeake otherwiſe by them, then he did by his Prophets, Apoſtles, and Euãgeliſts, wherefore their impietie is not to be borne withall who when the Scripture moſt often and moſt plainly calleth the beleefe of wicked men or reprobats, *faith*, and neuer denieth it to be faith, yet dare ſay, *that it is vnworthie the name of faith*: When the Scripture often times and moſt directly calleth the Euchariſt *the bodie of Chriſt*, and not once directly denieth it to be his bodie, yet dare ſay, *it is not his bodie*. And the like they doe in many other matters, wherin if they controll not the meaning of the holie Ghoſte; at leaſt they correct his ſpeech, and reforme it according to the ſquare of their new doctrin. Far otherwiſe proceeded the holie Fathers, who would not ſuffer ſo much as a letter or ſyllable of the holie Scripture to be altered: And as S. Auſtin grauely aduertized. *Philoſophers may ſpeake as they pleaſe, but we ſpeake according to a certaine rule, leſt licencie in words breed impious opinions of the thing which they ſignifie*. Yea Proteſtants them ſelues ſome times will ſeeme to be very carefull of the words and phraſes of Scripture. For thus ſpeaketh Luther: *If the Scripture terme any thing ſin, beware thou beeſt not moued by any words of theirs, who (as if they could ſpeake better) deny it to be ſin*. And Caluin: *There is to be taken out of Scripture a certaine forme of thinking & ſpeaking, by which all the thoughts of our*

1. *Timoth.* 6.
2. *Timoth.* 1.

Caluin 3. *Inſtit.c.*2.§.10.

Lib. 10. *de Ciuit.c.*23.

*In Confutat. Latomi f.*227

1. *Inſtit.c.*13. §.3.

of our mynd and words of our mouth are to be examined. Beza also: *I see that all godlie and learned Diuines haue euer taught, that the holie Ghost gouerned not onely the mynd, but also the tongue and pen: in so much as concerning the wonders of God, not onely nothing can be saied of any mā more truly or more habily, but also nether so grauely nor so properly.* Likewise Bucer: *No wisdom of the flesh can reach to these misteries of the kingdome of God. Therefore, then we speake most plainly most perspicuously and most surely of matters of faith, when we speake according to the rule and forme of Scripture.* And otherwhere: *we must learne of the Scripture and the holie Ghoste, how to speake and think of euerie matter. Wherefore the holie Ghost his formes of speaking ought not to be corrected according to the iudgment of our reason.* Thus they, which if they and theires had followed, we should not haue had so much speech contrarie to the Scripture.

Ad defens. Castell.

Præfat. in Matth.

In Hospin. part. 2. Histor

13. The fift, and that no small, cōmoditie is, that by this worke wilbe taken from ministers all their false pretense of Scripture and of the worde of God, wherewith perpetually they crie, that the Catholik faith is grounded onely vpon mens authoritie, and all their doctrin forsouth vpon the expresse Scripture and word of God, and thereby draw the simple people to follow them. *The Pope* (saieth Luther) *hauing no Scripture wherewith to defēd himself, vseth this onely and perpetuall argument against vs. The Church, the Church.* Agayne: *Our opinion is deliuered by these words of God, the contrarie, by the words of men.* And otherwhere. *All the Scripture standeth on our sides through all letters and tittles.* Caluin: *Papists find no weapons in Scripture, yea they see it wholy against them.* Agayne. *I haue the whole Scripture on my side.* And Sadeel: *Our doctrin doth relie vpon the expresse worde of God?* And in an other place: *we professed in the fift article of our French Confession, that our faith is onely and wholie, and expressly grounded vpon the word of God as it is contained in the Scripture.* Fulk in Ioan. 5. note 2. *Papists can not find a iote of Poperie allowed ether by expresse wordes of the Scripture, or by necessarie cōclusiō out of the same.* And the like

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In c. 1. Galat. In Assert. art 2.

In Actor. 9. v. 22. In Antid. sess. 6. c. 8.

De vocat. Ministr. Ad art. 1. abiurat.

Apol. Anglic p.20. moſt vaine pretence, this moſt impudent boaſt is moſt manifeſtly refuted in this booke, wherein is clearly shewed, that the Catholik doctrin, in more then 260. points denied by Proteſtants, is in expreſſe termes and moſt directly taught and deliuered, by the Scripture, and in the ſame points the Proteſtants doctrin condemned: and that theſe in very deed do relie vpon their owne inferences out of Scripture, their owne conferences of places of Scripture and oppoſe their owne expoſitions, gloſſes, tropes, and figures, againſt the expreſſe words and thunders of almightie God.

Parens præfat lib. de Grat. Caluin epiſt. 193.

Whitak. præfat. ad Demonſt.

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14. The ſixt commoditie is, that though ſome obſtinatly will not confeſſe, that in all theſe 260. points or in moſt of them, the Scripture or word of God doth expreſly approue the Catholik doctrin and condemne the Proteſtant, yet this he can not denie, but in all theſe points the holie Scripture both for word and for ſenſe ſauoureth more the Catholik doctrin then the Proteſtant: which if ignorant Proteſtants would mark, they would not be ſo eaſily miſled. For as for words, in all theſe 260. points we vſe the very ſame or equiualent words with the Scripture: what she calleth faith, we call faith: what she calleth the bodie of Chriſt, we call the bodie of Chriſt. And ſo in others: whereas Proteſtants do the quite contrarie, as hath beene touched before, and shall appeare in the whole booke. And as for the forme of ſpeach, where the Scripture affirmeth, we affirme; where the Scripture denieth, we deny: And contrarie wiſe the Proteſtants affirme, where the Scripture denieth; and deny, where the Scripture affirmeth: as shalbe moſt euident to him that will read this booke. Beſids no parte or parcell of the Scripture forceth Catholiks to denie it, but they hould all that Proteſtants account for Scripture and ſome what more: whereas Proteſtãts are compelled to reiect manie bookes of thoſe which Catholiks and the holie Church heretofore hath beleeued to be Gods word, and fouly alſo to mangle and corrupt theſe bookes which they admit. Moreouer Catholiks

Catholiks aduantage ouer Proteſtants.

For words of Scripture.

For phraſe of Scripture.

For partes of Scripture.

tholiks refuſe no authenticall edition or tranſlation of the Scripture: but Proteſtants will ſtand to no tranſlation. And thus much touching the words of Scripture. As for the ſenſe thereof: Catholiks in all theſe 260. points do admit that ſenſe, which the expreſſe words of Scripture, and they ſpoaken of purpoſe to declare Gods mynd doe of them ſelues proporſe: which ſenſe Proteſtants reiect and force the quite contrarie. Agayne, ſcarce in any of theſe 260. articles Catholiks are driuen to any anſwere which hath any shew of a shift or euaſion, becauſe in them (as I ſaied) they embrace the natiue and proper ſenſe of the words of Scripture: but Proteſtants in euerie one of them are driuen to ſundrie and foule shifts, becauſe they refuſe the naturall and plaine ſenſe of Gods word. Beſids, Catholiks in all theſe 260. points dare ſtand to the iudgment of the expreſſe worde of God according to that ſentence which of them ſelues with out all helpe, force or preſſing of Catholiks they doe pronounce: Proteſtants dare not in theſe articles ſtand to the iudgment of Gods expreſſe worde, vnles they may wreſt, wring, and interprete it as they thinke beſt. Finally, Catholiks in none of all theſe queſtions reiect that ſenſe of Scripture, which is deliuered by vnanimous conſent of the holie Fathers, Councells, or Church. Proteſtants refuſe it in manie. Seing therefore Catholiks haue the aduantage ouer Proteſtants, not onely for Fathers, Councells, Church, miracles, the like, but alſo that they haue ſuch and ſo great aduantages ouer them in more then 260. points of controuerſie, both for the expreſſe worde, and plaine ſenſe of the Scripture, it is plaine willfulnes and careleſnes of ſaluation to leaue Catholiks for to follow Proteſtants. I would to God, that Proteſtants would (as they pretend) follow the expreſſe word of God, and embrace that Religion which the expreſſe word of God moſt fauoureth, reiect that which it moſt diſliketh; and enquire diligently whether the Catholik or Proteſtant religion can in more points of controuerſie proue her doctrin by the pure and

For tranſlations of Scripture.

For the ſenſe of Scripture.

Note.

expreſſe written word of God without the mixture of any word of man, and by the pure ſenſe therof, which of it ſelf it affordeth without any help or expoſition of man, when it is ſpoaken of purpoſe to declare Gods meaning vnto vs. Let that religion florish and be embraced, which in this conflict ouercomet: let that perish and be reiected, which is ouercomen. And what more reaſonable then to preferre Gods pure word before that which is not pure, mixt partely of Gods words, partely of mans. What more reaſonable, then to preferre Gods direct ſpeech, before mans inference or collection out of his ſpeech? What more reaſonable, then to follow rather Gods expreſſe words, then mans gloſſes, tropes, and figures? And finally, what more reaſonable, then to follow that religion which in more then 260. points of controuerſie is grounded vpon the pure word, the direct word, the expreſſe word of God, and hath againſt it nothing but mans mixt word, mans inference, mans gloſſes: rather then that which in all thoſe points is condemned by the pure, direct, and expreſſe word of God, and ſupported onely by mans mixt word, mans inference, and mans gloſſes? For example: That the Euchariſt is the bodie of Chriſt, we haue for vs in foure places of Scripture the pure, direct, and expreſſe word of God, ſaying: *This is my bodie*: and againſt vs there is not ſo much as once any pure word of God, ſaing directly and expreſly: *This is not my bodie*. But onely mens inference out of a mixt word, to wit: *Chriſts bodie is in heauen, and can not be in two places*; which word is mixt, partely of Gods word, for the former parte, and of mens word, for the latter. And ſhall we thinke that in a matter of faith, which we can not know but by Gods teaching, his pure and expreſſe word is not to be preferred before mens inference out of a mixt word, which is in parte mens word? What els can we thinke vnles we will euen in Gods matters preferre men before God.

15. The ſeauenth cõmoditie is that in this word are diſcouered

couered all or the moſt vſuall shifts wherewith Proteſtãts vſe to delude the teſtimonies of holie Scripture. Which ſurely is no leſſe profitable, then to know the deceits of enemies with whom we are to fight. And as Tertullian ſaieth: *VVoe be to him, who whiles he is in this life, knoweth not the ſecrets of Heretiks.* And theſe are the eſpeciall profits and commodities which may be reaped by this work; Now let vs remoue certaine ſcruples or hinderances of the reaping of them. *De reſur. c. 19.*

16. The firſt ſcruple may be about the vulgar Latin trãſlation, which I follow in citing the words of Scripture. But to omit all which Catholiks produce for to proue that tranſlation to be authenticall (becauſe this is no place to treate of that matter) Proteſtants cõfeſſions hereof may ſuffice, which may be ſeene in the Proteſtants Apologie for the Rom. Church Treat. 1. Sect. 10. ſubd. 4. to which I add, that Caſoubon writeth. *I ackowledg the Latin tranſlation of the bible to be holie Scripture, and I account an vnperdonable fault to ſo much as doubt thereof*: That Iuel. art. 17. ſect. 4. ſaieth: *It hath bene euer more generally receaued in the Church*: That Beza in Luc. 1. confeſſeth: *That the ancient interpreter did moſt religiouſly tranſlate the Scripture.* And in Luc. 8. v. 54. That him ſelf had *twoe ancient Greek copies which meruailouſly agreed with the vulgar Latin.* And Prefat. in Teſtam. That the vulgar interpreter *had a truer Greek copie then theirs now are.* Whitaker alſo Cont. 1. q. 2. c. 7. graunteth, *that the Latin Fathers commend it and iuſtly.* Hounfrey l. 1. de Rat. interpret. affirmeth. *That the old Interpretor ſeemeth enough addicted to the proprietie of the word.* Moreouer Luther and Proteſtants commonly confeſſe, that Catholiks haue the word of God that the Fathers vſed the Latin tranſlation in their diſputes for maintenance of the Catholik faith and confutation of Hereſies. Beſids Fulk in his preface to the Teſtament, ſaieth, that *none of them calleth the vulgar tranſlation of the new teſtament, Papiſticall, as though it were tranſlated by Papiſts, or els made ſo greatly for Papiſts when it is rightly vnderſtood.* Finally the *Obiections or difficulties remoued.*

vulgar Latin translation differeth not from the originall Hebrew or Greek text, but in very few of those places which here I cite; and therefore it wilbe but vayne to cauil here about this matter.

Why Protest. can not excuse them selues by the Scripture.

17. The secõd scruple may be, that some times the very Scripture contradicteth it self in shew of words, and neuertheles in sense and meaning is neuer repugnant to it self. And therefore it is not so great meruail if Protestãts some time contradict the words of Scripture, nether can
1 it be thereof inferred that the contradict the sense. To this I answer, that the Scripture nether so often, nor in so many and so weightie matters, nor so manifestly and directly contradicteth it self in words, as Protestants doe: Nether need we so many and so incredible shifts for to reconcile the words of Scripture, as Protestants need to
2 reconcile their sayings with the Scripture. Besids, God may speak as he pleaseth, & therefore may for to exercise our faith and studie mingle some shew of contradiction in his words: but Protestants are bound to speak as God speaketh, and not to gaine say so much as his words, as doubtles they would not, if their meaning were not re-
3 pugnant to his. Agayne, we may not out of anie seeming contradiction in Gods words, infer anie opposition in his meaning, because we know, that he can not be contrarie to him self: but we know that Protestants can not be contrarie to gods meaning, as we see that they be contrarie to his words: and therefore out of their so frequent, so manifest, so direct contradicting of his words, we iustly inferre, that they also contradict his meaning, as we would
4 inferre the same of anie Heretiks whatsoeuer. Moreouer this cauil will no more help Protestants, then it will help anie other Heretiks, sith there were euer scarce anie, who so often, so plainly, so directly contradicted the expres word of god, as Protestants haue done. And therefore ether we may inferre out of the Protestants contradicting the words of god, that they also contradict his true meaning, or we can not inferre that of anie Heretiks

what-

whatsoeuer. But of this more in the second booke cap. 1.

18. The third scruple may be, that perhaps also some Catholik writers haue in shew of words contradicted the Scripture. But to this I answere that this is to accuse others, not to cleare them selues: Let them first answere for them selues, before they recriminate others. And if anie of them will goe about to lay the like fault vpon Catholiks, let him keep these most iust and equal conditions. First, let him not medle with other matters then such as are in controuersie betwixt vs and them, as I touch no other matters. Secondly, let him bring forth in so manie controuersies, so manifest and so direct testimonies of holie Scripture agreeing with their doctrin both in wordes and sense, and opposite to our doctrin, as I haue brought. *Thou must proue* (saieth Tertullian) *as euidently as we proue. Giue me a proof which I demand like to mine.* And S. Austin: *Produce as cleare testimonies as these are which we produce to you. We demande some manifest place which needeth no interpreter.* Thirdly, let him shew that the Councell of Trent contradicteth as directly so many and so expres places of Scripture, and that in so weightie matters, as we haue shewed that theire confessions of faith, *of which* (as they say) *they make almost as great account of, as we doe of the Councell of Trent.* Fourthly, let him shew, that so many and so famous Catholik writers haue in so many and so great controuersies contradicted the expres propositions or assertions of the holie Scripture, as we haue shewed of the Protestant writers. I say *Propositions*, or *Assertions*, because it is a farre greater matter to contradict the proportions of Scripture, in which it pronounceth a thing to be, or not to be; to be such, or not to be such, then to varie onely from some of the words wherewith here or there it signifieth this or that thing. As for example, it is a farre greater matter to deny the Eucharist to be the bodie of Christ, which the Scripture often times & plainly affirmeth, then not to call it bread as some times

VVhy they can not excuse them selues by Catholiks.

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Cont. Prax. c. 11.

De unit. c. 6.

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Vorstius præfat. Antil. præfat. Syntagm.

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the Scripture doth, but neuer directly saieth that it is bread: Wherevpon Spalatensis l. 5. de repub. c. 6. writeth thus: *It is one thing, for a seeming thing to be called by the name of the true thing, which the appearence doth shew; An other, to be said, This is that. The first may and is borne withall in all equiuocall termes, but not the latter.* Wherefore let him omit
5 these kinds of matters. Fiftly, let him shew, that Catholiks haue done thus, not by the way, treating of other matters, but of set purpose, as Protestants haue done, who most often then contradict the Scripture in plaine termes, euen then when they answere it or comment
6 vpon it. Lastly, let him shew, that Catholiks haue beene forced for the maintenance of their doctrin to denie so many bookes, to corrupt so many places of holie Scripture, to deuise, so many and so incredible shifts, as we haue shewed the Protestants haue done, or let him be ashamed to say, that Catholiks are as faultie in this kind, as Protestants be. Moreouer, though they could proue, that some Catholiks haue bene as faultie herein, as they are (which they can neuer proue) yet that would nothing preiudice the Chatholik Church, becaus her faith is not the doctrin of one or of many Catholiks, but the common of them all: But the Protestant faith is in many points the doctrin of some or of manie of them, euerie one of them making that a point of faith, which him self gathereth out of Scripture, whether his fellows beleeue it, or no. Besids, the Catholik Church, if she find anie thing in the writinges of her children contrarie to holie Scripture, she nether alloweth nor dissembleth it, but commandeth it to be blotted out, as is euident by the Expurgatorie Indices; but the Protestant ether approueth or dissembleth the errors of her writers, and so maketh them her owne.

Why all Cõtradictiõs here related may be abiected to the Prot. Church.

19. The fourth scruple may be, that all the Cõtradictions against holie Scripture, which are here rehearsed out of Protestant writers, were not made nor allowed of all Protestants, or of their Church, and therefore all of them

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are not to be imputed to all Proteſtãts or to their Church. I anſwere. Firſt, that very many of the Contradictions againſt holie Scripture here ſet downe are found in their Confeſſions of faith, and in other writings ſet forth in their common name: which Contradictions are moſt iuſtly attributed to their Church, and theſe alone ſuffice to shew, that the very faith and common doctrin of Proteſtants is directly oppoſite both to the word and ſenſe of holie Scripture. Secondly, almoſt all theſe Contradictions are taken out of the writings of the firſt, the chiefeſt, and famouſeſt teachers, guides, and leaders of Proteſtants, and therefore ether Proteſtants muſt acknowledge theſe Contradictions, or reiect the doctrin of their firſt and chefeſt Maiſters as directly contrarie to Gods word. Thirdly, all the Contradictions or Antitheſes here produced, are taken out of famous writers and mainteiners of the Proteſtant faith, whoſe doctrin the Proteſtant Church hath not publikly condemned, nor compelled the Authors thereof to recall it, nor commanded it to be taken out of their writings, and therefore, if not by publike conſent, yet by ſilence and diſſembling approueth it, and ſo (as I ſaied before) maketh it her owne. Fourthly, Proteſtants obiect to the Catholik Church whatſoeuer any Catholik writer, though neuer ſo obſcure, hath written: why then may not we better obiect vnto their Church what many and the moſt famous of their writers haue published? Finally my intention in this workes not to shew the Contradictions of this or that Proteſtant man or Church againſt the holie Scripture; but of the Proteſtants in generall, eſpecially of the cheefeſt and moſt famous.

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But whether the Contradictions of Scripture made by many and famous Proteſtant writers, and not condemned but diſſembled by their Church, be to be obiected to their Church, or no, theſe points enſuing will ſuffice to my purpoſe. Firſt, that the commun faith of Proteſtants is in many and weightie articles directly contrarie to the

And though they could not yet that would ſuffice.

expresse word and cleare meaning of holie Scripture, as is euident by that which in diuers articles I recite out of their Confessions of faith and other their common writings.

2 The second is, that touching many other matters, that self same doctrin which I cite out of other Protestants, is conteined in their Confessions of faith though it be not deliuered there in termes so expresly opposite to the words of holie Scripture, as it is by other Protestants.

3 The third is, that much of that Protestant Doctrin which here if cite as opposite to holie Scripture, is in very deed the common beleef of Protestants, albeit it be not inserted in their Confessions.

4 The fourth point is, that those Protestants whose words I alledge, knew the common doctrin of Protestants, as well as anie who now will denie or reiect that doctrin.

Apol. Anglic Cont. 2. q. 5. c. 8.

L. 3. de Eccles. c. 42.

The fift is, that Iuel, Whitaker, Feild, and diuers other Protestants auouch, that there is no materiall difference in doctrin amongst the cheefe Protestāts,

5 which ether they must confesse to be false, or maintaine the doctrin which here I cite out of their cheefest writers.

6 The sixt point is, that housoeuer the doctrin which I cite, is not in all points the Doctrin of this Protestant man or Church, yet it is as I saied Protestant doctrin, taught and maintained by famous Protestants, such as our English Protestants hould communion withall, and account them their brethrē in Christ, And therefore ether let thē defend their doctrin, or refuse their cōmunion.

7 The seuenth point is, that whether all or most of the Protestant doctrin, which here I cite as opposite to holie Scripture, be the cōmon doctrin or beleefe of Protestāts, or no, this alone would suffice to my purpose, that the doctrin of the first, chefest, and famousest Protestant preachers and leaders, is in more then 260. points of controuersie quite opposite to the expresse words of holie Scripture.

Note.

For thereby euerie one may see, that the first & cheefest Protestāt preachers, did not teach the word of God, but the word of the Diuel, quite contrarie there to: were not ministers of the word of God, but ministers of the Diuel: not Reformers, but Deformers: not

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ſent of God, but thruſt on by the Diuel : not lightned from heaune, but blinded from hel: not Apoſtles, but Apoſtatas : not Paſtores but wolues: who vnder a moſt falſe pretence of the word of God, did moſt directly impugne it, drew Criſtians from Gods truth to the Diuels lies, from the lap of the Catholik Church to the den of theues, from the aſſured path of ſaluation to the open way of damnation.

Finally I aduertiſe the Reader, that if at anie time I vſe anie sharp words againſt Proteſtants, I intend them onely againſt their teachers and leaders, yet vſe I the common name of Proteſtants, that the reſt may know that the crimes which I obiect vnto them, proceed of their doctrin, and thereby flie and reiect it, leſt they become partakers of the crimes. I shew them the gulfe of impietie, into which their guides doe lead them: let them not be offended with me, that I ſet before their eyes the impietie of the doctrin which they are tought, but let them be angrie with their teachers who vnder the moſt falſe pretenſe of Scripture and Gods word, haue thaught them ſuch impious doctrin and ſo contrarie to Gods words. And I hartely pray God, and euer shal, that he open their eyes, that they may ſee the moſt imminent and greiuous danger wherein they ſtand, and auoide it, & lighten with his true light that zeale which they haue to his word, leſt they perish for euer with them who had zeale but not according to knowledge. Rom. 10.

Whether Catholiks or Proteſtants be the true owners of the holie Scripture?

FIRST CHAPTER.

BECAVSE this queſtion of the true owners of the holie Scripture is of ſuch moment, as by it may be decided all controuerſies, as ſhall hereafter appeare: and withall the deciſion thereof is ſo eaſie and cleare, as euerie one may perceaue it: and notwithſtanding hath not as yet to my knowledge, beene particularly handled of anie, albeit (as we ſhall ſee out of Tertullian) it ſhould haue beene handled before anie queſtion of Scripture, I will begin firſt with it. And becauſe Proteſtants auouch them ſelues to be the true owners of the Scripture, I need not proue to them that ether Catholiks or they are the true owners thereof (which the very queſtion doth ſuppoſe) but it will ſuffice againſt them that I ſhew, that according to all reaſon, Catholiks are to be iudged the true owners of Scripture rather then they. *How important this queſtion is.*

The firſt proofe hereof I will take from the actuall poſſeſſion of the Scripture, in which Catholiks peacably were, when Luther and the Proteſtants firſt began to chalenge the Scripture for theirs. For reaſon teacheth vs to iudge the Poſſeſſor of anie thing to be the true owner of the ſame, and poſſeſſion to be a ſufficient title of houlding it, vnles the contrarie be manifeſtly proued and conuinced, as we ſee dayly in lands and temporall goods: and otherewiſe the dominion of things would be vncertaine amongſt men. Wherevpon the law teacheth the Poſſeſſor to plead poſſeſſion as a ſufficient title, and to *The firſt title for Cathol. actual poſſeſſion.*

say *possideo quia possideo*: *I possesse because I possesse*. But Protestants can not manifestly disproue, no nor yet colourably impugne the right of the Catholiks possession of the holie Scripture, as shall hereafter appeare. Therefore according to all reason Catholiks vpon this title of their possession are to be iudged true owners of the Scripture.

Second title, peacable possession.

The second proof I will take from the Catholiks vndoubted possession thereof, and vnquestioned by Protestants for manie ages. That Protestants did not for manie ages call the Catholiks possessions of the Scripture into question, is manifest, by the manie and plaine confessions of Protestants, that their Church was inuisible before Luther for manie ages, which I haue related in my second booke of the Author of the Protestant Church c. 4. And reason teacheth vs to accounte him the true owner of a thing, who without all question or clame of anie, hath hould it peacably for manie ages together. Whereupon the law alloweth prescription of certaine yeares, after which time expired, it permitteth not the possession to be called in question. Besides, it is no way likelie, that the true Church of God would suffer her self to be bereaued of so heauenlie a treasure, as is the holie Scripture, and yet not once in anie corner of the world, for manie ages crie after the theefe, or chalenge her treasure, which she did see was held of others. Will men euerie day venture their liues for sauing or recouering a litle land or goods, and would not the Church of God (the onely true owner of the Scripture) for manie ages once open her mouth to chalenge so heauenlie a treasure; especially, the Scripture being (as Protestants teach) the onely externall infallible meane to attayne faith, and as necessarie to the saluation of the Church, as meate is to the life of man? what care had the Church of so great a treasure left vnto here by Christ, what account made she of faith and saluation, if for manie ages she would not so much as chalenge the onely externall infallible and necessarie means

Martyr in disput. oxon. p. 143. Pareus Coll. Theol. 3. disp. 2.

means to obtayne them? Would the primitiue Church ſuffer ſo manie torments and cruell death (as we read in the Eccleſiaſtical Hiſtorie) rather then looſe the holie Scriptures, which the Heathens would haue taken from her, and would she afterward ſuffer Papiſts to take it from her without muttering one word, or laying clame to it for manie ages together. Moreouer how had she faith, how obtained she ſaluation, if for maine ages she loſt the onely externall, infallible, and neceſſarie meanes to obtayne them?

The third proof, is that the Catholiks poſſeſſion of the Scripture is farre more ancient then the Proteſtāts poſſeſſion thereof. For euident it is, that that Chriſtian Church which is the firſt and ancienteſt poſſeſſor of the holie Scripture, is the onely true owner of the ſame: becauſe the Apoſtles and Euangeliſts left their writings firſt and onely to the true Church, and gaue her the teſtament and laſt will of Chriſt her ſponſe, ſo that the true Chriſtrian Church had the Scripture, before anie falſe Chriſtian Church had it, and likewiſe certaine it is, that she neuer loſt it ſince it was deliuered vnto her, but as she is the pillar of truth, ſo she hath faithfully kept this heauenly truth deliuered vnto her in writing: and conſequently is ancienter poſſeſſor of the Scripture then anie falſe Chriſtian Church can be. And this reaſon the ancient Chriſtians vſed againſt Heretiks, as appeareth by theſe words of Tertullian lib. de Præſcript. c. 37. *It is my poſſeſſion. I poſſeſſe it of ould. I poſſeſſe it firſt. I am the herie of the Apoſtles.* And lib. 4. cont. Mart. c. 4. *I ſay my Bible is true: Marcion ſaieth, His. I ſay Marcions* (Bible) *is corrupted. Marcion ſaieth, Mine is corrupted what ſhall end our controuerſie, but order of time, giuing authoritie to that which is found to be ancienter, and reiecting that which is later. For in that falſitie is a corruption of trueth, trueth muſt needs be before falſitie.* Thus by their greater antiquitie of their poſſeſſion of the Bible, and alſo by the greater antiquitie of the Bible it ſelf did the ancient Chriſtians proue againſt Here-

Third title, ancienteſt poſſeſſion.

Qui prior eſt tempore, potior eſt iure. Reg. iuris.

Heretiks both that their Bibles were the true Bibles, and alſo that they were the true owners of them. But manifeſt it is, that Catholiks are ancienter poſſeſſors of the holie Scripture then Proteſtants be, in ſo much as we ſhall ſee Proteſtants confeſſe, that they had the Scripture of Catholiks. Therefore Catholiks are the true owners of the Scripture.

4. title no beginning of poſſeſſion named.

The fourth proof is taken from that there can be no place or time named, where or when Catholiks firſt began to take poſſeſſion of the holie Scripture, beſides the very time of Chriſt and his Apoſtles, who alone could giue true and lawfull poſſeſſion of the Scripture. Whereas we can name the place and time when Proteſtants firſt began to Vſurpe poſſeſſion of the holie Scripture. Which is long after the time of Chriſt and his Apoſtles. And all reaſon bindeth, vs to accounte them the true owners of a thing, the beginning of whoſe poſſeſſion can not be found, but at the very time of the firſt giuers thereof, rather then thoſe whoſe poſſeſſion began manie hundreds of years after.

See Author of the Prot. religion l. 2. c. 13.

5. title the integritie of Scripture.

The fift proof I will ground vpon that the Catholiks haue conſerued the holie Scripture incorrupt. For theeues and wrong poſſeſſors vſe to disfigure the thing they haue ſtolne as much as they can, that it may not be knowne. Beſides, the Scripture muſt needs be contrarie to the vſurpers, and agreable to the true owners, therefore neceſſitie forceth vſurpers to alter the Scripture, as falſe heires are forced to alter the will or teſtament if they get it into their hands. Wherevpon we ſee, that ſcarce euer there were anie Heretiks, who haue not ſaught to corrupt the Scripture, albeit Catholiks cried out againſt their ſacrilegious impietie. How much more then would Papiſts haue corrupted the Scripture (eſpecially whil es for manie ages there were no viſible Proteſtants to reproue them) if they had not beene the true owners of the Scripture? But Catholiks haue not in all theſe ages, in which Proteſtants were inuiſible, corrupted anie parte of the Scripture, as is euident

Tertul. de preſcript. c. 17 38.

euident by that Proteſtants confeſſe, that Scripture which they had of Catholiks, to be pure and incorrupt. Nether do Proteſtants obiect to Catholiks anie corruption made by them in the Hebrew or Greek text, and the vulgar Latin they will haue to be an cienter then Papiſtrie it ſelf. But contrariewiſe, Catholiks haue euer ſince the beginning of Proteſtancie charged Proteſtāts with manie and greiuous corruptions of holie Scripture. Wherefore thus I argue. All reaſon teacheth vs to iudge them to be the true owners of a teſtament, who are the freeſt from corrupting it. But Catholiks are farre more free from corruptinge the teſtament of Chriſt then Proteſtants: Therefore &c.

Sixt title : graunt of Proteſtants.

The ſixt proof I will take from the Proteſtants graunt, that they had the Scripture from Catholiks. Luther in 16. Ioan. to. 4. Germ. witenb. fol. 227. *There is an argument which can very hardly be wreſted from the Papiſts, and which I my ſelf can very hardly anſwere and refute, eſpecially ſith we are forced to giue and graunt them ſo manie thinges, which are true, to wit, that in Poperie, is the word, the Apoſtleshippe, and that we receaued the holie Scripture, baptiſme, the Sacraments and office of preaching from them, otherwiſe what ſhould we haue knowne of all theſe things?* And to. 5. in 1. Gal. fol. 293. *we had indeed the Scripture and the Sacraments of the Papiſts.* Schuſſelburg to. 8. Catal. Hæreſ. p. 439. *VVe denie not, that Luther ſaieth, that in Poperie is all Chriſtian good, and from thence came to vs.* D. Daue of Recuſancie. p. 13. *VVe hould the Creed of the Apoſtles, of Athanaſius, of Nice, of Epheſus, of Conſtantinople, which the Papiſts alſo do hould, and the ſame Bible which we receaued from them.* Whitaker Cont. 2. q. 5. c. 14. *Papiſts haue the Scripture, Baptiſme, Catechiſme, the articles of faith, the ten commandements, the lords praier, and theſe things come from the to vs.* Iames Andreas li. cont. Haſ. p. 316. *VVe denie not, that we receaued the Scriptures from you.* The like hath Spalatenſis lib. cont. Suar. c. 1. n. 34. and others. Wherefore I aske the Proteſtāts, how they had the Scripture of vs? Did we giue it them? Did we ſell it them? Did

A queſtion propoſed to Proteſtants.

we change it with? Did we relinquish it as a forlorne thing. No one of all theſe can they proue or affirme with anie apparence. How then get they the Scripture from vs, but as theeues get the true mens goods, and as Turkes and Iews get the ſame Scripture from vs? If anie ſay as Andrews and Schuſſelb. do intimate, that Proteſtants had the Scripture of Catholiks, as Chriſtians had the ould teſtament of the Iewes, I anſwere, that Chriſtians had not the ould teſtamēt of the Iewes, if by Iewes they meane ſuch as remained Iewes. For Chriſtians had the ould teſtament of the Apoſtles, and they of Chriſt who was lord of the ould and new teſtament, as they had from him the Sacraments, and all other goods of the Church. Beſides, euerie Heretik may pretend this as well as Proteſtants. Wherefore thus I argue: They whome their aduerſaries confeſſe to haue had the Scripture before them ſelues, and can tell no lawfull means by which they had the Scripture from them, are according to all reaſon to be held the true owners of the Scripture, rather then their aduerſaries; But ſuch are Catholiks in reſpect of Proteſtants. Therefore &c.

Seuenth title: other confeſſions of Proteſtant.

The ſeuenth proof I will take from the open and manifould confeſſions of Proteſtants. For firſt they confeſſe, that Catholiks are the true Church of Chriſt, as I haue shewed at longe in my foreſaied booke of the Author of the Proteſtant religion lib. 1. c. 2. to which I add theſe few. Spalatenſis lib. 5. de repub. c. 6. n. 236. *The Rom. Church is not gone ſo farre from the foundation, as that she is to be put wholy out of the membres of the Churches of Chriſt.* lib. cont. Suarem. c. 1. n. 20. *I think (as I haue often ſaied) that the Rom. Church with thoſe that follow here, are the true Church of Chriſt.* D. Featlie in his Refutation of Fisher p. 82. *The Rom. Church we acknowledge to be a member, though a ſicke and weake one, of the Catholik viſible Church.* The like hath D. Hall in his booke of ould religion: and his twoe defenders Chalmeley and Batterfeild, whereof the latter in his preface ſaieth he *will demonſtrate that the Rom. Church is a true*

Church.

Church. Now certaine it is, that the true Church is the true ower of the Scripture. Secondly, they confesse, that Catholik Pastors are true pastors, as is shewed in the saied booke c. 2. cit. and Caluin in Ezechiel. c. 3. v. 9. saieth, that *Papists chalenge the name of the Church, because they pretend a continuall succession. And indeed* (saieth he) *we are forced to confesse, that they haue the ordinarie ministerie.* And who can denie, but the true Pastors of Gods Church are true owners of Gods worde, which they haue authoritie to preach? Thereby, they confesse, that Catholiks are true possessors of the holie Scripture. For thus writeth Luther to. 2. Germ. fol. 279. cited by Scarpius in Eccles. c. 6. *We confesse, that vnder Poperie are manie Christian goods, yea all Christian good, and that it came from thence to vs. Namely we confesse, that in Poperie, is true holie Scripture, true baptisme, true office of preaching, true Sacrament of the altar, true keyes to forgiue sinnes, true Catechisme. Nay I say that in Poperie is true Christianitie, yea the very kernell of Christianitie and manie great Saintes:* And Hall, Chalmeley and Batterfeild graunt that Luther wrote thus and seeme to allow it. Luther also to 6. in c. 28. Genes. saieth: *we confesse, that Papists haue the Church because they haue baptisme, absolution, the text of the Ghospel, and there are manie godlie men amongest them.*

The kernell of Christianitie in Poperie.

The eight proofe shalbe from the Confession of such as nether are Catholiks nor Protestants. For as Vorstius writeth in Antibell. p. 181. *Iewes, Turkes and Pagans do think, that the Christian religion consisteth cheefly in Poperie.* And Whitaker Cont. 2. q. c. 2. *No other famous Church can be named in these latter times, which was thought to be the Church, and was called the Church, but the Roman Church.* Nether let anie think, that such as want faith, can not be sufficient iudges in this matter. For albeit they be not sufficient iudges in the question of the trueth of doctrin, yet are they sufficient in question of facte as this is. And in this sorte, the Heathens in the time of the ould law iudged betwene the Iewes and the Samaritans: and in the time of the Ghospel, betwene the Catholiks and the Samosate-

8. title. Confession of strangers.

Ioseph. lib. Antiq. Euseb. l. 7. c. 24.

nians. And as Christians can iudge, what kind of Mahometans are the true owners of the Alcoran, though they think not the Alcoran to conteyne true doctrin: So may Infidels iudge, what kinde of Christians be true owners of the Ghospel though they beleeue not the Ghospel to be the worde of God.

9. title: Agreement with Scripture.

The ninth proof may be taken from the agreement of the Cath. doctrin both in words and sense with the holie Scripture, as shall appeare in this booke. Which proofe though taken alone doe not conuince that Catholiks are true owners of the Scripture: yet in conuinceth that they are true owners rather then Protestants, who so farre disagree from the Scripture both in words and sense.

10. title weaknes of Protest. Proofes.

The tenth proofe shalbe, that Protestants against these so manie and so forcible proofes for the Catholiks, can bring no other proofe for their right to Scripture, then that they haue the true doctrin of Scripture. Which argument taken alone, is (as I shewed at large in my saied booke *De Authore, &c.* lib. 2. c. 15.) a fond Sophisme or Foularie. First because Schismatiks haue the true doctrin of Scripture, as I there proued by reason, by the testimonie of holie Fathers, and the confession of Protestants, and yet are no true owners of the Scripture, because they are no true mẽbers of the Church, as I there also proued. Secondly, for Protestants to proue that they be true owners of the Scripture, because they haue the true doctrin thereof, is to proue one vnknowne and false thing by an other as vnkowne and false. Which is not to proue at all, because all proofe must be from a thing more knowne. Thirdly they nether proue that they haue the doctrin of the Scripture by expresse words of Scripture, for these are quite against them as shalbe shewed in this booke: nor by plaine inference out of the words of Scripture, as appeareth by the Catholiks answers vnto all their proofes, nor finally they haue proued any thing before a lawfull iudge: but all their proofes are such as euerie Heretike maketh. Besides, if truth of doctrin doe proue true right to Scripture,

ture, it farre more maketh for Catholiks: and no more for Protestants, then for anie other Heretiks.

Out of all which hath beene saied in this Chapter, it is most euident, that if the light of reason may be iudge in this matter, Catholiks must needs be counted the true owners of the holie Scripture, because they haue all the foresaied Titles, then the which both fewer and weaker would make a claime to worldlie matters out of all question: of all which Protestants can pretend none but the last. Secondly it is euident, that if Catholiks be the true owners of the Scripture, the sacred testament of Christ, they are also true owners of the holie Sacraments, of the keyes of heauen to binde and loose sinnes, of the means of saluation, and of all the goods which Christ hath by his will and testament bequeathed to his Church. For vndoubtedly all these things pertaine to them, to whome Christs testament doth belong. Thirdly it is euident, that if Catholiks be true owners of the Scriptures, Protestants be vniust vsurpers of them, as Iewes, Turkes, and Infidels are, and haue no more right to keep or vse them against Catholiks, then theeues haue to vse true mens goods or weapons against them. For cleare it is, that Catholiks and Protestants are opposite Churches, as I haue shewed in the foresaied booke. *De Authore lib.* 1. c. 2. and lib. 2. c. 6. and that one of them is a false Church, whereas the Scriptures were giuen and belong to one onely Church. Wherefore we may well say to Protestants, as Tertullian de Prescript. c. 37. saied to Heretiks of his time: *VVho are you, when and whence came you, what doe you in mine, being not mine? By what right Marcion* (Luther) *doest thou fell my woods? By what licence Valentin* (Caluin) *doest thou turne away my water? By what authoritie Apelles* (Zuingle) *doest thou charge my bounds? It is my possession, what doe you strangers here sow and feed at your pleasure?* And the same say we to Protestants. Let them first shew, what right they haue to Scriptures, before they argue out of them; let them render vs our weapons, or shew what iust

If Cath. be true owners of the Scripture, all controuersies are ended.

title they haue to them before they fight with them againſt vs. For as the ſame Tertull. ſaieth. c. 15. *Here we firſt ſtop them, that they are not to be admitted to anie diſpute of Scriptures. VVe muſt ſee whether they may haue them or no, to whom belongeth the Scripture, that he be not admitted to it, to whom it appertaineth not.* And c. 19. *The order of the matter did require, that to be firſt propoſed, which alone is now to be diſputed? Fourthly whoſe is the faith, whoſe is the Scripture?* Fourthly it is euident, that if anie Proteſtant will (notwithſtanding all that hath beene ſaied) iudge, that Proteſtants are the true owners of Scripture, rather then Catholiks, he will giue that iudgment in a matter of ſuch great moment, which he would be ashamed to giue in a queſtion of the leaſt trifle in the world. For who ſeing that one hath nine titles to a peece of ground, of all which titles his aduerſarie hath no pretence, and that he hath as good (if not farre better) shew alſo of the tenth title, as his aduerſarie hath, would not be ashamed to adiudge the land to his aduerſarie, and caſt him out of poſſeſſion, who was actuall poſſeſſor when the matter came firſt in queſtion, was peacable poſſeſſor for manie ages, was the ancienter poſſeſſor, and of whoſe poſſeſſion no beginning can be found but from the true lord, and from whom his aduerſarie hath whatſoeuer he hath, whoſe lawfull poſſeſſion thereof all kinde of aduerſaries do ſome time confeſſe, and put his aduerſarie in poſſeſſion who can pretend no title but that which alone ſufficeth not, and which alſo for better agreeth to the ancient poſſeſſor? If anie ſay, that in wordly matters reaſon would giue iudgment for the ancient poſſeſſor, but not in heauenlie or deuine matters, as the Scripture is, I demand, what Scripture, what worde of God teacheth vs to checke the light of reaſon concerning the true poſſeſſion of the Scripture? If none, why then doe we not follow reaſon in this matter of fact concerning the true poſſeſſion of Scripture, as well as in others? Beſides, this were to grante that the light of reaſon is in this matter with Catholiks

Note this.

againſt

againſt Proteſtants: and conſequently that to be a Proteſtant, one muſt firſt caſt away reaſon, euen in a matter which is vnder the reach of reaſon, as is, who are the true owners of the Scriptures. Moreouer, the very end of this Balance is no other, then to ſhew, that if we will follow the light of reaſon and true prudence, we ought to imbrace the Catholik religion and reiect the Proteſtant, and that to doe otherwiſe, is to caſt away reaſon and prudence, and to become vnreaſonable and imprudent men, and to ſay, that Chriſt hath giuen vs a Religion, which is not onely aboue reaſon, but euen contratie to reaſon, and that alſo in matters ſubiect to reaſon: and that we can not become faithfull men, but we muſt firſt become vnreaſonable men, not receaue his light of faith, before we put out his light of reaſon, wherewith he hath made vs like to him ſelfe and ſuperiours to beaſts. Thus we ſee, how farre, in all reaſon and prudence, Catholiks are aboue Proteſtants, for the right claime, or iuſt poſſeſſion of holie Scripture: Now let vs ſee in the reſt of this booke how farre alſo they are aboue them for the letter or wordes of Scripture: and in the ſecond booke how farre they are aboue them for the true ſenſe thereof.

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OF THE MORE MANIFEST CONtradictions betwene the expreſſe wordes of the holie Scripture and of Proteſtants, with the Chapter and Article where they may be read more at large: which will much ſerue to vnderſtand and remember better thoſe which follow.

CHAPTER II.

OF GOD.

God willeth not iniquitie.

He willeth iniquitie.

SCRIPTVRE: *Thou are not a God that willeth iniquitie.*

Proteſtants. *God will haue iniquitie to be committed. God willeth iniquitie with a hidden will: He willeth ſin: He willeth ſin to be done: He would haue Adam to ſin, to fall, to reuoult.* See more c. 2. article. 1.

God doth not iniquitie.

He doth iniquitie.

Scripture. *Our iuſt lord in the middes thereof, will not doe iniquitie.*

Proteſtants. *God worketh euill in vs: The euils of ſin are done by the effectuall working of God: Dauids adulterie is properly Gods worke, Iudas his treacherie is his proper worke as the vocation of S. Paul: Pharao his crueltie is attributed to Gods counſell in no other ſenſe then the Egiptians fauoure towards his people: God procureth ſin it ſelfe.* See more c. 2. art. 4.

God commãdeth not to ſin.

He commandeth to ſin.

Scripture: *He* (God) *hath commanded no man to doe impiouſly.*

Proteſtants: *God biddeth Sathan goe to be a lying ſpirit: By*

Gods

Gods commandment Sathan is a lying ſpirit: God giueth him a plaine commandment to deceaue: Sathan was ſent to deceaue by the expreſſe commandment of God. See art. 6.

Scripture. *God is not a tempter of euils, and he tempteth no man.* — *God tempteth not to ſin.*

Proteſtants. *God is the author of temptation: God moueth the offenders to ſin: pushed the Iewes to kill his Sonne: ſtirreth vp the theefs will to kill: driueth to ſin by tempting: inclineth the wills of wicked men into greeuous ſins.* See more art. 7. — *He tempteth to ſin.*

Scripture: *Thou hateſt all that worke iniquitie.*

Proteſtants. *God is angrie with the elect when they ſinne, but neuer hateth them: He hateth all iniquitie, but not all in whome iniquitie is.* See art. 9. — *God hateth all that worke iniquitie.*

Scripture. *He that iuſtifieth the impious, is abhominable before God.* — *He hateth not all ſuch.*

Proteſtants. *Seing God forbiddeth to iuſtifie the impious Prou. 17. can he be ſaied to do that rightly, which him ſelf forbiddeth? Rightly: Albeit we be wicked, yet are we accounted of the lord for iuſt. A wicked man may be pronounced iuſt according to the Ghoſpell: Chriſt can iuſtifie ſuch as are impious and want all good workes.* See more art. 10. — *God iuſtifieth not the impious.* — *He iuſtifieth the impious.*

Scripture. *Againſt Aaron* (God) *being exceeding angrie, he would haue deſtroied him.* — *God is angrie with the faithfull whē they ſin.*

Proteſtants: *God alwaies withholdeth his anger from the faithfull: God is not angrie with ſinners.* See art. 11. — *He is not angrie with thē.*

Scripture. *We doe theſe thinges which are pleaſing before him: with ſuch hoſtes God is pleaſed.* — *God is pleaſed with good workes.*

Proteſtants. *God careth not for workes: we foolishly feigne, that God is much delighted with our workes: There is no ſuch God which is delighted with our good workes: To waſh diſhes and to preach is all one, as for pleaſing* God. See more art. 13. — *He is not pleaſed with them.*

Scripture. *By faſtings and praiers ſeruing* (God) *day and night.* — *God is ſerued with good workes.*

Proteſtants. *The true* God *is not ſerued with workes: There is one only worship pleaſing to* God, *to wit true faith. God is ſerued by faith only. Faith is the onely true worship of* God. See art. 14. — *He is not ſerued with them.*

God is pacified by good workes.

Scripture. *Phinees stoode & pacified, and the slaughter ceased.*

He is not pacified by thē.

Protestants. *There is no such God that can be pacified with our good workes: The workes which I do according to Gods law, do not pacifie his wrath but prouoke it.* See more art. 16.

God will haue his commādments kept.

Scripture. *This is the will of God, your Sanctification that you abstaine from fornication, &c.*

He will not haue thē kept.

Protestants. *God testifieth that he will not that his commādments be kept: will he haue the promises of the law performed of vs? Nothing lesse. He commandeth some thing which he will not haue done: Properly speaking God will not haue his commandments kept of vs.* See art. 17.

God hath mercie on all.

Scripture. *God hath concluded all into incredulitie, that he may haue mercie on all.*

He hath not mercie on all.

Protestants *God hath concluded all* (the reprobats) *vnder sin, that he might iustly destroy them: God nether would nor will haue mercie on all.* See art. 18.

God loueth all.

Scripture. *Thou loueſt all thinges that are, and hateſt nothing of that which thou haſt made.*

He loueth not all.

Protestants. *God cannot be saied to loue all: Albeit he created all in Adam, yet he loueth not all: God loueth only the elect in Christ, all the rest he iustly hated from all eternitie and will for euer hate.* See more art. 18.

God will all to be saued.

Scripture. *God will all men to be saued: Not willing that anie perish.*

He will not all to be saued

Protestants. *God will not haue all saued, not euerie one saued: It is not true, that God would haue all saued by Christ. God will not haue those that are reprobates to be saued.* See more art. 19.

God will not the death of a sinner.

Scripture. *Liue I, saieth our lord God, I will not the death of the impious, but that he be conuerted and liue.*

He will the death of a sinner.

Protestants. *God willeth the death of a sinner with his vnsearchable will: God createth some to death, to perish, to destruction: God predestinated to death whome he would and because he would.* See art. 22.

God made not death.

Scripture. *God made not death.*

He made death.

Protestants. *God is the Author of death: Gods will is the first and vnauoidable cause of the perdition of them that perish: The*

hidden

hidden will of God worketh death in all. See more art. 22. cit.

Scripture. *Impious men are not necessarie for him.* — *God needeth not the impious.*

Protestants. *It is false, that God hath not need of a sinner.* See art. 22. cit. — *He needeth them.*

Scripture. *Get ye away from me you accursed into fire euerlasting; for I was an hungred and you gaue me not to eate.* — *God dāneth men for sin.*

Protestants: *God for his mere will damneth men: He damneth them that deserue not: There is no other cause of mans damnation, then Gods mere pleasure.* See art. 23. — *He damneth not them for sin.*

Scripture. *With God all thinges are possible.* — *God can do all things.*

Protestants. *That saying: All things are possible to God, hath some exception: God hath no absolute power.* See more art. 24. — *He cannot doe all things*

CHAPTER III.

OF CHRIST.

SCripture. Who (Christ) *was predestinate the Sonne of God in power.* — *Christ, predestinate the Sōne of God.*

Protestants. *That Christ was predestinate the Sonne of God: is Arianisme.* See art. 2. — *Not predestinate.*

Scripture. *Teach them to obserue all things whatsoeuer I haue commanded you.* — *Christ made lawes.*

Protestants. *Christ is no lawmaker; no lawgiuer who gaue anie new law to the world.* See art. 7. — *He made none.*

Scripture. *Beare ye one an others burdens, and so ye shall fulfill the law of Christ.* — *Christs Ghospell a law.*

Protestants. *The Ghospell must not be called a new law.* Art. 7. cit. — *No law.*

Scripture. *And he hath giuen him power to doe iudgment, because he is the Sonne of man.* — *Christ a iudge.*

Protestants. *Christ is not iudge: He shall not exercise the last iudgment as man.* See art. 8. — *No iudge.*

Scripture. *For these are the twoe testaments.* — *Twoe testaments.*

Not twoe. Proteſtants. *There are not twoe teſtaments.* See art. 9.

Chriſt learnt nothing. Scripture. *How doth this man know letters, whereas he hath not learned?*

He learnt. Proteſtants. *Chriſt was ſo ignorant, as he learnt, and was taught as men are.* See art. 10.

Chriſt no ſinner. Scripture: *It was ſeemly, that we ſhould haue ſuch a high preiſt, holie, innocent, impolluted, ſeparated from ſinners. VVho did not ſin.*

He was a ſinner. Proteſtants. *Chriſt was a ſinner and that truly: we muſt not imagin Chriſt to be innocent: He confeſſeth his delicatenes, ouerwhelmed with deſperation he gaue ouer calling vpon God. He needed baptiſme.* See art. 11.

Chriſt beloued of God. Scripture. *This is my beloued ſonne, in whome I am well pleaſed.*

Hatefull of God. Proteſtants. *God made Chriſt by imputation a ſinner, or vniuſt, guiltie, hatefull to God.* See art. 11. cit.

Chriſt commanded to die. Scripture. *This commandment* (of giuing my life) *I receaued of my Father.*

Not commãded. Proteſtants. *They ſay: A law was made that Chriſt ſhould die: But this is againſt Scripture.* See art. 14.

He ſufficiently redeemed. Scripture: *The Sonne of man is come to giue his life a redemtion* (in Greek λύτρον) *for manie.*

Not ſufficiẽtly. Proteſtants. *They erre ſaying that Chriſts death was a ſufficiẽt redemption* (λύτρον) *for the ſinnes of all: Chriſt died not ſufficiently for all.* See art. 16.

He redeemed vs by death. Scripture. *He hath reconciled in the bodie of his flesh by death: Pacifiing by the blood of his croſſe.*

Not by death. Proteſtants. *Nothing had beene done, if Chriſt had ſuffered only corporall death: Reaſon it ſelfe teacheth, that only corporall death* (of Chriſt) *was not ſufficient to redeeme them who had deſerued death both of bodie and ſoule.* See more art. 17.

Chriſt died for the impious and damned. Scripture. *Chriſt did die for the impious. They denie him that bought them, the lord, bringing vpon them ſelues ſpeedie perdition.*

Not for them Proteſtants. *Chriſt did not giue him ſelf for the impious and reprobates. He ſhed not his blood for the ſinnes of the impious & damned.* See more art. 18.

Scrip-

Scripture. *who is the Sauiour of all men, especially of the faithfull. VVho gaue him selfe a redemption for all.* — *Sauiour of all*

Protestants. *It is not Christ the Redeemer of all? No. Christ is the Redeemer only of the elect, and of none els.* See more art. 18. and 19. — *Not Sauiour of all.*

Scripture. *He is the propitiation of our sinnes, and not of our sinnes onely but also for the whole worlde.* — *Propitiation for the sins of the world.*

Protestants, *They speake amisse, who say that by Christs death the sinnes of the whole world were redeemed.* See art. 19. cit. — *Not for the sins of the world.*

Scripture. *Thou shalt not leaue my soule in hel.* — *His soule went to hel.*

Protestants. *Christs soule neuer went to the places of hel. Christs soule did not descend to hel.* See art. 21. — *Not to hel.*

Scripture. *Iesus cometh, the dores being shut, and stood in the midst.* — *Entred the dores being shut.*

Protestants. *Christ by his diuine power did open the shut dores. The dores were not shut in the very instant of his passing.* See more art. 23. — *Not being shut.*

Scripture. *Hauing a great high preist, that hath penetrated the heauenes, Iesus the Sonne of God.* — *Christ penetrated the heauen.*

Protestants. *Christ ascended without penetration of quantities. VVe admit no penetration.* See art. 14. — *Not penetrated them.*

Scripture. *I will aske the Father. VVho also maketh intercession for vs.* — *Christ praieth for vs.*

Protestants. *VVe may not imagin that Christ as a Suppliant praieth for vs. His death and resurrection are in steed of an eternall intercession.* See more art. 25. — *He praieth not for vs.*

CHAPTER IV.

OF ANGELS AND SAINTES.

SCripture. *And the Angell of our Lord answered and saied: O Lord of Hostes, how long will thou not haue mercie on Hierusalem?* — *Angels pray for vs.*

They pray not.

Protestants. *The Scripture teacheth not that Angels pray. We denie that the holie Angels do pray in particular for our necessities.* See art. 4.

Angels to be praied vnto.

Scripture. *And he preuailed against the Angel, and was strenghtned, and he wept and besought him.*

Not to be praied vnto.

Protestants. *The inuocation of Saints and Angels is impious* See art. 8.

Angels to be bowed vnto.

Scripture. *Our lord opened the eyes of Balaam, and he saw the Angel standing in the way with a drawne sword, and he adored him flat to the ground.*

Not to be bowed vnto.

Protestants. *We must beware that we nether adore nor worship Angels: He could not fall downe to the Angel without diminishing Gods honour.* See art. 11.

God to be praied by the names of Saintes.

Scripture. *Nether take thou away thy mercie from vs for Abraham thy beloued, and Isaac thy seruant, and Israel the holie one.*

Not so to be praied.

Protestants. *In the Prophets there is not found anie such inuocation: Heare me o God for Abraham. God is not to be besought by the names of Saintes.* See more art. 9.

Saintes to be imitated.

Scripture. *For your selues know, how you ought to imitate vs. Be ye followers of me.*

Not to be imitated.

Protestants. *These trifles ought not to be sung to the people that they should imitate the Saintes. God requireth that we follow his scripture only, and not the examples of Saintes.* See art. 12.

God protecteth vs for the Saintes sake.

Scripture. *I will protect this cittie and saue it for my self and for Dauid my seruant.*

Not for their sakes.

Protestants. *It is not to be borne, that they say, through Gods liberalitie and Christs grace the merits of Saints do profit vs to protection.* See art. 10.

Some Saintes had power to worke miracles.

Scripture. *And he gaue them power to cure infirmities and to cast out Diuels.*

None had such power.

Protestants. *God neuer gaue anie man power of working miracles ether mediatly or immediatly.* See art. 16.

Saintes receaue men into eternall tabernacles.

Scripture. *Make vnto you freinds of the mammon of iniquitie, that when you faile, they may receaue you into the eternall tabernacles.*

They do not receaue.

Protestants. *VVe must not vnderstand, that men shall receaue*

ceaue vs into eternall tabernacles. See art. 13.

Scripture. *They shalbe priests of God and Christ, and shall reigne with him.* — *Saints reigne with him.*

Protestants. *The Saints do not reigne with Christ.* See art. 16. — *They reigne not with him.*

Scripture. *And he that shall ouercome and keepe my workes vnto the end, I will giue him power ouer the nations, and he shall rule them with a rodde of yron.* — *Saintes rule nations.*

Protestants. *It is an errour, that Angels or the soules of the blessed men are appointed of God to rule and gouerne vs.* See art. 16. cit. — *They rule them not.*

CHAPTER V.

OF THE SCRIPTVRE OR WORD OF GOD.

SCripture. *Paule according to the wisdome giuen him, hath written, as also in all Epistles, speaking in them of these things in which are certaine hard to be vnderstood.* — *Some things in Scripture are hard.*

Protestants. *Peter saieth not, that Paules Epistles are obscure, no nor that there are some obscure things in Paules Epistles. No parte of the Scripture is obscure: How can the Scripture be called obscure in anie parte.* See more art. 1. — *No thing hard.*

Scripture. *Iesus began to preach and say: Doe pennance for the kingdom of heaune is at hand.* — *The Ghospel preacheth pennance.*

Protestants. *The Ghospell properly is not a preaching of pennance. The Ghospell preacheth not to vs that this or that is to be done, or exacteth any thing of vs.* See more art. 4. — *It preacheth it not.*

Scripture. *If thou will enter into life, keepe the commandments.* — *promiseth life conditionally*

Protestants. *The Ghospell promiseth saluation euen to those that haue no good workes at all. The Ghospel requireth not workes to saluation.* See more art. 6. — *Not conditionally.*

Scripture *Doe we then destroie the law by faith? God forbid.* — *Ghospell not contrarie to the law.*

forbid. But we eſtablish the law.

It is contrarie to it. Proteſtants. *The Ghoſpell is truly oppoſite to the law. The law and the Ghoſpell of themſelues wholy fight one with the other.* See more art. 7.

Moiſes law commandeth faith in Chriſt. Scripture. *All things muſt needs be fulfilled, which are written in the law of Moiſes, and the Prophets, and the Pſalmes of me.*

It commandeth it not. Proteſtants. *Faith in Chriſt, the law neuer knew. The law of Moiſes commandeth not faith in Chriſt.* See more art. 8.

Traditions to be kept. Scripture. *Hould the traditions, which you haue learnt, whether it be by word or by our epiſtle.*

Not to be kept. Proteſtants. *VVe care not for vnwritten traditions: we acknowledge no word but that which is written.* See more art. 9.

CHAPTER VI.

OF S. PETER, AND THE APOSTLES.

Church built vpon Peter. SCripture. *Thou art Peter, and vpon this rock will I build my Church.*

Not vpon Peter. Proteſtants. *Peter is not rock, becauſe Chriſt did not build his Church vpon Peter.* See more art. 2.

Keyes giuen to Peter. Scripture. *And I ſay to thee: Thou art Peter. And to thee I will giue the keyes of the kingdome of heauen.*

Not giuen to him. Proteſtants. *Chriſt called faith the rock, to which rock not to Peter, he gaue theſe keyes.* See art. 3.

Peters faith, failed not. Scripture. *I haue praied for thee* (Peter) *that thy faith faile not.*

It failed. Proteſtants. *For a time ſurely Peters faith failed whiles he denied Chriſt. It is a blaſphemous ſpeech, that Peter denying Chriſt did not leſe his faith.* See more art. 4.

The Apoſtles foundations. Scripture. *And the wall of the cittie hauing twelue foundations: and in them twelue names of the twelue Apoſtles of the lambe.*

Prote-

Protestants. *The Apostles were not the foundations.* See more art. 5. — *Not foundations.*

Scripture. *He that heareth you, heareth me.* — *The Apostles simply to be heard.*

Protestants. *The Apostles be not simply to be heard, but to be examined according to the rule of Scripture, S. Paules Ghospell or the new testament must haue beene tried by the ould.* See more art. 6. — *Not simply to be heard.*

CHAPTER VII.

OF THE PASTOVRS OF THE CHVRCH.

Scripture. *If my couenant with the day can be made voide &c. also my couenant may be made voide with Dauid my seruant, that there be not of him a sonne to reigne in his throne and Leuits and Preists my ministers.* — *Pastours alwaies.*

Protestants. *It is false that the externall ministerie must be perpetuall. The Church hath often no man Pastour. Some short time the Church may be depriued of Pastours.* See more art. 7. — *Not alwaies.*

Scripture. *Thou art Peter &c. And to thee I will giue the keyes of the kingdome of heauen.* — *Authoritie in the Pastours*

Protestants. *The authoritie is not in the Prelats, but in the worde: the Church hath nothing but mere ministerie.* See more art. 2. — *Not in them.*

Scripture. *Thou art Peter &c. and whatsoeuer thou shalt bind on earth, it shalbe bound also in heauen.* — *One pastor cā excōmunicate*

Protestants. *We must remember, that this power* (of excommunicating) *is giuen to no one man, but to the whole companie of the Presbiterie.* See more art. 3. — *One cannot.*

Scripture. *And he* (Paul) *walked through Syria and Silicia confirming the Churches, and commanding them to keepe the precepts of the Apostles and the Auncients.* — *Pastours can make lawes.*

Protestants. *The Church hath no power to make lawes.* See more art. 4. — *They cannot*

Pastors, rulers of the Church. Not rulers.

Scripture. *The Holie Ghost hath placed you Bishops to rule the Church of God.*

Protestants. *The true nature of a ruler* (of the Church) *is in no pure man, one or manie.* See art. 5.

Pastors to be called preists. Not to be so called.

Scripture. *You shalbe called the preistes of the lord.*

Protestants. *Who administer the word and Sacraments amongst the people, nether may, nor ought to be called preists.* See more art. 7.

No preaching without mission. Without mission.

Scripture. *But how shall they preach, vnles they be sent?*

Protestants. *Euen they who are not lawfully called, may preach the word fruitfully. Euerie Christian man hath authoritie to preach Christ in what place soeuer, where they are desirous to heare.* See more art. 8.

Moises a preist. No preist.

Scripture. *Moises and Aaron in his preists.*

Protestants. *Moises did not exercise at all the preisthood, but was onely a Prophet.* See more art. 10.

CHAPTER VIII.

OF THE CHVRCHE.

Church, but one onely. Not one onely.

SCripture. *Theres halbe made one fould and one pastor.*

Protestants *We say that there are twoe societies of men, that is, twoe Churches to the one belong the predestinate; to the other, the reprobate. Christ and the things themselues teach vs, that there are twoe Churches.* See more art. 1.

All those one bodie who participate one Sacramẽt. Not all those.

Scripture. *VVe are one bodie all that participate of one bread.*

Protestants. *The godlie are no more ioyned in one bodie with the wicked, then light with darkenes, Christ with Belial.* See more art. 2.

Church can not faile. It can faile.

Scripture. *The gates of hell shall not preuaile against her: of his kingdome there shal be no end.*

Protestants. *It is no meruaile, though the Church be cleane fallen downe long agoe. Antichrist had rooted out the Church euen*

from

from the ground. Christes kingdome was cast flat downe. See more art. 4.

Scripture. *You are the light of the world: A cittie can not be hidde, situated vpon a mountaine.* — *Church can not be hidde.*

Protestants. *Often times God will haue no visible Church on earth. The whole visible Church may faile.* See more art. 5. — *It can be hidde.*

Scripture. *Which is the Church of the liuing God, the pillar and strenght of trueth.* — *Church is infallible.*

Protestants. *The vniuersall Church may erre. The Church may erre. The Catholik Church may erre and that most greeuously.* See more art. 6. — *Not infallible.*

Scripture. *If he will not heare the Church, let him be to thee as the Heathen and the Publican.* — *Church, simply to be heard.*

Protestants. *VVe must not simply receaue whatsoeuer the Church teacheth.* See more art. 7. — *Not simply to be heard.*

CHAPTER IX.

OF TEMPLES OR MATERIAL CHVRCHES.

SCripture. *Who (Anna) departed not from the temple, by fasting and praiers seruing day and right.* — *Churches for priuate praier*

Protestants. *Churches are for preaching onely. It is no lawfull end of Churches, that the faithfull may priuatly pray in them.* See more art. 1. — *Not for priuat praier.*

Scripture *Twoe Cherubins also thou shalt make of beaten gold on both sides of the oracle.* — *Images to be set in Churches.*

Protestants. *The Iewes had no manner Image nether painted not grauen in their temple. God abhorreth images. We must not suffer that Images be in Churches.* See more art. 3. — *Not to be set in Churches.*

Scripture reporteth these words of a Heathen: *This Paule saieth, that they are no Gods which be made by hands.* — *Heathens thought idols to be Gods.*

Protestants. *It is a lie that the Heathens did beleiue the* — *They thought not so.*

Images of their Gods to haue beene their Gods them ſelues. See more art. 4.

CHAPTER X.

OF BAPTISME.

Water neceſſarie to baptiſme.
Not neceſſarie.

SCripture. *Vnleſſe a man be borne againe of water and the Spirit, he can not enter into the kingdome of God.*

Proteſtants. *Though water be wanting, yet if the baptiſme of one cannot be differred with edification, I would baptize as well with anie other liquour as with water.* See more art. 1.

Baptiſme cõmanded of Chriſt.
Not cõmanded of him.

Scripture. *Going, teach ye all nations baptizing them &c.*

Proteſtants. *Baptiſme is of leſſe importance, then that the lord ſhould haue greatly cammanded anie thing about it.* See more art. 3.

Baptiſme neceſſarie to ſaluation.
Not neceſſarie.

Scripture. *Vnleſſe one be borne of water and the Holie Ghoſt, he cannot inter into the kingdome of God.*

Proteſtants. *Children who die before they be chriſtened, are not shut out of the kingdome of God.* See art. 4.

Simon Magus was baptized.
He was not baptized.

Scripture. *Then Simon* (Magus) *alſo him ſelf belieued and being baptized he cleaued to Philippe.*

Proteſtants. *That Simon Peter, and Simon Magus receaued the ſame whole baptiſme, is moſt falſe.* See more art. 5.

Baptiſme profiteth all.
Not all.

Scripture: *As manie of you as haue beene baptized in Chriſt, haue put on Chriſt.*

Proteſtants. *Baptiſme bringeth no commoditie to thoſe that are not elect.* See more art. 6.

Baptiſme purgeth ſinne
It purgeth not ſinne.

Scripture. *Chriſt loued the Church, cleanſing it by the lauer of water in the worde.*

Proteſtants. *VVho will ſay, that we are cleanſed by this water? Doeſt thou thinke that water is the lauer of the ſoule? No. Baptiſme cannot wash away the filth of ſinnes.* See more art. 7.

Scrip-

Scripture: *Be baptized, and wash away thy sinnes.* — *Sinnes washed away by baptisme.*

Protestants. *Paule was not whashed by baptisme.* See artic. 7. — *Not by baptisme.*

Scripture. *We were by nature the children of wrathe, as also the rest. As by the offence of one, vnto all men to condemnation.* — *All borne in in state of dānation.*

Protestants. *Originall sinne is not imputed to them: the children of the faithfull are borne Saintes.* See art. 9. — *Not all.*

Scripture. *In what then were ye baptized? who saied: in Ihons baptisme.* — *Some baptized in Saint Ihons Baptisme.*

Protestants. *It is demonstrated, that they were neuer baptized in Ihons outward baptisme.* See more art. 11. — *Not in that baptisme.*

Scripture. *But they saied to him: Nay nether haue we heard whither there be a Holie Ghost.* — *Some knew not of the Holie Ghost.*

Protestants. *How could it be that Iewes had heard nothing of the Holie Ghost.* See more art. 12. — *They knew of him.*

CHAPTER XI.

OF THE EVCHARIST.

SCripture. *This is my bodie which is giuen for you. This is my bloud of the new testament that shalbe shed for manie.* — *The Eucharist is the bodie of Christ.*

Protestants. *The Sacrament all bread is called Christs bodie, although indeed it be not Christs bodie: The Eucharist is not truely the bodie of Christ. Some do vrge that the lords bread is the verie bodie of Christ, but we say the contrarie.* See more art. 1. — *It is not his bodie.*

Scripture. *Vnles ye eate the flesh of the Sonne of man and drinke his blood, ye shall not haue life in you.* — *Christs flesh to be eaten.*

Protestants. *Christ did not command his bodie to be eaten, but symbolicall bread. We eate and drinke nothing but bread and wine. Christs corporall flesh can be no way eaten.* See more art. 2. — *Not to be eaten.*

Scripture. *My flesh is truely meate.* — *His flesh truly meate.*

Not truly meate.

Protestants. *It is farre from the bodie of the lord to be truly eaten.* See art. 2. cit.

Blood of the new testamẽ to be drunk.
Not to be drunk.

Scripture. *Drinke ye all of this: For this is the blood of the new testament.*

Protestants. *Christ did not giue the blood of the newt estament to drink.* See art. 3.

The Chalice is the new testament.

Scripture. *This chalice is the new testament in my blood.*

Protestants. *That Cuppe was not the new testament This Cuppe was not the new testament it self.* See more art. 4.

There is sacrifice.

Scripture. *In euerie place there is sacrificing, and there is offered to my name a cleane oblation.*

There is none

Protestants. *There is no more Sacrifice remayning in the Church.* See more art. 11.

The Chalice shed for vs.

Scripture. *This is the chalice, the new testament in my blood, which* (chalice, as is euident by the Greek text) *shalbe shed for you.*

Not shedde for vs.

Protestãts. *The chalice was not shedde for vs.* See more art. 6.

We haue an altar.
We haue none.

Scripture. *We haue an altar, whereof they haue no power to eate who serue the tabernacle.*

Protestants. *Paule maketh no mention of an altar. In the Apostolicall writings there is no mention of an altar. Altars haue no place in the time of the Ghospell.* See more art. 24.

The Paschall lambe sacrificed.

Scripture. *And the whole multitude of the children of Israel shall sacrifice him* (the paschall lambe) *at euen.*

Not sacrificed.

Protestants. *The holie Bible no where teacheth that the paschall lambe was immolated and sacrificed. The paschall lambe was no sacrifice.* See more art. 13.

OF THE OTHER SACRAMENTS.

CHAPTER XII.

Men can forgiue sinnes.

SCripture. *Whose sinnes you shall forgiue, they are forgiuen.*

They can not

Protestants. *Men do not forgiue sinnes who attributeth remission*

miſsion of ſinnes to a creature, robbeth God of his glorie. It is proper to God alone to remit ſinnes, and ſo proper, as he communicateth this glorie to none. See more art. 1.

Scripture. *Confeſſe your ſinnes one to an other.* — *Sinnes to be confeſſed to men.*

Proteſtants. *God requireth not this confeſſion to manne. Confeſſion of ſinnes is forbidden. Nether Chriſt nor his Apoſtles would command it.* See art. 2. — *Not to be confeſſed to thē.*

Scripture. *Reſuſcitate the grace of God, which is in thee by the impoſition of my hands.* — *Grace by impoſition of hands.*

Proteſtants. *Grace was not giuen by the externall ſigne* (of impoſition of hands.) *Impoſition of hands of it ſelf hath no efficacie, but the effect dependeth of God alone.* See more art. 3. — *Not by it.*

Scripture. *Euerie one that diſmiſſeth his wife and marrieth an other committeth aduoutrie.* — *To marie after diuerce is aduantrie.*

Proteſtants. *Who diſmiſſeth his wife for whoredome and marrieth an other, doth not commit aduoutrie,* See more art. 6. — *Not aduantrie.*

Scripture. *Is anie man ſick among you? let him bring in the preiſts of the Church, and let them pray ouer him, anoiling him with oile.* — *Men dying are to be aneiled.*

Proteſtants. *The Preists were commanded, that they ſhould not anoile thoſe that died.* See more art. 7. — *Not to be*

CHAPTER XIII.

OF FAITHE.

Scripture. *This is the worke of God that you beleiue in him whom he hath ſent.* — *Faith is a worke.*

Proteſtants. *Faith is no worke. It is falſe, that faith is a worke.* See more art. 1. — *Not to worke*

Scripture. *And now there remaine Faith, Hope, and Charitie, theſe three &c.* — *Faith diſtinct from Hope*

Proteſtants. *Who vnderſtand not that Faith, Hope, and Charitie are the ſelfe ſame thinge, wilbe forced to let paſſe ma-* — *Not diſtinct.*

nie

nie knottes in Scripture vnlooſed. See more art. 7.

Faith inferior to Charitie.

Scripture. *And now there remaine Faith, Hope, and Charitie, theſe three, but the greater of theſe is Charitie.*

Not inferior.

Proteſtants. *Faith is greater then Charitie. Faith is better, more worthie, more noble then Charitie.* See more art. 7.

Faith without confeſsiō.

Scripture. *Of the Princes alſo manie beleiued in him, but for the Phariſes did not confeſſe.*

Not without confeſsion.

Proteſtants. *True faith can no more be ſeparated from confeſsion of mouth, then fire from heate.* See more art. 9.

Faith of Chriſts Godhead helpeth.

Scripture. *Theſe are written, that you may beleeue that Ieſus is Chriſt the Sonne of God, and that beleiuing you may haue life in his name.*

Helpeth not.

Proteſtants. *To beleiue that Chriſt is one perſon, which is God and man, would helpe none.* See more art. 3.

Faith without charitie.

Scripture: *Of the Princes alſo manie beleiued in him, but for the Phariſes did not confeſſe. For they loued the glorie of man more then the glorie of God.*

Not without charitie.

Proteſtants. *It is impoſsible to beleiue where charitie wanteth. True faith can no more be without workes then fire without heate.* See more art. 8.

Faith ſometimes dead.

Scripture. *Faith without workes, is dead.*

Neuer dead.

Proteſtants. *Who beleiue, that true faith can be dead, beleiue againſt the Confeſsion of our Church. True faith can neuer be ſaied to be dead.* See more art. 10.

Faith neceſſarie to ſaluation.

Scripture. *Without faith it is impoſsible to pleaſe God.*

Not neceſſarie.

Proteſtants: *Infants are ſaued by Gods election albeit they be taken out of this life not only without baptiſme but alſo without faith.* See more art. 15.

Faith without workes ſaueth not.

Scripture. *What ſhall it profit, if a man ſay he hath faith but hath not workes. Shall his faith be able to ſaue him.*

It ſaueth.

Proteſtants. *Faith iuſtifieth without good workes. Faith void of good workes is imputed to iuſtice.* See more art. 17.

Beliefe doth iuſtifie.

Scripture. *Whoſoeuer beleiueth that Ieſus is Chriſt, is borne of God. Abraham beleiued and it was imputed him to iuſtice.*

Not iuſtifieth

Proteſtants. *Faith doth not iuſtifie vs by the worke beleife.* See more art. 18.

Scrip-

Scripture. *To him that beleiueth in him who iustifieth the impious, his faith is reputed to iustice.* — *Faith reputed to iustice.*

Protestants. *The act of beleiuing is not our iustice. Not the act or worke of our faith, that is, our beleife iustifieth vs.* See more art. 19 — *Not reputed.*

Scripture. *Of the Princes also manie beleiued in him, but for the Pharises they did not confesse.* — *Certaine princes beleiued.*

Protestants. *We do not graunt that thoses Princes had true faith. We denie that they truely beleiued.* See more art. 20. — *They beleiued not.*

Scripture. Ihon. 2. *Manie beleiued in his name.* — *Manie beleiued.*

Protestants. *Their faith was not true, but hypocrisie.* See art. 20. cit. — *They beleiued not.*

Scripture. *Thy faith hath made thee safe.* — *Faith cause of Salnation.*

Protestants. *Faith doth not worke, cause, or procure our Saluation.* See mote art. 16. — *Not 'cause thereof.*

Scripture. *Simon* (Magus) *also him selfe beleiued.* — *Simõ Magus beleiued.*

Protestants. *Some beleiue not at all, as Simon Magus. He was quite faithlesse, indeed he beleiued not.* See more art. 21. — *He beleiued not.*

Scripture. *Faith is by hearing.* — *Faith by hearing.*

Protestants. *Faith cometh not by the labour of the preachers. Faith riseth of the Scripture alone, not of the authoritie of the Church: Faith can not be gotten by words.* See more articul. 22. — *Not by hearing.*

Scripture. *For a time they beleiue, and in time of temptation they reuolt.* — *Faith some time lost.*

Protestants. *True faith can neuer be lost: It cannot be by anie means, that those who beleiue should leese their faith.* See more art. 23. — *Neuer lost.*

Scripture reporteth that Christ saied to Thomas: *Be not incredulous, but faithfull.* And that Thomas saied: *Vnlesse I see &c. I will not beleiue.* — *S. Thomas faith.*

Protestants. *Faith was not vtterly extinct in Thomas. Faith lay in his hart.* See more art. 23. cit. — *He lost it not.*

Scripture. *He that beleiueth in the Sonne, hath life euerlasting.* — *Faith rewarded.*

Protestants. *There is noe reward to faith. No reward can be rendred to faith.* See art. 24. — *Not rewarded.*

The womans faith, pure. Scripture Reporteth that Christ saied to the woman who touched the hem of his garment: *Thy faith hath made the safe.*

Not pure. Protestants. *It may be that some errour or vice was mingled with the womans faith: Perhaps she slipt a litle out of the way.* See more art. 25.

CHAPTER XIV.

OF GOOD VVORKES IN GENERAL.

Some workes of a sinner, good. SCripture saieth to a sinner beleiuing that there is one God: *Thou doest well: and Rahab the harlot was not she iustified by workes?*

None good. Protestants. *VVhat workes soeuer goe before iustification are euill. What can sinners alienated from God doe, but is execrable in his iudgment?* See more art. 1.

The iust sinne not in euerie worke. Scripture. *In all these things Iob sinned not with his lips.*

In euerie worke. Protestants. *The iust man sinneth in euerie good worke. All saints in euerie good worke do sinne.* See more art. 2.

Good workes sweet before God. Scripture. *Noë offered holocaustes vpon the altar, and our lord smelled a sweell sauour.*

Vnsweet. Protestants. *Our workes stincke before God, if they be called to a strait account. Whatsoeuer we can giue to God, is stenchie.* See more art. 3.

Some workes, perfect. Scripture. *Remember, how I haue walked before thee in trueth, and in a perfect hart.*

None perfect. Protestants. *All our good workes are imperfect: They are partely euill.* See more art. 4.

Some workes, iust before God. Scripture. *Phinees stood and pacified and the slaughter ceased, and it was reputed to him vnto iustice.*

None iust before him. Protestants. *Who make their workes, euen those which they imagin to doe by the grace of Christ, iustice before God, make idols of them.* See more art. 5.

Scrip-

Scripture. *What is our hope or ioye or crowne of glorie? Are not you before our lord Iesus in his coming?* — *Glorie before God.*

Protestants. *It can not be, that anie haue glorie before God.* See more art. 9. — *Not glorie before him.*

Scripture. *He who ioyneth his virgin in matrimonie, doth well, and he who ioyneth not, doth better.* — *Some workes better, then others.*

Protestants. *Before God there is no worke better then other.* See more art. 10. — *None better then others.*

Scripture. *As concerning virgins, a commandment of our Lord I haue not, but counsell I giue.* — *Some workes counselled.*

Protestants. *There are not some precepts, and others, counsells.* See more art. 11. — *None counselled.*

Scripture. *If you will not forgiue men, nether will your Father forgiue you your offenses.* — *Some workes necessarie to forgiuenesse.*

Protestants. *The pardon which we aske to be giuen to vs, dependeth not vpon that which we giue to others.* See more artic. 12. — *Not necessarie.*

Scripture. *Patience is necessarie for you, that doing the will of God, you may receaue the promise.* — *Some necessarie to saluation.*

Protestants. *Good workes are not necessarie to saluation.* See more art. 13. — *Not necessarie.*

Scripture. *Pietie is profitable to all things, hauing promise of the life that now is and of that to come.* — *Some profitable.*

Protestants. *To teach, that workes are holesome and profitable is diuellish, and apostaticall from faith: workes are vnprofitable to Christian iustice and likewise to saluation.* See more art. 14. — *None profitable.*

Scripture. *Be ye in nothing terrified of the aduersaries, which to them is cause of perdition, but to you of saluation, and this of God.* — *Affliction, cause of saluation.*

Protestants. *The Scripture no where teacheth, that the afflictions which the Saints suffer of the wicked are cause of their saluation.* See more art. 15. — *Not cause of saluation.*

Scripture. *Possesse you the kingdome prepared for you. For I was an hungred, and you gaue me to eate.* — *Workes cause of enioying heauen.*

Protestants. *None shalbe saued for his workes. The kingdome of heauen is not giuen for good workes. The iust are not rewarded* — *Not cause.*

for the workes of iustice which they haue done. See more art. 15. cit.

Workes make certaintie of saluation. Scripture. *Labour, that by good workes you may make sure your vocation and election.*

They make it not. Protestants. *We are vtterly vndone, if we be sent to our workes when we must seeke the certaintie of our saluation.* See more art. 16.

Workes cause that God loueth vs. Scripture. *The Father him selfe loueth you, because you haue loued me.*

Not cause. Protestants. *The obedience which the faithfull giue to him, is not so much a cause why he continueth his loue towards them, as an effect of his loue.* See art. 17.

We ought to doe good workes. Scripture. *When you shall haue done all things that are commanded you, say we are vnprofitable seruants, we haue done that which we ought to doe.*

We ought not. Protestants. *Thou owest nothing to God but faith: This phrase of the law: A faithfull man ought to doe good workes, belongeth not to Christians.* See more art. 18.

We may doe good for reward. Scripture: *I haue inclined my hart to do thy iustification for euer, for reward.*

We may not. Protestants. *If thou pray, fast, &c. Beware thou doest it not for that end that thou maiest reape anie temporall or eternall profit.* See more art. 19.

CHAPTER XV.

OF GOOD VVORKES IN PARTICVLER.

It is good not to marrie. SCripture. *I say to the vnmaried and to widous: It is good for them if they so abide.*

It is not good. Protestants. *It is not good for a man to be single, for it is not pleasant, not honest, nor profitable.* See more art. 1.

Single life, counselled. Scripture. *Art thou loose from a wife? Seek not a wife.*

Not counselled. Protestants. *Paule will haue vniuersally all to be married.*

God

God pronounceth the sentence, that he will haue none to be vnmarried. See more art. 4.

Scripture. *He that ioyneth his virgin in matrimonie, doth well, and he that ioyneth not, doth better.* — *Virginitie is a vertue.*

Protestants. *Virginitie is no vertue, but a thing indifferent. We thinke that virginitie is nothing.* See more articul. 2. — *Not a vertue.*

Scripture. *He that ioyneth his virgin in matrimonie doth well, and he that ioyneth not, doth better.* — *Virginitie better then marriage.*

Protestants. *Single life in it selfe is much more baser then marriage. To beget children, is the cheefest worke after preaching.* See more art. 3. — *Not better.*

Scripture. *Who departed not from the temple, by fastings and praiers seruing night and daye.* — *Fasting, seruice of God.*

Protestants. *Fasting of it selfe is an indifferent thing. It is a naughtie superstition, to thinke that fasting is a parte of Gods seruice.* See more art. 5. — *No seruice of God.*

Scripture. *This kinde* (of Diuels) *is not cast out, but by praier and fasting.* — *Fasting driueth away Diuels.*

Protestants. *The ridiculous Papists make fasting an antidote to driue away Diuels.* See art. 6. — *It driueth thē not.*

Scripture: *I Daniell mourned the dayes of three weeks, desiderable bread I did not eate, and flesh and wine entred not into my mouth.* — *Choice of meats, good*

Protestants. *We hould this distinction of meats to be foolish, and wicked: Choice of meates vpon certaine dayes S. Paule attributeth to the doctrin of Diuels.* See more art. 7. — *Not good.*

Scripture. *I desire, that praiers be made for all men.* — *Praier, to be made for all.*

Protestants *Nether must we pray for euerie one. We must not make praiers for the sinnes of the reprobates.* See more artic. 8. — *Not for all.*

Scripture. *It is a holie cogitation, to pray for the dead, that they my be loosed from sinnes.* — *Good to pray for the dead.*

Protestants. *We deteste praiers for the dead. That forme of praier: God giue the dead a happie resurrection, is to be reiected.* See more art. 9. — *Not good.* *Praier in an vnknowne language, good.*

Scripture saieth of one praying in the Church in an

in an vnknowne tongue: *Indeed thou giueſt thankes well.*

Not good. Proteſtants. *We deteſt praiers in an vnknowne tongue. It is repugnant to Scripture, and contrarie to ſenſe of nature.* See more art. 12.

Vowes good. Scripture. *Vow ye, and render to our Lord your God.*

Not good. Proteſtants. *Vowes are againſt the ordinance of God; vowes do not become Chriſtians.* See more art. 14.

Forſaking of riches, counſelled. Scripture. *If thou will be perfect, goe ſell all thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen.*

Not counſelled. Proteſtants. *The forſaking of goods, hath no commandment nor counſell in Scripture.* See more art. 16.

Almes deliuereth from death. Scripture. *Almes deliuereth from all ſinne and from death.*

Not from death. Proteſtants. *Almes deliuereth not from temporall death nor from eternall death.* See more art. 15.

Penall workes, a parte of pennance. Scripture *If in Tyre and Sidon had beene wrought the miracles that haue bene wrought in you, they had done pennance in haire cloth and aſhes.*

No parte of pennance. Proteſtants. *Aſhes, ſackcloth was no parte of pennance. Sackcloth and aſhes are only an externall ſigne of pennance.* See more art. 18.

Eremiticall life, good; Scripture. *The child grew, and was ſtrengthned in ſpirit, and was in the deſerts vntill the daye of his manifeſtation in Iſrael.*

Not good. Proteſtants. *Eremiticall life is clownish, ſauage, and farre from ciuilitie.* See more art. 20.

The Niniuites pẽnance, true. Scripture. *God ſaw their* (Niniuites) *workes, that they were conuerted from their euill way &c.*

Not true. Proteſtants. *The pennance of the Niniuites was not true pennance.* See more art. 19.

CHAPTER XVI.

OF SINNE.

SCripture. *He that committeth ſinne, is of the Diuell.* *Great ſinners are of the Diuell.*

Proteſtants. *Nether the faithfull who ſinne by chance, or of themſelues by weaknes; but ſuch as giue themſelues to ſinne, ſerue the Diuell and ought to be called Sonnes of the Diuell.* See more art. *Not all.*

Scripture. *You are euacuated from Chriſt, that are iuſtified in the law, you are fallen from grace.* *Sinne putteth out of grace.*

Proteſtants. *Not anie enormious ſinne obſcureth grace, much leſſe extinguisheth it. The faithfull ſinne, but fall not from grace.* See more art. 6. *It putteth not.*

Scripture. *No murderer hath life euerlaſting abiding in himſelfe.* *No murderer hath life.*

Proteſtants. *Dauid* (a murderer) *was not yet quite ſpoiled of ſpirituall life, not yet depriued of iuſtification.* See more art. 6. cit. *Some murderer hath. Iuſtice ſtandeth not with ſinne.*

Scripture. *What participation hath iuſtice with iniquitie.* *It ſtandeth with ſinne.*

Proteſtants. *Sinne dwelleth together with iuſtice in vs. A worke is partly good, partly euill.* See more art. 7. *Sinne to be redeemed with almes.*

Scripture. *Redeeme thou thy ſinnes with almes.*

Proteſtants. *Should not Chriſt haue died in vaine for ſinnes, if ſinnes could be redeemed with almes?* See more art. 8. *Not to be redeemed with almes.*

Scripture. *By mercie and faith ſinnes are purged.* *Sin purged by workes.*

Proteſtants. *If purging of ſinnes be giuen to mens workes, then is Chriſt dead in vaine.* See art. 8. cit. *Not purged by them.*

Scripture. *Nether fornicatours nor adulterers ſhall poſſeſſe the kingdome of God.* *Great ſinne ſeperateth from God.*

Proteſtants. *Sinne ſhall not drawe vs from Chriſt, though we commit fornication or murder a thouſand times a daye.* See more art 9. *Seperateth not.*

Scripture. *Departe from me ye accurſed into euerlaſting fire: for* *Sinne cauſe of damnatiõ.*

for I was an hungred and you gaue me not to eate.

Not cause of damnation.

Protestants. *Those that are adiudged to eternall punishment, are not therefore damned because they sinned. Onely incredulitie damneth.* See more art. 10.

Account is to be giuen of sinnes.

Scripture. *Euerie one of vs for him selfe shall render account to God. That euerie one may receaue the proper things of the bodie as he hath done ether good or euill.*

Not to be giuen.

Protestants. *If workes come into iudgment, we are all damned. These sinnes shall not come to account before God.* See more art. 11.

Dauid did ill.

Scripture reporteth that Dauid saied of him selfe: *I haue done ill before thee.*

He did not ill

Protestants. *Dauid neuer committed sinne: The regenerate commit noe sinne.* See more art. 12.

Dauid him selfe sinned.

Scripture reporteth these words of Dauid: *I am he that haue sinned, I haue done wickedly.*

Not him self.

Protestants. *The elect him selfe doth not sinne, but sinne that dwelleth in him. The true faithfull or regenerate doth not sinne.* See more art. 13.

CHAPTER XVII.

OF IVSTIFICATION.

Abraham iustified by workes.

SCripture. *Abraham, was he not iustified by workes?*

Not by workes.

Protestants. *Abraham was not iustified by his good workes. He was iustified by no other thing at all but by faith.* See art. 1.

Man iustified by workes.

Scripture. *Doe you see that by workes a man is iustified?*

Not by workes.

Protestants. *We saye, they are not iustified by workes, we can not be iustified by workes.* See art. 1. cit.

Sinnes forgiuē for loue.

Scripture. *Manie sinnes are forgiuen her, because she loued much.*

Not for loue.

Protestants. *Not because the woman loued much, therefore her sinnes were forgiuen her.* See art. 1. cit.

Scrip-

Scripture: *By workes a man is iuſtified, and not by faith onely.* — *Man not iuſtified by faith onely.*

Proteſtants. *We are iuſtified by faith onely. By faith onely we receaue remiſſion of ſinnes.* See more art. 2. — *By faith onely.*

Scripture. *They were both iuſt before God.* — *Some iuſt before God.*

Proteſtants. *Before God none is iuſt, none can be iuſt. Where ſhall anie ſuch* (iuſt) *be found amongſt men?* See more artic. 3. — *None iuſt before God.*

Scripture. *You are cleane. The blood of Chriſt cleanſeth vs from all ſinne.* — *Some cleane.*

Proteſtants. *The beleiuers are iuſt, and yet vncleane. The pious man is in him ſelfe vncleane and filthie.* See more art. 4. — *None cleane.*

Scripture. *As farre as the Eaſt is from the weſt, hath he made our iniquities farre from vs. There is no iniquitie found in me.* — *Sinnes taken from the iuſtified.*

Proteſtants. *In the regenerate there are manie ſinnes, and great filth. Innumerable ſinnes euen ſuch as are worthie of death, remaine in the regenerate.* See more art. 5. — *Not taken frō them.*

Scripture *Before him* (God) *iuſtice hath bene found in me.* — *Iuſtice in mē.*

Proteſtants. *There can be no iuſtice in vs. There is no inherent iuſtice in the iudgment of God.* See more. 8. — *No iuſtice in them.*

Scripture. *To him, that beleiueth in him who iuſtifieth the impious, his faith is reputed to iuſtice.* — *Some inherēt thing imputed.*

Proteſtants. *What is inherent, is not imputed.* See more art. 9. — *No inherent thing, imputed.*

Scripture. *Man knoweth not whether he be worthie of loue or hatred.* — *Men not certaine of grace.*

Proteſtants. *It is lewednes, to ſay, that none can know by certaintie of faith that he hath obtained grace.* See more artic. 10. — *Certaine.*

Scripture. *Ye are fallen from grace.* — *Some fall frō grace.*

Proteſtants: *It is impoſſible for thoſe that beleiue to fall from grace. The elect neuer fall from grace. The faithfull neuer fall from the grace of God.* See more art. 12. — *None fall frō grace.*

Scripture. *Thou by faith doeſt ſtand: Be not highly wiſe, but feare.* — *We muſt feare.*

Proteſtants: *That is not to be ſuffered, that they exhort vs to feare.* — *We muſt not feare.*

to feare. I cannot be damned, vnleſſe Chriſt be damned. See more art. 13.

Some reprobates, iuſtified.

Scripture. *If the iuſt man ſhall turne away himſelfe from his iuſtice and doe iniquitie, in his ſinne which he hath ſinned in them he ſhall dye.*

No reprobates iuſtified.

Proteſtants. *No reprobate is iuſtified. The elect only repent and doe good workes.* See more art. 14.

Man prepareth his hart. He prepareth it not.

Scripture. *It perteineth to a man to prepare the harte.*

Proteſtants. *In our conuerſion to God we haue our ſelues wholy paſſiuely. A man is like a blocke in his conuerſion.* See more art. 15.

CHAPTER XVIII.

OF EVERLASTING LIFE AND DEATH.

Saluation a reward or retribution.

SCripture. *Your reward is very great in heauen. You ſhall receaue the retribution of inheritance.*

No reward or retribution.

Proteſtants. *That he ſaueth, is mere grace, not a reward or retribution.* See more art. 1.

There is a crowne of iuſtice.

Scripture. *There is laied vp for me a crowne of iuſtice.*

No crowne of iuſtice.

Proteſtants. *Paule acknowledgeth nothing in the whole courſe of ſaluation, but mere grace.* See more art. 2.

Faith alone ſaueth not.

Scripture. *Shall faith be able to ſaue him?*

It ſaueth.

Proteſtants. *Faith alone ſaueth. By faith alone we are ſaued.* See more art. 3.

Some already ſuffer the paines of hell.

Scripture. *As Sodome and Gomorrha and the cities adioyning in like manner hauing fornicated &c. were made an example, ſuſtaining the paine of eternall fire.*

None yet ſuffer the paines of hell.

Proteſtants. *It is a falſe poſition: that the ſoules ſuffer in hell before the bodies.* See more art. 6.

Hell a place of torments.

Scripture. *Leſt they alſo come into this place of torments.*

No place.

Proteſtants. *We muſt not imagin, that hell is anie certaine, definite, and corporall place. A locall hell, is a fiction.* See more art. 7.

Scrip-

Scripture. *Departe from me ye curſed into fire euerlaſting.* — *Hellfire, true fire.*

Proteſtants. *They feigne, that the ſoules of men and diuels are tormented in hell with true and corporall fire.* See more artic. 8. — *Not true fire.*

CHAPTER XIX.

OF GODS LAW.

SCripture. *My yoke is ſweet, and my burden light.* — *Gods law poſſible.*

Proteſtants. *The law is impoſsible to be kept. It is impoſsible to keepe the commandments.* See more art. 1. — *Not poſsible.*

Scripture. *I haue kept thy law. They haue kept thy word.* — *Some haue kept Gods law.*

Proteſtants. *No man performeth the law or euer performed it.* See more art. 2. — *None haue kept it.*

Scripture ſaieth of Ioſias: *He returned to our lord in all his hart, and in all his ſoule, and in all his power, according to all the law of Moiſes.* — *Some haue loued God with all their hart.*

Proteſtants: *There was no Sainte who in this mortall life loued God with all is ſoule, with all his hart, with all his power.* See more art. 3. — *None haue loued him ſo.*

Scripture. *The law of God in his hart.* — *Gods law in the harts of ſome.*

Proteſtants. *Euen after regeneration, the word of the law is not properly ſaied to be in our hart.* See more art. 4. — *In the harts of none.*

Scripture. *Thy will be done in earth, as it is in heauen.* — *We pray to fulfill Gods will.*

Proteſtants. *We do not pray, that we may fulfill the law.* See more art. 5. — *We pray not ſo.*

Scripture. *If thou wilt enter into life, keepe the commandments.* — *Keeping the cõmandments neceſſarie to life.*

Proteſtants. *Woe be to their Cathecumens, if ſo hard a condition* (of keeping the law) *be impoſed vpon them.* See more art. 6. — *Not neceſſarie.*

Scripture. *Do we then deſtroye the law by faith? God forbid: but we eſtablish the law.*

It is abrogated. Protestants. *All the ceremoniall law or the Decalogue is abrogated from a Christian, because he is dead to it; And to be dead to the law, is not to be bound with the law, but free from it and not to know it.* See more art. 7.

CHAPTER XX.

OF MANS LAVV.

Superioritie amõgst Christians. SCripture. *Who, thinkest thou, is a faithfull and wise seruant, whome his lord hath appointed ouer his familie.*

Protestants. *Among Christians, there can be no superioritie. Christ is my immediate Lord, I know no other.* See more art. 1.

None amõgst them. Scripture. *To the rest, I say, not our Lord: If anie brother haue a wife an infideil, and she consent to dwell with him, let him not put her away.*

Man can command that which God doth not. Protestants. *They draw to themselues all the maiestie of God, who chaleng authoritie to make lawes.* See more art. 2.

He cannot. Scripture: *Be subiect of necessitie, not only for wrathe, but also for conscience sake.*

Conscience subiect to mãs lawes. Protestants. *The lawes of Princes bind not the conscience: haue no power ouer the conscience.* See more art. 3.

Not subiect.

CHAPTER XXI.

OF FREE WILL.

There is free will. SCripture. *It shalbe in the arbitrement of her husband, whether she shall do it, or not do it.*

There is none Protestants. *Free will is a title without the thing.* See more art. 1.

Freedome to good. Scripture. *Without thy counsell I would do nothing, that thy good might not be as it were of necessitie, but voluntarie.*

Prote-

Proteſtants. *Man after his fall hath no libertie to good. There is no free will to good.* See more art. 2. — *No freedome to good.*

Scripture. *We are Gods coadiutours.* — *Gods coadiutors.*

Proteſtants. *Papiſts make God the firſt and cheefeſt cauſe of all goodnes, and vs coadiutours: Which is craftily to withdraw themſelues from God.* See more art. 3. — *Not his coadiutors.*

CHAPTER XXII.

OF MANS SOVLE.

SCripture. *Feare ye not them who kill the bodie, and are not able to kill the ſoule.* — *Mans ſoule, immortall.*

Proteſtants. *I giue leaue to the Pope to make articles of faith for his followers. Such as are that breade and wine are tranſſubſtantiated in the Sacrament: That he is Emperour of the world, and an earthlie God: That the ſoule is immortall, and all thoſe infinit monſters in the Romish dunghill of decrees.* — *Not immortall.*

What Propoſitions, I pray you, shal euer be thought cõtradictions, if theſe be not: ſeing there can ſcarce be deuiſed more formall or more direct oppoſition then is betwixt the moſt of theſe? But becauſe perhaps the vulgar Proteſtante will ſay, that he beleiueth not all or moſt of the Proteſtants propoſitions here ſet downe; albeit this excuſe will not ſuffice him, as I haue shewed in the end of my Preface, yet for his fuller ſatisfaction, I haue gathered twelue principall articles, which commonly all Proteſtants beleiue, quite contrarie to the expreſſe word of God.

THE COMMON

PROTESTANTS CREED CONSISTING of twelue Articles quite contrarie to the expresse word of God in the Scripture.

1 PROTESTANTS beleiue, that a man is iustified by only faith quite contrarie to the expresse word of God. Ioannes. 2. v. 4. *Do you see, that a man is iustified by workes, and not by faith only?*

Lib. 1. c. 16. art. 2.

2 Protestants beleiue, that we can not keep Goods commandments, quite contrarie to his expresse word. Ezechiel 36. v. 27. *I will make that you walke in my commandments and keepe my iudgments, and doe them.*

Lib. 1. c. 18. art. 1.

3 Protestants beleiue, that the keeping of Gods commandments is not necessarie to come to life euerlasting quite contrarie to Gods expresse words. Mathew. 19. v. 17. *If thou wilt enter into life, keepe the commandments.*

Lib. 1. c. 18. art. 6.

4 Protestants beleiue, that no men can forgiue sinnes quite contrarie to the expresse word of God. Ihon 20. v. 22. *Receaue ye the holie Ghost, whose sinnes ye shall forgiue, they are forgiuen them.*

Lib. 1. c. 11. art. 1.

5 Protestants beleiue, that we are not bound to confesse our sinnes to men quite contrarie to the expresse word of God. Ioannes 5. v. 16. *Confesse your sinnes, one to an other.*

Lib. 1. c. 11. art. 2.

6 Protestants beleiue, that men when they die are not to be anoiled quite contrarie to the expresse word of God. Iames 5. v. 14 *Is anie man sicke among you? Let him bring in the preists of the Church, and let them pray ouer him anoiling him*

Lib. 1. c. 11. art. 7.

him with oile in the name of our lord.

7 Proteſtants beleiue, that the bleſſed Sacrament is not the true bodie and blood of Chriſt quite contrarie to the expreſſe word of God. Luke 22. v. 19. *This is my bodie, which is giuen for you:* and Mathew 26. v. 28. *This is my blood, which shalbe shed for remiſſon of ſinnes.* *Lib. 1. c. 10. art. 1.*

8 Proteſtants beleiue, that the Church of God is not infallible in faith, quite contrarie to Gods expreſſe word. 1. Timothie 3. v. 15. *Which is the Church of the liuing God, the pillar and ground of trueth.* *Lib. 1. c. 8. art. 6.*

9 Proteſtants beleiue, that we muſt not beleiue Traditions quite contrarie to the expreſſe word of God. 2. Theſſalon. 2. v. 15. *Hould the Traditions which you haue learned, whether it be by word or by epiſtle.* *Lib. 1. c. 5. art. 9.*

10 Proteſtants beleiue it is ill done to pray in the Church in an vnknowne language, quite contrarie to the expreſſe word of God. 1. Cor. 14. v. 17. where it is ſaied of ſuch a one. *Thou indeed giueſts thankes well.* *Lib. 1. c. 14. art. 12.*

11 Proteſtants Beleiue, that there is no ſacrifice in the Church quite contrarie to the expreſſe word of God. Malachie 1. v. 11. *In euerie place there is ſacrificing, and there is offered to my name a cleane oblation.* *Lib. 1. c. 11. art. 11.*

12 Proteſtants beleiue, that there is no altar in the Church quite contrarie to the expreſſe word of God. Hebrewes 13. v. 10. *We haue an altar, whereof they haue no power to eate who ſerue the tabernacle.* *Lib. 1. c. 11. art. 12.*

THE

THE FIRST BOOKE OF THE CONFERENCE OF CATHOLIKE AND PROteſtant doctrine with the expreſſe words of the holie Scripture.

FIRST CHAPTER.

OF GOD.

Article 1. *Whether God willeth iniquitie or ſinne.*

SCRIPTVRE EXPRESSELY DENIETH.

PSALME 5. verſe. 5. *Thou art not a God that wilt iniquitie.* *God will not iniquitie.*

Abacuc. 1. verſe. 13. *Thine eyes are cleane from ſeing euill, and thou canſt not looke towarde iniquitie.*

CATHOLIKS EXPRESSELY DENIE.

Saint Thomas parte. 1. Summæ. quæſt. 19. art. 9. *God will no waye the euill of ſinne.*

D. Stapleton lib. 11. de Iuſtificat. c. 8 *It is wholy repugnant to Gods nature, to will ſinne.*

Protestants expressely affirme.

God would haue man to fall.

Caluin in c.3.Gen.v.1.& 3. *None of these things hinder, but that God would haue man to fall, for some certaine cause vnknowne to vs.* And cont. Franciscan. libertin. in opusculis page 441. *We saye, that the diuell and man both fell by the will of God vnknowne to vs.*

Man fall with the will of God.

Beza in 2. par. resp. ad acta Colloquij Mõtis Belgartensis p.177 saieth, that our first parents *fell indeed with the will and decree of God.* Agayne. *I saied and do saye, that it came not to passe, but by the decree of God so willing, that our first parents depriued themselues of their natiue goodnesse.* And l. de Prędest. cõt. Castell. volum.1. Theol. p.340. hauing obiected to him selfe, that if the causes of damnation come with God his will, then man were out of all fault, and all the fault were in God: he denieth the sequele, and admitteth the antecedent, and addeth, that *God decreeth, and ordaineth the causes of damnation.*

God willeth sinne for some other end.
He would haue Adam to fall.
He would haue Adam to sinne.

Peter Martyr in c.9. Rom. p.348. *God is saied to hate sinne, because he willeth it not for it selfe, but for some other end.* And in locis classe 1. c.14. p.116. *It cannot be doubted, but that God would haue Adam to fall.* Zanchius l.5. de natura Dei. c. 2. *Would not God haue Adam to sinne, and vs all together with him to fall into this corruption; by which it cometh to passe, that we cannot but sinne, vnlesse he helpe vs with his grace? He would.* Agayne. *By this* (omnipotent) *will he would and ordained the sinne of Adam, that in him all should sinne.*

God will haue iniquitie to be committed.

Piscator apud Vorstiũ in Parasceue c.3. *Sinnes are done with Gods procuremẽt and will that they should be done. God will iniquitie to be cõmitted, albeit he do not delighte in it; as a sick man will drinke a bitter potiõ, albeit he be not delighted with it. Because God will declare his iustice and mercie, therefore also he will that sinnes be cõmitted.* And apud eundẽ in Collat. sect. 61. *God will not onely that sinnes may be done, but also will that they be done.*

He will that sinne be done.

He will sinne though he be not delighted with it.

The same Piscator in Thesibus l.2. p.184. *It is false and implieth contradiction: that man fell, not with Gods will, but with his permission. For if he permitted, he also would, not simply and of it selfe, as if he were delighted with sinne, but in some sorte and for some other thing.* Page 187. *God can will some thing, with*

which notwithstãding he is not delighted; As for exãple: he is not delighted with wickednes, & yet permitteth it and that willingly, and therefore willeth it in some sorte and for some other end. And p. 203. *It is not ill doctrin to saye; That Gods will is done euen by sinning, that is, euen sinnes are done by Gods will.*

He willeth wickednes for some other end.

Bucanus in Institut. Theol. loco 14. p. 145. *Is God not willing iniquitie? If you take it simply, that God no way will it, the scripture is against that. Wherefore we must expound it so: That God will it not with his allowing or reuealed or signified will, but with his hidden or good pleasing will.* And the same hath Pareus lib. 2. de Amiss. Gratiæ c. 16.

God willeth sin with a hidden will.

Melãcthon in cap. 9. Rom. *This is a misterie vnspeakable, to wit, that God willeth sinnes, and yet truely hateth them.*

God willeth sinne.

Perkins in Exposit. Symbol. tom. 1. col. 773. *God would Adams fall for a good end.* Et de prædestinat. col. 128. *We must say, that God would haue Adams reuolt to come to passe.* And p. 129. *Albeit God willeth not sinne simply and for it selfe, yet he doth decree it, and willeth it to come to passe.* See more of the like sayings of Protestants if you please in my Latin booke of this matter Chapter. 1. Art. 1.

Would Adãs fall.

Would Adãs reuolt.

THE CONFERENCE OF THE FORESAIED WORDS OF THE HOLIE SCRIPTVRE, OF CATHOLIKS, AND OF PROTESTANTS.

The Scripture expressely saieth, that God will not iniquitie or sinne; nay that he cannot looke toward it. The same saye Catholiks.

Protestants expressely say, that God would haue Adam to sinne, would haue his fall, his reuolt; that God willeth sinne, willeth wickednes for some other end, will haue iniquitie to be cõmitted though he delighte not in it, as a sick man will drinke a bitter potiõ though he take no delighte in it, that the causes of damnation came with Gods will, that he willeth sinne with a hidden and good pleasing will. Which are as directly against the foresaied words of Scripture, as any can be. Nether will it auaile Ptotestants, to saye (as some times they doe) that God willeth sinne, as it is the occasion of some good, to wit, of manifesting

his iuſtice in punishing it, or his mercie in pardoning it. Becauſe, in ſaying that God willeth ſinne, wickednesſe, iniquitie, mans fall, mans reuolt, the cauſes of damnations (as in plaine termes they doe ſaye) they not onely affirme: that God willeth the act in which iniquitie is, but the very iniquitie, malice, or ſinfulnes it ſelf, as is manifeſt both by the foreſaied words, as alſo becauſe they ſome times teach (as we shall ſee hereafter article 5.) that ſinne, as it is ſinne, is preordinated of God. And in ſaying, that God willeth iniquitie or ſinfulnes it ſelfe, they directly contradict the aforecited words of holie Scripture. For therein they meane, that iniquitie or ſinne is one of thoſe things which are willed of God, which the Scripture directly denieth. Nether is this contradiction auoided by adding, that though iniquitie be willed of God, yet it is not willed of him for it ſelfe, or as it is iniquitie, but as it is an occaſion of ſome good, becauſe ſtill it is affirmed that iniquitie it ſelfe is one of the things which are willed of God; as in their owne example; True it is, that a bitter potion is willed of the ſicke, though it be not willed of him for it ſelfe, nor as it is bitter, but as it is a meane to recouer health. Wherefore in this matter, we muſt diſtinguish twoe queſtions. The one is ſimple or abſolute: to wit, *Whether God will iniquitie or ſinne it ſelfe*: To which queſtion the holie Scripture anſwereth negatiuely, and the Proteſtants affirmatiuely. The other is a redoubling queſtion, namely, *Whether God will iniquitie or ſinne, as it is iniquitie or ſinne, and for it ſelfe*: To which queſtion both the Scripture and Proteſtants anſwere negatiuely, but this their agreement with the Scripture in this ſecond queſtion ſaueth not their diſagreement from it in the former queſtion: which diſagreemẽt or contradictiõ is that which here I vrge. Moreouer, nether man nor the diuell him ſelfe can will iniquitie, as iniquitie, or for it ſelfe, becauſe as ſuch, it is a pure priuation of good, and nothing can be willed of any, bur as it is good, ether true or apparent good. Wherevpon Saint Denis with the conſent of all

Diuines

Diuines and Philosophers saied: *None worketh, looking onely to ill.* Finally, to say that God willeth sinne as it is a meane to some good end, is to make him like to them, who as the Apostle writeth, Roman. 3. say: *Let vs doe euill that good may follow: whose damnation* (saieth he) *is iust.* Blasphemous therefore it is, and against holie Scripture, that God will iniquitie or sinne, vnder what consideration soeuer he be saied to will it. And so impious this is, as the holie Fathers say, that it taketh away [a] all sinne and iudgment of God, and is more [b] blasphemous then to deny Gods prouidence: yea some Protestants confesse, that it is contrarie to scripture, as we shall see hereafter. l. 2. c. 25. 30.

De diuin. nominibus. c. 4.

a *Tertull. exhortat. ad Castit. c. 2. Prosper. l. 2. ad Vincent. c. 10*

b *Augustin. l. 1. de ordin. c. 1.*

ART. II. WHETHER SINNE DOTH please God.

Scriptvre expressely denieth.

3. Kings. 11. v. 6. *And Salomon did that which was not liked before our Lord.* *Sinne pleaseth not God.*

1. Paralipomenon 21. v. 7. *And that which was commanded displeased God, and he strake Israel.*

Catholiks expressely denie.

Card. Bellarmin l. 2. de septem verbis Dom. c. 4. *The greatnes of the sinne, which Christ vndertooke to blot out by his passion, was in some sorte infinite, by reason of the infinit dignitie and excellencie of the person which was offended.*

Protestant expressely affirme.

Bucanus and Pareus in the former article: *God willeth sinne with his hidden and good pleasing will.*

Caluin de Prædestinat. p. 726. *Whence therefore shall we say that it came to passe, that Pharao should so inhumanly rage, but that it so pleased God, partely for to trie the patience of his people, partely to exercise his power?* *Pleaseth God.*

Beza de Prædestinat. cont. Castel. val. 1. Theol. p. 376. *Gods will dath embrace euen those things which simply he allow-*

eth not yea reiecteth and punisheth, yet decreeth them and in some sorte, and for some respect is pleased with them. And in Absters. calum. Heshusij. ib. p. 324. *We say, that a lie pleaseth* God, *as it is the iust punishment of them who preferred lies before trueth.* And as Smidelin obiected to his face in the Conference at Montebelgard. p. 450. he taught that: *In a wonderfull and incomprehensible manner it pleased* God *and he would, that our first parents should sinne.*

The conference of the foresaied words of Scriptvre, Catholiks, and Protestants.

Scripture expressely teacheth, that sinne pleaseth not, yea displeaseth God: And in like sorte teach Catholiks.

Protestants expressely teach, that God willeth sinne with his good pleasing will: that euen those things which God approueth not, do in some respect please him: that lies do please him as they are punishments to men: that it pleased God, that our first parents should sinne.

ART. III. WHETHER GOD HATE SINNE.

Scritvre expressely affirmeth.

God hateth sinne.

Psalme. 44. v. 8. *Thou hast loued iustice and hast hated iniquitie, therefore God thy God hath anointed thee with oile of gladnes aboues thy fellowes.*

S. Wisdom. 14. v. 9. *But to* God *the impious and his impietie are odius alike.*

Zacharie. 8. v. 17. *And thinke ye not euerie man in your hart euill against his freind, and lying oathe loue ye not: for all these things are such as I hate, saieth our Lord.*

Catholiks expressely affirme.

Card. Bellarmin in psalm. 5. v. 4. *God hateth nothing more then sinne.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Peter Martyr in Rom. 9. *Seing ſinnes haue often times the nature of punishement, it is manifeſt, that God hateth them not as ſuch.* Againe: *For ſo much as God is ſaied to not will or hate ſinne, that is to be vnderſtood, in ſo much as perteineth to the law, and ſcripture, and rule of life reuealed vnto vs. He is alſo ſaied to hate ſinne, becauſe he punisheth it, and willeth it not for it ſelfe, but for ſome other end. Wherefore as he worketh ſinne, he hateth it not.* The ſame alſo meane thoſe, who (as we haue ſeene in the former article) teach, that ſinne pleaſeth God.

He hateth not ſinne.

THE CONFERENCE OF THE FORESAIED WORDS

Scripture expreſſely ſaieth that God hateth iniquitie, hateth ſinne, and that impietie is odious vn him. The ſame ſay Catholiks. Proteſtants expreſſely ſay, that God hateth not ſinne as it hath the nature of punishment, nor as it is his worke: that when he is ſaied to hate ſinne, that is to be vnderſtood, that he ſaieth ſo in Scripture.

ART. IV. WHETHER GOD DOTH worke ſinne or inquitie.

SCRIPTVRE EXPRESSELY DENIETH.

Sophonie. 3. v. 5. *Our lord in the middes thereof, will not doe iniquitie.*

God doth not worke ſinne.

Iſaie. 53. v. 9. *Becauſe he hath not done iniquitie, nether was there guile in his mouth.*

Prouerbs. 14. v. 22. *They erre, that worke euill.*

Mathew. 7. v. 18. *A good tree can not yeeld euill fruits.*

1. Ioan. 3. v. 8. *He that committeth ſinne, is of the diuel.*

CATHOLIKS EXPRESSELY DENIE.

Councell of Trent. Seſſione 6. Canone. 6. *If any ſhall ſaye, that God worketh ill deeds as well as good, not onely permiſſiuely, but alſo properly and in themſelues: ſo that, no leſſe the treaſon of Iudas, then the calling of Paule, was his proper worke; be he accurſed.*

Pro-

PROTESTANTS EXPRESSELY AFFIRME.

Luther de seruo arbit. to. 2. fol. 459. diuers times saieth, that *God worketh euill in vs and by vs:* and fol. 433. (as Zanchius confesseth l. de prædestinat. c. 7.) saieth: *God worketh good and euill in vs, rewardeth his good, and punisheth his euill deeds in vs.*

God worketh sinne.

Melancthon in Rom. 8. printed 1521. *As they confesse, that the vocation of Paule was the proper worke of God: so we confesse, that they are properly Gods workes, as well those the which are called indifferent, as to eate or drinke, as those, which are euill, as Dauids adulterie. God doth all things not onely permissiuely, but also mightly, that is, so that Iudas is treacherie is his proper worke, as the vocation of Paule.*

God worketh properly adulterie.

Brentius in c. 3. Amos. printed at Francfurt by Peter Bruboch. 1551. *All things are done by the mightie hand and effectuall working of God, as well the euils of sinne, as the euill of punishment.*

God doth the euill of sinne.

Caluin Institut. l. 1. c. 18. §. 3. *Now haue I clearly enough shewed, that God is called the Author of all those things which these Censurers will haue to fall out onely by his idle permission.* The like he saieth de Prædestinat. p. 727. And ibid. p. 726. *Moises clearly affirmeth, that hardnes* (of Pharao) *to haue beene the worke of God. Nether surely is Pharao his crueltie attributed here in any other sense vnto Gods counsell, then otherwhere he is saied to giue fauour to his people in the sight of the Egyptians.* And l. 3. Institut. c. 23. §. 1. *Whence it followeth, that the hidden counsell of God was the cause of this hardnes of harte.*

Pharoes hardnes, proper worke of God.

Beza de Prædestinat. cont. Castell. p. 400. *Induration, is the iust worke of God, and the worke of Sathan.*

Peter Martyr in lib. Iudic. c. 3. *These kind of speeches plainly teach, that God not onely by permitting, but also by doing, worketh euerie way euill in vs.*

God worketh euerie way euill.

Piscator apud Vorstium in Parasceue c. 3. &c. in Amica. Collat. sect. 130. *Because God procureth this manifestation of of his iustice and mercie, therefore also he procureth sinnes themselues*

Procureth sinne it selfe.

ſelues. God procured that Abſalon rauished his father wiues.

Zanchius de Excæcat. q. 1. to. 7. col. 204. *It is certaine, that God as iuſt iudge, was the chiefe Author of this induration.* *Author of induration.*

See more of their like ſayings in my Latin booke. c. 1. art. 4.

THE CONFERENCE OF THE FORESAIED WORDS

Scripture expreſſely ſaieth, that God will not doe iniquitie, hath not done iniquitie: that a good tree cannot yeeld euill fruits: that who worketh; who committeth ſinne, is of the diuell. The ſame ſaye Catholiks.

Proteſtants expreſſely ſay, that God worketh euill in vs and by vs, punisheth his ill deeds in vs: that Dauids adulterie was the proper worke of God, and Iudas his treaſon was Gods worke, as well as Pauls vocation: that the euill of ſinne is done by the effectuall working of God: that God is the Author of Induration or hardnes of hart the cauſe of it: that it is Gods worke: that Pharaos crueltie againſt the Iewes is attributed to Gods counſell in the ſame ſenſe, that the Egyptians fauour towards them; that God euery way worketh euill in vs: that God it the Author of all thoſe things which Catholike Cēſurers thinke to fall out by his permiſſion: that God procureth ſinne it ſelfe. Which ſayings are ſo blaſphemous, as the holie fathers affirme, that they make God to be no God: and ſo contrarie to holie Scripture, as the ſame Proteſtants confeſſe it. See l. 2. c. 25. & 30. *Baſil. hom. quod Deus nō ſit cauſa mali.*

ART. III. WHETHER GOD OERDAINE SINNE to be done, and predeſtinate men to ſinne?

SCRIPTVRE EXPRESSELY DENIETH.

Hieremie 19. v. 5. *And they haue builtes the excelſes of Baalim, which I commanded not, nor haue ſpaken of, neither* *God ordaineth not ſinne*

haue they aſcended into my hart. The ſame teacheth the Scripture, where it denieth that God willeth ſinne.

Catholiks expressely denie.

Councell of Trent Seſſion. 6. Can. 17. condemneth this doctrin. *The reprobats are predeſtinate to euill.*

Protestants expressely affirme.

God decreed mans fall. Perkins de Prædeſtinat. to. 1. col. 127. *We ſay, that Adams fall came, God not onely foreſeing but alſo willing and decreing it* In Serie cauſarum. c. 52. *It is wicked to ſay, that God did onely forſee Adams fall, but did not ordaine it by an eternall decree.* In Apocal. 1. to. 2. *God decreed by a generall will, that men ſhould fall and ſinne.*

Ordained it.

Adams fall decreed as Chriſts death. Willet in Synopſi Contr. 8. q. 3. p. 859. *The fall of Adam was both foreſeene of God & decreed to be, not permitted onely. As Chriſt his death was decreed and determined: ſo was the fall of Adam. For the end of Chriſts death was to reſtore Adams fall: and if the end be decreed, then thoſe things alſo which are neceſſarily referred to that end.*

Ordained of God. Caluin. 3. Inſtitut. c. 23. §. 8. *Adam fell becauſe God iudged it ſo expedient. Man falleth Gods prouidence ordayning ſo.* De Prouident. p. 736. *I acknowledge this to be my doctrin: that Adam fell not by Gods permiſſion onely, but alſo by his hidden counſell.* Et p. 738. *I confeſſe I wrote ſo: Adams fall was ordayned by the ſecret decree of God.* De Prædeſtinat. p. 704. *Let our faith with ſeemlie ſobernes adore a far of the hidden counſell of God, wherwith the fall of men was preordinated.*

God ordeineth the cauſes of dãnation. Beza de Prædeſtinat. cont. Caſtell. p. 340. *How God is not in fault, if he ordayne the cauſes of damnation, we thinke it a queſtion vnexplicable to mans ſenſe.* Page. 417. *We acknowledge it to be true, that God hath predeſtinated whomſoeuer he pleaſed not onely to damnation, but alſo to the cauſes of damnation.* In Abſters. calum. Heshuſij p. 319. *We ſay, that Adam could not fall but through the decree and ordination of God. We*

thinke,

think, that Adams fall was decreed of God.

Zanchius de Prædestinat. c. 4. to. 7. *As well they which are blinded are predestinated to blindnes, as they which are deliuered, from sinne, are predestinated to deliuerie.* De Excæcat. q. 5. *It is cleare, that God hath predestinated some to excecation. Sinne euen considered as sinne, as it serueth to the glorie of God not of it nature but by Gods goodnes, so far forth is sinne and the euill of sinne preordayned of God.* Which words also Polanus hath l. 4. Syntax. Theol. c. 10. And the same Zanchius l. 5. de natura Dei c. 2. to. 2. *This was that which God first decreed of the reprobates from all eternitie: to will the euerlasting ordayning of some men to perdition: to this were their sinnes ordained, and to their sinnes, forsaking and deniall of grace.*

Men predestinate to blindnes.

Sinne euen as sinne is preordeined of God.

God first decreeth dānation, and then sinne.

Piscator apud Vorstium in Parasceue. c. 3. *All things are done by the decree of God, euen sinnes themselues, and that by an absolute and speciall decree.* c 6. *God destinated all and euerie mā to sinne.* Et in Anica. Collat. sect. 58. *God decreed absolutely and of himselfe, that sinnes should be done.* The same Piscator in thesib. l. 2. loco. 12. *Reprobation, deniall of grace followeth, this sinnes follow; sinnes, punishment followeth, to all God preordayned the reprobate from all eternitie.* See more of their like sayings in the Latin booke c. 1. art. 5.

Sinne done by a speciall decree of God.

THE CONFERENCE OF THE FORESAIED WORDS

Scripture expressely denieth, that sinne ascendeth to the hart of God, or that God willeth it. The same, Catholiks.

Protestants expressely affirme, that God ordayned, decreed, determined Adams fall: that Adam fell by Gods counsell and because he thought it expediēt, through the decree, and ordination of God: that God ordaineth the causes of damnation, prædestinateth to the causes of damnation whom he pleaseth: prædestinateth as well to blindnes or excecation, as to deliuerie from sinne: preordayneth sinne as sin, as it is occasion of good: first predesti-

nated men to perditiõ, and after to sinne: destinateth euery man to sinne, decreeth sinne it selfe to be done by an absolute and speciall decree, and that of him selfe. Which doctrin is accursed of the Councell of Arausica can. 25. and confessed by some Protestants to be contrarie to Scripture. See l. 2. c. vlt.

ART. VI. WHETHER GOD COMMAND any to sinne.

Scriptvre expressely denieth.

God commãdeth none to sinne.

Ecclesiasticus c. 15. v. 21. *He* (God) *hath commanded no man to do impiously.*

Hieremie 32. v. 35. *They haue built the excelses of Baal &c. Which I commanded them not.*

Catholiks expressely denie.

Card. Bellarmin. l. 2. Amiss. Grat. c. 8. *The Scripture manifestly teacheth that God doth not command sinne.*

Protestants expressely affirme.

Sathan lieth by Gods commandment.

Caluin de Prædestinat. p. 727. *You see, that by Gods commandment Sathan is not onely a lying spirit in the mouth of all the Prophets, but &c.* De Prouident. pag. 739. *What? Where God sendeth for Sathan the minister of his reuenge, and giueth him a plaine commandment to deceaue, is not this differ-*

God biddeth Sathan to lie.

ent from bare permission? And p. 746. *God calling Sathan, biddeth him goe to be a lying spirit in the mouth of all the Prophets for deceaue Achab.*

Beza in Absters. calum. Heshusij pag. 324. *God being angrie with the wicked, deliuereth them to Sathan, and that with this commandment, that by lying and all manner of deceit he destroy them miserably.* Pag. 382. *Sathan was sent to deceaue Achab by the expresse commandment of God.* De Prædest.

Expressely commaudeth him to deceaue.

deſt. cont. Caſtel. p. 403. *Caluin wrote rightly and truly, that by Gods commandment Sathan ſolliciteth to theſe deſires, which in regard of Sathan and the wicked, are euill.* See more in the Latin booke c. 1. art. 6.

CONFERENCE OF THE FORESAIED WORDS.

Scripture ſaieth expreſſely, that God commanded none to doe wickedly: that he commanded not to build the excelſes of Baal. The ſame ſaye Catholiks.

Proteſtants expreſſely ſaye, that Sathan was a lyer by Gods commandment: that God giueth him a plaine command to deceaue: that God biddeth him be a lying ſpirit for to deceaue: that God commandeth Sathan to deſtroy the wicked by lying and all kind of deceit: that God expreſſely ſent him to deceaue: and commandeth him to ſollicite men to ſuch deſires as in them are euill.

ART. VII. WHETHER GOD TEMPTOR push any to ſinne.

SCRIPTVRE EXPRESSELY DENIETH.

Iames c. 1. v. 13. *Let no man when he is tempted, ſay that he is tempted of God: for God is not a tempter of euills, and he tempteh no man.* *God tempteth none to ſinne.*

Eccleſiaſticus c. 15. v. 12. *Say not: He hath made me erre, for impious men are not neceſſarie for him.*

CATHOLIKS EXPRESSELY DENIE.

Cardin. Bellarmin lib. 2. de Amiſſ. Grat. cap. 4. *If God did push me to that which is againſt his law, he should denie him ſelfe.*

Protestants expressely affirme.

Whitaker l. 8. cont. Dureum. sect. 7. *God pushed the hindes of the Iewes to kill his sonne.*

God moueth to sinne.

Zuinglius de Prouident. c. 6. tom. 1. *God euen so moueth the iudge to punish the offenders, as he moueth them to sinne.*

God the Author of temptation.

Bucer in c. 6. Matth. *The Scripture is not afraid to make God the author of temptation, who some time bringeth the elect into temptation, and that such as they truly fall and sinne.*

Caluin. 1. Institut. c. 18. §. 4. *Man by Gods iust driuing doth that which is not lawfull for him.* De Prædestinat. p. 727. *Nether is Sathan the minister of Gods wrathe, onely becawse he soliciteth soules to naughtie desires, but also becawse he effectually draweth them.*

He stirreth the theefe to kill.

Beza de Prædestinat. cont. Castell. p. 401. *God stirreth vp the ill will of the theefe to kill an other.*

He tempteth to sinne.

Peter Martyr in locis classe. 1. c. 15. §. 9. *It is no maruell that we can not vnderstand, how it can agree with Gods iustice to punish sinne and yet to driue to it by tempting: for God can do more then we can vnderstand.* ibid. p. 1010. *We must not denie, that God is the Author of temptations.* In Rom. 1. fol 34. *Nether must God be accused of iniustice, though he will, incline, and driue the wills of wicked men into greeuous sinnes.*

Driueth mẽs wills into greeuous sinnes.

The conference of the foresaied words.

Scripture expressely sayeth, that God is no tempter of euill, that he tempteth none, maketh none erre. The same saye Catholiks.

Protestants expreslely saye, that God pushed the Iewes to kill his sonne, moueth the offender to sinne, is the author of temptation, driueth man to that which is vnlawfull, stirreth vp the theefe to kill, tempteth to sinne, driueth into greeuous sinne: that the diuel is Gods minister in soliciting and drawing men to naughtie desires.

Which

Which are so contrarie to Scripture, as some times Protestants acknowledge it l. 2. c. 30.

ART. VIII. WHETHER GOD MAKE men necessarily sinne.

SCRIPTVRE EXPRESSELY DENIETH.

Genesis 4. v. 7. *If thou doest ill, shall not thy sinne forthwith be present at thy dore? but the lust thereof shalbe vnder thee and thou shalt haue dominion ouer it.* *God imposeth not necessitie to sinne.*

1. Cor. 10. v. 13. *God is faithfull, who will not suffer you to be tempted aboue that which you are able.*

CATHOLIKS EXPRESSELY DENIE.

Councell of Trent Sess. 6. Can. 5. defineth that man hath free will in euill.

PROTESTANTS EXPRESSELY AFFIRME.

Whitaker l. 8. cont. Dureum sect. 1. *On whome the holie Ghost is not bestowed, they haue a miserable necessitie to sinne.* *Some haue necessitie to sinne.*

Willet Controu. 18. q. 2. p. 855. *Indeed Adam in respect of Gods appointment did sinne necessarily.* The same hath Perkins de Prædestinat. col. 134.

Luther de seruo arbit. to. 2. fol. 460. *If God did foresee, that Iudas would be a traitor, Iudas was necessarily a traitor, nether was it in the power of Iudas or of any creature to do otherwise, or to change his will.* Fol. 434. *This is the highest degree of faith, to beleeue him to be iust, who at his pleasure maketh men necessarily to be damned.* *Iudas a traitour of necessitie.* *Some necessarily damned.*

Zuinglius de Prouident. c. 6 *Nether let any say: The theefe is guiltles, because he slew, God driuing him; For he sinned against the law. But you will say: He was compelled to sinne: I graunt (I say) that he was compelled.* *Some compelled to sinne.*

Caluin 3. Institut. c. 23. §. 9. *The Reprobats would be excused*

Reprobates necessited to sinne.

cused in sinning, because they cannot avoid the necessitie of sinning, especially sith this necessitie is imposed vpon them by Gods appointment: But we denie, that they can be iustly excused, because Gods appointment is iust. De Prædestinat. p. 704. *It sufficed to mans iust damnation, to haue fallen of his accord frō the way of saluation in which he was set. But it could not be other wise. What then? Is he therefore faultles?*

Necessarily do sinne.

Beza de Prædestinat. cont. Castel. p. 415. *That he saieth the reprobats doe necessarily sinne, is most true.* In 2. parte Respons. ad Acta Colloq. Montisbel. p. 178. *With an other necessitie Adam is saied to haue fallen necessarily, to wit, what belongeth to Gods appointement.*

Gods decree necessitateth to sinne.

Tilenus disput. 8. de Prædestinat. *By this decree of God a double necessitie falleth vpon the reprobats, the one sinning, the other of perishing.*

Zanchius l. 5. de natura Dei c. 2. *We graunt that reprobats by this appointment of God are tyed with the necessitie of sinning, and consequently of perishing, and so tyed, as they cannot but sinne and perish.*

Adam necessarily sinned.

Piscator l. 2. de thesibus p. 183. *It is falsely saied, that it was in mans will not to eate of the fruite of the forbidden tree, that is, not to transgresse the commandment.* And pag. 282. *Through the decree of God, man could not but transgresse.* Polanus in Disp. priuat. disp. 3. *Adam sinned necessarily.*

Conference of the foresaied words.

Scripture expressely saieth, that the lust of sinne is vnder vs, that we haue dominion ouer it, and that God will not suffer vs to be tempted aboue our power. The same say Catholiks.

Protestants expressely say, that the wicked do necessarily sinne: that the reprobats are tyed by Gods appointment necessarily both to sinne and perish: that it was not in Adās will not to eate the forbidden aple, that through Gods decree he could not but transgresse, that he sinned necessarily and could not doe otherwise: that Iudas was ne-

neceſſarily a traitor and could not change his mind: that God cõpelleth the theefe to ſinne. Which are ſo impious as S. Proſper ſaieth: *He is no Catholike, who ſaieth that by Gods predeſtination, as it were with a fatall neceſſitie, men compelled to ſinne are forced to death*: and ſo contrarie to Scripture, as Proteſtants ſome time confeſſe it. lib. 2. cap. 30. And thus much of God touching ſinne: Now of God concerning ſinners.

Ad c. 16. Gallor.

ART. IX. WHETHER GOD HATE ALL that worke iniquitie.

SCRITVRE EXPRESSELY AFFIRMETH.

Pſal. 5. v. 7. *Thou hateſt all that worke iniquitie.*
Eccleſiaſt. c. 12. v. 3. *The higheſt hateth ſinners.*
Math. 7. v. 23. *Departe from me you that worke iniquitie.*

God hateth all workers of iniq itie.

CATHOLIKS EXPRESSELY AFFIRME.

D Stapleton l. 3. de Iuſtificat. c. 8. *Sinne of it nature, in whomſoeuer it is, ſeparateth from God, and maketh him in whome it is, hatefull to God.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker. l. 8. cont. Dur. ſect. 34. *The godlie, though they ſinne* (grieuouſly) *yet are alwaies moſt aſſuredly perſwaded of Chriſts loue and will.*

God hateth not all ſuch.

Perkins de Prædeſt. to. 1. *God being offended, doth change the effects of grace into the effects of a certaine hatred, not againſt the faithfull themſelues, but againſt their ſinnes. He doth not put away his fatherlie affection, and they are ſtill children concerning the right of eternall life.*

Caluin. 3. inſtit. c. 2. §. 12. *We ſee that God wonderfully is angred with his children, which he leaueth to loue, not that in him ſelfe he hateth them, but becauſe he will terrifie*

them with some feeling of his wrathe.

God neuer hateth the elect.

Beza de Prædestinat. cont. Castel. p. 409. *Albeit the lord hate all iniquitie, yet hateth he not all in whome iniquitie is.*

Zanchius l. 4. de natura Dei. c. 7. q. 2. *God neuer hateth the elect.* Agayne. *It cannot be, that God at anie time hateth them.* And in depuls. calum. to. 7. *God is angrie with the elect when they sinne, but neuer hateth them.*

Pareus l. 1. de Amiss. Grat. c. 7. *God doth not hate his children when they sinne.*

Conference of the foresaied words.

Scripture expressely affirmeth, that God hateth all who worke iniquitie: that he hateth sinners: that who worke iniquitie shall departe from him. The same say Catholiks.

Protestants expressely denie, that God hateth the faithfull when they sinne: that euer he hateth the elect: that the faithfull, though they sinne, are euer assured of Gods loue: that God hateth all in whom iniquitie is. Which are so opposite to Scripture as Protestants some times confesse it. See lib. 2. c. 30.

ART. X. WHETHER GOD IVSTIFIETH, that is, iudgeth him to be iust, who is wicked.

Scriptvre expressely denieth.

Iustifier of the impious, adhominable to God.

Prouerb. 17. v. 15. *He that iustifieth the impious, and he that condemneth the iust, both are abhominable before God.* Isaie 5. v. 23. *Woe to you, who iustifie the impious for giftes.* Rom. 2. v. 2. *We know, that the iudgment of God is according to veritie.*

Catholiks expressely denie.

Card. Bellarmin l. 2. de Iustif. c. 9. *A wicked man cannot be truly iustified, that is, pronounced iust, vnles he who pronounceth*

pronounceth him iuſt do withall make him iuſt.

PROTESTANTS EXPRESSELY AFFIRME.

Bucanus loco 31. de Iuſtificat. q. 18. p. 313. *Seing God forbiddeth to iuſtifie the wicked Prouerb. 17. 15. Can he be ſaied to do that rightly which himſelfe forbiddeth? Rightly, becauſe he it aboue all law.* — *God iuſtifieth the wicked.*

Caluin l. de Cæna p. 2. *Let vs be aſſured, that albeit we be wicked and impure, yet we are acknowledged and accepted of the lord and accounted for iuſt.* Et 3. Inſtitut. c. 19. §. 2. *It is not inquired there, how we may be iuſt, but how being vniuſt and vnworthie, we may be held for iuſt.* — *God accounteth wicked, for iuſt.*

Pareus l. 2. de Iuſtificat. c. 9. *What he obiecteth, that a wicked man cannot be truly pronounced iuſt vnles he be made iuſt, is true of inherent iuſtice and according to the law: but it is falſe, that he cannot be pronounced iuſt with imputed iuſtice and according to the Ghoſpell.* — *The wicked may be iudged iuſt according to the Ghoſpell.*

Illyricus Præfat. in epiſt. ad Rom. *It is all together contumelious againſt Chriſt, that he cannot by his iuſtice and efficacie iuſtifie and ſaue ſuch ſinners as are impious and want all good workes.*

Scarpius de Iuſtificat. Controu. 9. *We are called iuſt by the imputation of Chriſts iuſtice: but we are alſo called vniuſt for iniuſtice which is in vs.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expreſſely ſaieth, that it is abhominable before God to iuſtifie the wicked, and pronounceth woe to him that doeth it, and addeth that all Gods iudgments are according to veritie, which that iudgment is not, that pronounceth the wicked for iuſt. The ſame ſaye Catholiks.

Proteſtants expreſſely ſaie, that God doth that which him ſelfe forbiddeth, to wit, that he pronounceth the wicked for iuſt; that though we be vniuſt we are held of

the Lord for iust; that Christ iustifieth and saueth such sinners as are impious; that with imputed iustice the wicked are pronoun ced iust.

ART. XI. WHETHER GOD BE ANGRIE with the faithfull when they sinne.

Scriptvre expressely affirmeth.

God angered at Moises and Aaron.

Exod. 4. vers. 14. *Our Lord being angrie at Moises, saied &c.*

Deuteronom. 9. v. 20. *Against Aaron also being exceeding angrie, he would haue destroied him.*

Michee 7. v. 9. *I will beare the wrath of our lord, because I haue sinned to him.*

Gods wrath on all that doe euill.

Roman. 2. v. 9. *Wrath and indignation, tribulation, and anguish vpon euerie soule of man that worketh euill.*

Catholiks expressely affirme.

Catechismus ad Parochos in orat. Dom. *Albeit the act of sinne be past, yet sinne remaineth by guilt and staine, ouer which Gods anger euer hanging doth follow it as the shadow the bodie.*

Protestants expressely denie.

God but feignedlie angrie.

Luther in c. 42. Gen. to. 6. fol. 575. *Nether must we beleiue him, when he is angrie: For in deed Christ, that is, God incarnate is not angrie. Doth he not seeme to be angrie? No surely, he is not angrie. Nor suffer thy selfe to be so persuaded, for it is not true but feigned anger.* In c. 3. Galat. to. 5. fol. 336. *Follow not the iudgment of reason, which saieth, that God is angrie with sinners.* Et in argum. Epistolæ fol. 272. *Thou canst not be saued,*

Not angrie with sinners.

vnles thou forget the law, and determine certainly in thy hart that there is no law or anger of God, but mere mercie and grace for Christs sake.

Caluin. 3. Instit. cap. 4. §. 31. *God is not so rigorous in his iudgment*

iudgmẽt of chaſtyzing (the faithfull) *as he becometh angrie.* §. 32. *God alwaies withhouldeth his anger from the faithfull.* Item. *Nether hindreth it, that the lord is often ſaied to be angrie with his Saintes, when he chaſtizeth their ſinnes. For that is not ment of Gods counſell or affection when punisheth, but of the vehement feeling of ſorrow, wherewith they are affected, who ſuſtaine how litle ſoeuer of his ſeueritie.*

Neuer angrie with the faithfull.

CONFERENCE OF THE FORESAIED WORDS.

Scripture expreſſely ſaieth, that God was angrie with Moiſes, exceeding angrie againſt Aaron, had wrath againſt Micheas, and that wrath and indignation is vpon euerie ſoule that worketh euill. The ſame ſay Catholiks.

Proteſtants expreſſely ſaye: that God is not angrie with ſinners, is not angrie indeed, his anger is not true but feigned, hath anger but mere grace and mercie, alwaies withhouldeth his anger from the faithfull, that what is ſaied of Gods anger againſt the faithfull is not mẽt of his mynd, but of their feeling of his chaſtiſment. Which are ſo oppoſite to the holie Scripture as euen Proteſtants ſome times confeſſe. See. lib. 2. c. 30.

ART. VIII. WHETHER GOD DOTH punish ſinners for ſinnes paſt.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Geneſ. 3. verſ. 17. God ſaieth to Adam. *Becauſe thou haſt heard the voice of thy wife, and haſt eaten of the tree whereof I commanded thee that thou ſhouldeſt not eate, curſed is the earth in thy worke, with much toiling ſhalt thou eate thereof all the dayes of thy life.*

God punished Adam and Euer for ſinne paſt.

2. Kings. 12. verſ. 14. *Our lord hath taken away thy ſinne, thou ſhalt not dye. Neuertheleſſe becauſe thou haſt made the enemies of our lord to blaſpheme, for this thing, the ſonne that*

Alſo Dauid.

is borne to thee, dying shall dye.

Ihon. c. 5. v. 14. *Iesus saied to him: Behould thou art made whole, sinne no more lest some worse thing chance to thee.*

Catholiks expressely affirme.

Card. Bellarmin. l. 2. de Pœnitent. c. 2. *We see that the punishment inflicted vpon Dauid, had respecte to that which was past, rather then to that which was to come.*

Protestants expressely denie.

God punisheth not his children for sinnes past.

Caluin. 3. Inst. cap. 4. §. 33. *Whiles the reprobates are scourged of God with whippes, they begin in some sorte to taste the punishments of his iudgment; But his children are beaten with rods, not for to paye to God the penaltie of their offences, but to increase thereby in repentance. Wherefore we gather that they respect more the time to come, then the time past.* Et §. 30. *What I pray you had Christ done for vs, if yet punishment were exacted for sinne?*

Zanchius de Perseuerant. q. 1. c. 2. *This is most certaine, that God neuer imputeth sinne to the elect.* The same say others as we shall see hereafter. c. 16. art. 1.

Conference of the foresaied words.

Scripture expressely saieth, that Adam was punished because he had eaten of the aple; and Dauid, because he had made Gods enemies blaspheme. The same say Catholiks.

Protestants expressely say, that Gods children are not punished for sinne past, that no sinne is imputed to the elect. That no punishment is exacted of vs for sinne. And hitherto we haue seene that the Scripture teacheth vs how God carieth him selfe towards sinnes and sinners plaine contrarie to that which Protestants teach: Now we will see the like touching good workes.

ART.

ART. XIII. WHETHER GOD REGARD good workes, or be delighted with them.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Genes. 8. v. 20. *Noë built an altar to our lord, and taking of all cattle and foules that were cleane, offered holocausts vpon the altar, and our lord smelled a sweet sauour.* *Noes sacrifice a sweet smell to God.*

4. Kings c. 22. v. 2. *And he* (Iosias) *did that was liked before our Lord.*

Malachie 3. v. 4. *And the sacrifice of Iuda and Hierusalem shall please our lord.* *Sacrifice pleaseth God.*

Actes 10. vers. 4. *And he saied to him: Thy praiers and thy almes deeds are ascended into remembrance in the sight of God.*

Hebrewes 13. ver. 16. *And forget not beneficence and communication: for with such hostes God is promerited* (Or, as the Greek hath) *is pleased.*

1. Ihon. 3. v. 22. *We do those things which are pleasing before him.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarmin. l. 4. de Iustificat. c. 15 *The seuenth testimonie is taken out of those places* (of Scripture) *which teach that the workes of the iust do please God.* And l. 5. c. 2. He saieth that the sense of the forecited words Hebr. 13. is this: *With such hostes God is delighted or God is pleased with such hostes.*

PROTESTANTS EXPRESSELY DENIE.

Luther de Captiuit. Babilon. to. 2. fol. 69. *Nether can we any time deale otherwise with God, then by faith in the word of his promise: He careth nothing at all for works nor needeth them, by which we are to deale rather with men and with our selues.* *God careth not at all for workes.*

Respecteth not yea loatheth them.

selues. Et Postilla in Domini. 1. Aduentus fol 8. *God careth not for workes.* In festo S. Stephani fol. 376. *God respecteth not workes, We foolishly feigne that God is much delighted with our workes, whereas he greatly loatheth them.* In festo Assumpt. fol. 435. *Truly workes are of no accounte before God.* In cap. 1. Ionæ to. 4. fol. 411. *The Papists haue a conceit of God, as if he were a God that is delighted and may be appeased with our good workes, whereas there is no such God, no such Godhead, which is delighted with these things.* And to. 7. Serm. in Hebr. 11. *God careth not greatly what kind or what notable workes we doe.*

No God, that is delighted with workes.

To make water pleaseth God as much as preaching.

Tindall in Fox his Acts printed 1610. p. 1138. *There is no work better then an other to please God. To make water, to wash dishes, to be a sowter or an Apostle, all is one. To wash dishes and to preach all is one, as touching the deed to please God.* Other Protestants (as testifieth Schusselburg. to. 7. Catal. Hæret. p. 551. Melancthon. in Responsi. ad artic. Bauar. to. 3. and Manlius in locis tit. de Eccles.) saye: *God careth not for good workes.* And the same also do they thinke, who (as we shall relate hereafter) saye, that, *before God, good workes are mere iniquities, filth, stench and dung.* For surely God careth not for such things.

The Conference.

Scripture expressely saieth, that good workes are a sweet sauour before God, are liked of God, please God, are pleasing before God. The like saye Catholiks.

Protestants expressely teach, that God careth not for workes, careth not at all for them, doth not regard or respect them, is not delighted with them, careth not what notable workes we doe, maketh no accounte of them, yea greatly loatheth them: that to wash dishes, to make water, to playe the cobler pleaseth God as well as to be an Apostle.

ART.

ART. XIV. WHETHER GOD BE WORSHIPED or serued with good workes.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Isaie. 19. v. 21. *The Egyptians shall know our Lord in that day, and shall worshippe him in hostes and in giftes.* *God worshiped by workes.*

Luke. v. 2. c. 37. *Who departed not from the temple, by fastings and praiers seruing night and day.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. 4. v. 23. *Therefore God is so serued in spirit and trueth, that as this worshippe doth not exclude the outward acts of pietie and workes of charitie towards our neighbour, wherewith we worshippe and serue God in iustice, so &c.*

PROTESTANTS EXPRESSELY DENIE.

Luther de libertate Christiana to. 2. fol. 5. *For we do not glorifie God by working, but by beleeuing.* Ibid. cont. Regem Angliæ fol. 334. *God is serued by faith onely.* De bonis operibus to. 5. fol. 580. *Onely faith is the true worshippe of God.* In c. 1. Ionæ. to. 4. fol. 412. *The true God is not serued with workes. There is one onely worshippe pleasing to God, to will true faith.* *Not glorified by workes.* *Not serued by them.*

Tindal in Fox before cited: *God is honoured on all sides in that we count him righteous in all his lawes and ordinances, and also true in all his promises. Other worshippe of God is none, except we make an idoll of him.* Confession of Basil. art. 13. *Faith is the onely true worshippe of God.* The like saye other Protestants, who (as we shall see hereafter) teach, that good works are sinne before God. For God is not serued or worshipped with sinne, but disserued and dishonored by it. *Not worshipped by workes.*

The Conference.

Scripture expreſſely ſaieth, that God is worshipped and ſerued with good works. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that God is not glorified by working, that God is not ſerued by works, that faith is the onely true worshippe of God, that God is ſerued by onely faith, that onely faith is the worshippe of the true God: that there is no other worshippe of God but to beleiue him right in all his laws and true in all his promiſes.

ART. XV. WHETHER GOD DO ACcount thoſe goodworkes which are not commanded.

Scriptvre expressely affirmeth.

A worke not commanded, good in Gods ſight.

Mark. 14. v. 3. and 6. *There came a woman hauing an alabaſter box of ointment of pretious ſpike-nard, and breaking the alabaſter box, ſhe powred it out vpon his head. ----- But Ieſus ſaied: let her alone, why do you moleſt her; She hath wrought a good worke vpon me,*

1. Corint. 7. 25. *And as concerning virgins, a commandment of our Lord I haue not, but counſell I giue.*

Catholiks expressely affirme.

Card. Bellarmin. l. 2. de Monachis. c. 16. *God is worshipped with euerie act of vertue, though not commanded, yet done for God.*

Protestants expressely denie.

Confeſſio Heluet. c. 16. *God liketh not workes and worshippes choſen by vs.* And Confeſſio Saxon. c. 17. *We teach, that works (as they ſay) not due, are no worshippe of God.*

Luther

Luther Postilla in feste S. Ioan. fol. 92. *Nothing pleaseth God, which is done without his commandment.* *Workes not commanded, not pleasing to God.*

Melanchon in Disput. to. 4. p. 602. *Works not commanded from heauen, are no worhippe of God.*

Caluin 4. Institut. c. 13. §. 2. *All voluntarie worships which we deuise without his commandment, are abhominable to God.* In Rom. 5. v. 19. *They dote, who vaunte to God of their works deuised by themselues, who esteemeth them no more then dung.*

Lobechius in Disput. 9. p. 184. *Without Gods commandment, a worke though done with neuer so good intention nor forbidden, nether, is nor can be good.* *Nor good.*

The Conference.

Scripture expressely affirmeth, that S. Magdalens anointing of Christ, though not commanded, was a good worke & gratefull to him: that virginitie is good, though not commanded. The same saye Catholiks.

Protestants expressely teach, that God liketh no worke not commanded by him, that no worke not commanded is any worship of God: that no worke whatsoeuer not commanded of God is good, that what we do without Gods commandment is no more respected of God then dung, and is abhominable to him.

ART. XVI. WHETHER GOD BE PACIfied with good works.

Scripture expressely affirmeth.

God, saying: vv. 11. and 13. But Moyses besought the Lord his God, and said: And our lord was pacified by furie angrie against thy people &c. ken against his people. the euill which he had spo- *God pacified by workes.*

2. Paralipomen. 30. v. 18. and 20. *And Ezechi... for them saying &c. Whome our Lord heard, and was pacified to the people.*

Psalme. 105. v. 30. *And Phinees stood, and pacified, and the slaughter ceased.*

Ezech. 43. v. 27. *The preists shall make your holocausts vpon the altar, and those which they offer for peace: and I will be pacified toward you, saieth our lord God.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Matth. 17. v. 21. *Diuers examples in Scripture do teach vs the force and power of fasting ioyned with praier for to pacifie God.*

PROTESTANTS EXPRESSELY DENIE.

No God, that is pacified by workes.

Luther in c. 1. Ionæ to. 4. fol. 411. *Papists haue an opinion, that God can be pacified with our good workes, whē as there is no where such a God.* In Galat. 2. to. 5. fol. 363. *The workes which I do according to Gods law, do not pacifie his wrathe, but prouoke it.*

Workes prouoke Gods wrath.

Caluin 4. Inst. c. 15. §. 4. *It is the doctrin of the Scripture. that our good works are alwaies stained with much vncleanes, with which God may be iustly offended and angried: so farre are they from purchazing vs his good will, or prouoking his liberalitie towards vs.*

Confessio Saxonica c. de remiss. Peccat. *It is a dishonor to the Sonne of God, to imagin that any workes are propitiation for sinne* The same hath Apologia pro Confess. August. c. de Implet. legis.

THE CONFERENCE.

Scripture expressely teacheth [illegible] pacified with praier, with zele, with [illegible] The same teach Catholiks. Protestants expressely teach contrariwise, that God is not pacified with good workes, that good workes pacifie not his wrath but prouoke it, that our good workes are

are farre from purchazing Gods fauour. That it is dishonor to Christ to imagin that good works are propitiation for sinne.

ART. XVII. WHETHER GOD WILL haue his commandments kept.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ezechiel 36. v. 27. *And I will make that you walke in my precepts and keepe my iudgments, and doe them.* — *God will haue his commandments kept.*

Mathew. 12. ver. 50. *For whosoeuer shall doe the will of my father that is in heauen, he is my brother, and sister, and mother.*

Acts. 13. v. 22. *I haue found Dauid the sonne of Iesse, a man according to my hart, who shall doe all my willes.*

1. Thessalon. 4. v. 3. *For this is the will of God, your sanctification; that you abstaine from fornication &c.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Actor. 15. v. 10. *Behould and marke Caluins double blasphemie: He saieth, that God testifieth, that it shall neuer be that his law be fulfilled: He addeth, that God willeth that it be done, that he will not that his law be done. When these twoe be saied any thing more absurd [illegible] paradoxes?*

PROTESTANTS EXPRESSELY DENIE.

Caluin in Actor. 15. ver. 10. *Nether let vs rashly inquire, whether it can be* (that Gods commandments be kept) *which him selfe testifieth shall neuer be, and that he will that it neuer be.* lib. 2. de lib. arbit. p. 148. *We denie not, but that God can giue so great grace to man, as may be equall to the iustice of the law, but because he hath denied that he will do it, we say, that it is simply impossible to be done.* — *God will not haue them kept.*

Bezain 2. parte Respons. ad Acta Colloq. Montisbel. p. 226. — *He will nee haue the law to be kept.*

He commandeth that which he will not haue done

p. 226. *When we heare the promises of the law, will he haue them to be performed of vs? Nothing lesse. Therefore he commandeth some thing which he will not haue done, and promiseth also some thing which he will not performe.*

Gods commandment contrarie to his will.

Zanchius l. 3. de natura Dei c. 4. q. 10. *Often times Gods commandment is one thing, and his will is an other. For God cõmandeth some thing, as to Pharao and to other wicked men, which properly he will not, for if he would, it should be done.*

God dissembleth.

Piscator apud Vorstium in Parasceue part. 8. *If God will (properly speaking) haue his commandments kept of vs, then can it not be but we should keepe them.* And l. 2. Thes. p. 208. *God some time doth by word signifie that he will, which indeed he willeth not:* And. p. 201. *Whereby we perceaue, that there is a certaine holie dissembling in God, which is lawfull to men, and much more to God who is a most free agent.* And loco 12. p. 172. He saieth, that there is holie dissembling, and that Christ dissembled. And Grauerus in Absurdis Caluin. c. 5. sect. 34. *That is called a good and lawfull dissembling, whẽ one in outward speech feigneth himselfe to will euill thinges, but in inwarde motion and affection of hart or mynd willeth, and at last, doth good. And of such a dissembling* (in God) *there is an example Genes.* 22. Thus they make some dissembling good, and tion. dissembler, and yet crie out against all æquiuoca- make Christ an ou. Genes. 20. to. 6. fol. 144. seemeth to *which they terme an officious lye,* & so thus he writeth: *That neighbour. So Christ in Luke feigned, that he would fet of our Sauls daughter saied that Dauid laie in bed.*

Beza also 2. part. respons. ad Acta Montisb. p. 174. saieth: *There is some good deceit. So God by his will of signe, or that which is outwardly declare, not onely willeth but also commandeth Isaac to be killed of his father.* And Peter Martyr loco. 13. sect. 39. *It is some time lawfull to vse good deceit.*

The Conference.

Scripture expressely teacheth, that God will make vs to walke in his precepts and keepe his commandments, that

that it is Gods will that we abstaine from fornication: and that who doth Gods will is Christs brother, sister, and mother. The like saye Catholiks.

Protestants expressely teach the contrarie, that God will not haue his commandments kept: that God will not giue sufficient grace to keepe them: that God will nothing lesse then to haue his lawes kept: that God commandeth some thing which he will not haue done, and promiseth some thing which he will not performe. And thus much of God touching good works: Now let vs speake of him as he carrieth him self towards men or mankind.

ART. XVIII. WHETHER GOD LOVETH all men, and hath mercie on all.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Wisdom. c. 11. v. 24. & 25. *But thou hast mercie an all, because thou canst do all things, and dissemblest the sinnes of men for repentance. For thou louest all things that are, and hatest nothing of those which thou hast made.* And v. 27. *But thou sparest all, because they are thine O Lord, which louest soules.* *God loueth all.*

Ihon. 1. vers. 16. *For so God loued the world, that he gaue his onely begotten Sonne, that euerie one that beleiueth in him perish not, but may haue life euerlasting.*

Rom. 11. v. 32. *For God hath concluded all into incredulitie, that he may haue mercie an all.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarmin. l. 2. de Grat. & lib. arb. cap. 5. *Nether must these words* (He hath mercie on all, he spareth all) *be restrained to the elect; For the reason why God spareth all and hath mercie on all is taken in this place out of creation, because God hath created all, and because he loueth soules and things which he hath made: but this is common to all absolutely.* *Would haue mercie on all.*

PRO-

Protestants expressely denie.

Whitaker Controu. 2. q. 1. c. 13. p. 449. *Christ loueth not the reprobate.*

God loueth not all.

Beza de Prædestinat. cont. Castell. vol. 1. p. 346. *God cannot be saied to loue all alike, no not to loue all.* P. 345. *Albeit he hath created all in Adam, yet he loueth, not all.* 343. *You will therefore saye, he is their father, for so much as pertaineth to creation. I confesse: Therefore say you: He loueth them: But this I flatly deny.* In Colloq. Montisbel. p. *God loueth the elect onely in Christ, all the rest he iustly hated from all eternitie and will for euer hate.* And in 2. parte respons. ad Acta huius Colloq. p. 106. *It is true, that God will not haue mercie an thē.* P. 194. *This I say, that there neuer was time, nor is, nor shalbe, when God would, willeth, or will hereafter haue mercie an euerie one.* And de Prædestinat. vol. 3. p. 404. *God concluded all* (reprobats) *vnder sinne, that he might iustly destroy them.* Which also he saieth in Explicat. Christianismi p. 177.

He loueth the elect onely.

God would neuer haue mercie on all.

Zanchius de Prædestinat. to. 7. col. 295. *God can haue mercie on all, but because he nether would nor will, therefore &c.*

Piscator in Theſibus l. 2. p. 185. *I answere, that God would not haue mercie on all.*

The Conference.

Scripture expressely saieth, that God hath mercie on all, spareth all, loueth all, loueth the world, loueth soules. The same say Catholiks.

Protestants on the contrarie expressely say, that God hath not mercie on all, loueth not all, loueth not, nor euer loued the reprobate, concluded the reprobate vnder sinne for to destroy them iustly.

ART.

ART. XIX. WHETHER GOD WOVLD haue all men ſaued.

SCRIPTVRE EXPRESSELY AFFIRMETH.

God would haue all ſaued

1. Timoth. 2. v. 4. *God will all men to be ſaued, and to come to the knowledge of the trueth.*

2. Peter. 3. ver. 9. *Our Lord doth patiently for you, not willing that any perish, but that all returne to pennance.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarmin. l. 2. de Grat. & lib. arbit. c. 3. *It is true, that God will haue all ſaued, with that will which the Diuines rightly call Antecedent.*

PROTESTANTS EXPRESSELY DENIE.

God would not giue life to all.

Whitaker Cancione vltim. pag. 694. *It is a plauſible opinion, that God indeed will all to come to life, but it is neare to Pelagianiſme.* Agayne. *He would not giue life to all.*

God hath not will to ſaue all.

Rainoldus in Apologia Theſ. pag. 247. *It remaineth, that God will haue ſaued, not euerie one, but the elect of all kinde of men: not ſimply all, but all giuen to Chriſt, all the predeſtinate.*

Would not in earneſt haue all ſaued.

Perkins de Prædeſtinat. tom. 1. pag. 139. *It ſeemeth, that there is not ſuch a will, or (as they ſay) a Velleitie in God, with which indefinitly and conditionally he will haue all and euerie mã of all ages to be ſaued. That antecedent vniuerſall will of all and euerie ones ſaluation in Chriſt, is feigned.* Col. 141. *He calleth them outwardly by the word preached, whome he will not haue ſaued.* And col. 144. denieth, that God, *would in earneſt haue all ſaued.* In Serie cauſarum cap. 52. *It is not true, that God would haue all ſaued by Chriſt.*

Abbotts orat. 2. de verit. Grat. Christi pag. 28. *It followeth therefore, not this, that God would haue all to come.*

Caluin de Prouident. p. 750. *From that reason, which is the the mother of all errors, riseth that God to thee, who without exception will haue all saued.*

Beza ad calum. Iacobi Andreæ vol. 3 p. 125. *This we graunt, that God will not haue those that are reprobates to be saued, or the death of his sonne to profite them.*

Zanchius in Thesibus to. 7. col 280. *It can no waies be saied, that God simply and properly would or will all men vniuersally to be saued.* Et de Prædestinat. cap. 4. *He will not haue all saued.*

Piscator in Thesibus loco 20. par. 313. *Their opinion is impious, who affirme, that God will haue saued all and euerie man none excepted, and yet doth not saue all.* Et l. 2. loco 12. p. 143. *God will not haue euerie one saued.*

The Conference.

Scripture expressely affirmeth, that God will all men to be saued, willeth not that any perish, but that all returne to pennance. The same saye Catholiks.

Protestants expressely denie, that God indeed will all to come to life, that God in earnest would haue all saued, that God would haue euerie one saued, that God properly would all to be saued; that he would haue the reprobates to be saued. Which are so plainly contrarie to Scripture, as some Protestants confesse it. See lib. 2. c. 30.

ART. XX. WHETHER GOD WOVLD haue some conuerted who will not conuerte.

Scritvre expressely affirmeth.

God would haue some cõuerted who will not.

Isaie c. 65. v. 2. *I haue spred forth my hands all the day to an incredulous peoples which goeth in a way not good after their owne cogitations.*

Pro-

Prouerb. 1. v. 24. *Because I called and you refused: I stretched out my hand, and there was none that regarded.*

Mathew. 23. v. 37. *Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I gather together thy children, as the hen doth gather together her chickins vnder her wings, and thou wouldest not.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Math. 23. v. 37. *God would recall the Iewes vnto him with a true act of his will, for the hen will not metaphorically, but properly, gather her chickins to her.*

PROTESTANTS EXPRESSELY DENIE.

Perkins de Prædestinat. to. 1. col. 121. *God will conuersion in some men, onely in approbation, exhortation, and means.*

Caluin in Math. 22. v. 37. p. 293. *I answere, that the will of God, of which here is spoken, is to be considered by the effect, to wit, because he indifferently calleth all vnto him by the preaching of his word, he is rightly saied to gather all vnto him.* And he addeth, that he calleth the reprobates, *onely by the outward voice of men.* And 3. Inst. c. 24. §. 17. saieth, that God indeed willeth not this, but is saied to will it figuratiuely and in humane manner, as he is saied to strech out his armes.

Beza in Colloq. Montisbel. p. 418. *God will not haue the reprobates conuerted and saued.* And addeth, that *they cannot will to be conuerted.* And in Respons. ad Acta Colloq. part. 2. p. 208. *It is most false and ridiculous to saye, that God will any other to be conuerted but the elect.*

God will not haue reprobates conuerted.

Piscator apud Vorstium in Parasceue. ca. 8. *God will not the conuersion of them who in deed repent not.*

Nor them who indeed repent not.

THE CONFERENCE.

Scripture expressely teacheth, that God would call the

Iewes vnto him as a hē her chickins, that he ſtretched his hands to an incredulous people, that he called them who refuſed. The ſame teach Catholiks.

Proteſtants expreſſely teach, that God will not the conuerſion of them who do not repent: that he will not haue the reprobates conuerted: that he will the elect onely to be conuerted: that he calleth others onely outwardly by mans preaching, and willeth their conuerſion, not properly, but figuratiuely onely.

ART. XXI. WHETHER GOD CALL ALL men vnto him.

Scripture expressely affirmeth.

God calleth all. Matthew. 11. v. 28. *Came yee to me all that labour and are burdened, and I will refresh you.* And c. 22. v. 9. *Goe ye therefore into the highe waies, and whomſoeuer you ſhall finde, call to the mariage.*

Mark. 16. verſ. 15. *Going into the whole world, preach the Ghoſpell to all creatures.*

Catholiks expressely affirme.

Card. Bellarmin. de Amiſſ. Grat. &c. l. 2. 9. *The Scripture teacheth that God inuiteth all to him.*

Protestants expressely denie.

Perkins in Caſibus conſcient. cap. 7. *It is euident that the promiſe of ſaluation is not to be taken as vniuerſall without exception or reſtriction.*

God inuiteth not all. Beza de Prædeſtinat. cont. Caſtel. p. 417. *Chriſt doth not inuite ſimply all vnto him.* Et in quæſt. & Reſponſ. p. 655. *See, with how conuincent reaſon that vniuerſall vocation is refuted. Wherefore not vocation, much leſſe that vniuerſall election, can and muſt be aſſigned, but onely an indefinite vocation.*

Vocation is not vniuerſall.

Zan-

Zanchius in Supplicat. ad Senatum Argent. to. 7. col. 57. *That God in earneſt calleth all, is to be vnderſtood according to his reuealed will, to wit, ſo farre as he calleth all by the outward preaching of the Ghoſpell, not excluding any, but not according to his ſecret will.* In depulſ. calum. col. 260. *The promiſes do not pertaine indeed vnto all, but onely to the elect.* And col. 261. *There is an other reaſon, why God doth not giue them* (reprobates) *faith, nor euer ſimply promiſed it to them.* *Promiſes pertaine not to all.*

Bucanus in inſtitut. loco 36. *Is not the vocation and remiſsion vniuerſall Mathew* 11. 28? *It is rather indefinite.* *Not remiſsiõ.*

Vrſinus in Miſcellan. p. 74. *If the vniuerſall promiſe belonged to all men, what a maſſe of abſurditie and impietie would follow?*

Pareus in Galat. 3. lect. 43. *The promiſes are vniuerſall to the beleiuers, but not vniuerſall to the incredulous, for they belonge not to them. Therefore it ſufficeth not to vrge the vniuerſall articles, All: Of all.*

Stoſſelius apud Zanchium l. 2. epiſtolorum. *The Ghoſpell belongeth onely to the elect.* *Nor the Ghoſpell.*

The Conference.

Scripture expreſſely ſaieth, that Chriſt called all that are burdered, and commanded to preach to all creatures. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that Gods vocation is not vniuerſall, that God in earneſt calleth not all: that the promiſe of ſaluation is not vniuerſall, parteineth onely to the elect, that the Ghoſpell belongeth onely to the elect. Which are ſo oppoſite to the Scripture, as diuers Proteſtants confeſſe it. See lib. 2. c. 30.

ART. XXII. WHETHER GOD OF HIM ſelfe will the death and damnation of men.

Scriptvre expressely denieth.

Ezechielis 33. v. 11. *Liue I, ſaieth our Lord God, I will not*

God willeth not death.

the death of the impious, but that the impious be conuerted from his way and liue. c. 18. v. 23. *Why, is the death of a sinner my will, saieth our Lord God, and not that he conuert from his wayes and liue?* Et ver. 32. *Because I will not the death of him that dieth, saieth our Lord.*

He made not death.

Wisdome c. 1. v. 13. *God made not death, nether doth he reioice in the perdition of the liuing.*

Tobie 3. 22. *For thou art not delighted in our perditions.*

Ecclesiast. 15. vers. 11. *Impious men are not necessarie for him.*

Catholiks expressely denie.

Card. Bellarmin. l. 2. de Grat. & lib. arb. c. 16. *The sinnes of men, and not the onely will of God, are the cause of positiue reprobation, that is, of that act wherewith God will adiudge reprotes to euerlasting punishment.*

Protestants expressely denie.

God predestinateth to death whome and why he would.

Whitaker Conc. vlt. p. 693. *God predestinated to eternall death whome he would, and because he would.* Pag. 694. *The onely cause of reprobation, whereof we speake, is Gods will, mynd, and decree.*

Sinne, not the cause of damnation.

Perkins de Prædestinat. to. 1. col. 123. *Sinne is not the cause of the decree of damnation.* See Willet. cont. 18. q. 1. p. 855.

God worketh and willeth death.

Luther l. de seru. arbit. to. 2. fol. 450. *The hidden God worketh life, death, and all in all.* Agayne. *He will not the death of a sinner, to wit, in word, but he willeth it with his vnsearchable will.*

No reason of reprobation but Gods will.

Caluin 3. Institut. c. 22. §. vlt. *If we cannot giue a reason why God vouchsafeth mercie to his elect, but because it so pleaseth him: nether shall we haue any other thing why he reprobateth others, them his will.* Cap. 21. §. 5. *To some eternall life is preordinated, to others eternall damnation; Therefore as euerie one is created to ether end, &c.* In Roman. 9. ver 18. *Salomon teacheth, that the wicked were of purpose created for to perish.*

Some created todamnation, and to perish.

Beza in Rom. 9. v. 11. *Who gather, that God, in those whom*

from

from all eternitie he destinated to reprobation and perdition, was moued thereto by their foreseene incredulitie & ill life, are greatly deceaued. In Explicat. Christianismi cap. 5. *Reprobates he created to the end that he might be glorified in their iust condemnation.* In Colloq. Montisbel. p. 447. *He created, ordained, and destinated the reprobates to eternall damnation for causes knowne to himselfe alone.* And de Prædestinat. vol. 3. p. 438. *God of his mere will, and therefore not for any respect of foreseene worthines or vnworthines, hath destinated to hatred and perdition whome he would, ether particular men or whole nations.* And this doctrin, he termeth, *the foundation of his faith.*

Bucer in Matth. 6. *What he saieth, that he will not the death of the impious and of him that dieth, but would rather haue him returne and liue, is to be vnderstood of them onely, whome he hath chosen to be conuerted and liue.*

Peter Martyr in Rom. 9. *It lesse displeaseth men, if they be saied to be predestinated and chosen, then to be saied to be hated and reprobated for Gods mere will without all respect of deserts; and yet there must be the same reason of both.* Et libr. de libro arbit. tom. 3. locorum: *It seemeth at first sight absurd, that some should be created of God for to perish, yet the Scripture saieth it.*

God hateth and reprobateth for his mere will.

Some created to perish.

Musculus in locis tit. de reprobis. *The cause of reprobation is not to be attributed to the future wickednes of the reprobates, but to the onely will of God.*

Gods will the only cause of reprobation.

Piscator in Thesibus lib. 2. p. 182. *God made man to fall. It is false, that God hath not need of a sinner.* Page. 235. *Nether is this simply true, that God is not the beginning or cause of perdition.* P. 245. *Reprobation is absolute, that is, depending of the mere pleasure of God, and not vpon the condition of incredulitie foreseene.*

He made men to fall.

Marlorat in Rom. 9. v. 22. *What inconuenience is it to say, that these were made to destruction?*

Some made to destructiō.

Zanchius de Prædestinat. c. 1. to. 7. *They take from God his right, who say that it is false, that God created some to life, others to death, onely that he might shew his mercie in them, and his*

Some created to death, to be destroied.

power

power and iuſtice in theſe. cap. 4. *He createth ſome to this end to be deſtroied.* c. 6. *That one is ſaued or damned, we muſt needes confeſſe that Gods will was and is the cheefeſt.* Et apud Schuſſelburg. l. 4. Theol. Caluin art. 8. *Gods will is the firſt and vnauoidable cauſe of the perdition of them that perish.* And l. 3. de natura Dei c. 4. q. 4. *As for that place of wiſdome: Death entred into the world by the enuie of the Diuel, and if there be any ſuch others, in which death is attributed to the Diuel as to the Author, we anſwere, that it doth not follow, that God willeth not death or is not the author of it; For the ſame effect may proceed from diuers cauſes.*

Gods will the firſt cauſe of perdition.

God author of death.

Bucanus l. 4. Syntagm. c. 10. *The cauſe efficient and mouing, for which the decree of affirmatiue or negatiue reprobation was made of God, is not ſinne.--The true and onely mouing cauſe for which the decree of reprobation was made, is Gods pleaſure or free will.* See manie more like ſayings of Proteſtants in my Latin booke l. 1. art. 22.

The Conference.

Scripture expreſſely ſaieth, that God of him ſelfe will not the death of the impious or of him that dieth: yea God ſweareth that he will not his death, and the Scripture addeth, that God made not death, that it entred by the Diuel, that impious men are not neceſſarie for God. The ſame ſay Catholiks.

Proteſtants expreſſely ſay the contrarie, that God will the death of a ſinner with his vnſearchable will: that he is the Author of death: that he created men to perdition, death, and damnation: that he is the beginning, the firſt & vnauoidable cauſe of the perdition of them that perish: That he predeſtinateth to death whome he would and why he would: that ſinne is not the cauſe of the decree of damnation: That ſinne is nether efficient nor mouing cauſe of negatiue or affirmatiue reprobation, but onely the pleaſure and free will of God.

ART.

ART. XXIII. WHETHER GOD DAMNETH men for sinne.

Scriptvre expressely affirmeth.

Matth. 25. v. 41. *Then he shall saye to them also that be at his left hand: Get ye away frō me you cursed into fire euerlasting. For I was an hungred and you gaue me not to eate &c.* — *God damneth for sinne.*

Catholiks expressely affirme.

C. Bellarmin l. 2. de Grat. & lib. arb. c. 16. *The Scriptures euerie where teach, that by the iust iudgment of God euerlasting punishment is rendred vnto sinne.*

Protestants expressely denie.

Luther l. de seru. arb. tom 2. fol. 461. *This most of all offendeth common sense or naturall reason, that God for his mere will doth forsake, harden, and damne men.* Fol. 465. *Let vs, I pray you, feigne, that God must be such a one as respecteth deserts in them who are to be damned: Shall we not in like manner auouch and graunt, that he respecteth deserts in them who are to be saued?* And fol. 466. *It is now incomprehensible, how it is iust that he damneth them that deserue not, and yet is beleeued.* — *God damneth men for his mere will. Respecteth not deserts in those that are to be damned. Damneth those that deserue not.*

Zanchius apud Schusselburg. l. 4. Theol. Caluin art. 8. *Here we saye, that there is no other cause of mens damnation, thē Gods mere pleasure.* Rennecber. 16. *The cause of damnation or reprobation is not to be saught in men, but Gods will is the cheefest and supreme cause thereof.* Also Gryneus. 16. *Sinnes are not the cause why men are damned.* And Spindlerus. 16. *Sinne can no way be the cause why men are damned.* — *Sinne not the cause of damnation.*

The Conference.

Scripture expressely saieth, that men are damned and

adiudged to hell fire for sinne. The same say Catholiks.

Protestants expressely say the contrarie, that sinnes are not the cause why men are damned, that can no way be the cause why men are damned, that there is no other cause of mens damnation then Gods mere pleasure, that God damneth those who deserue it not, that he respecteth not deserts in those that he damneth, that he damneth men for his mere will. And thus much of Gods inward and outward acts toward sinne, good works, and mankinde, let vs now see something of his power.

ART. XXIV. WHETHER GOD BE ALmightie and can doe all things.

Scriptvre expressely affirmeth.

God is almightie.

Genes. 17. v. 1. *Our Lord appeared vnto him, and saied vnto him: I am the God almightie.*

Iob. 42. v. 2. *I know, thou canst doe all things.*

Mathew 19. v. 26. *With God all things are possible.* The same is repeated Marke 10. and 14.

Luke 1. vers. 36. *There shall not be impossible with God any word.*

Catholiks expressely affirme.

Gods power is not absolute

Card. Bellarmin. l. 3. de Euchar. c. 2. *All diuines write, that God is saied to be almightie, because he can do all that implieth not contradiction.*

Scriptvre expressely affirmeth.

Caluin in Resp. ad Nebulon. p. 730. *Caluin euerie where earnestly reiecteth that deuise of Gods absolute power, which the Sophisters prate of in their scholes.* Which he repeateth de Prædest. 728. de Prouid. 755. 1. Inst. c. 17. §. 2. & l. 3. c. 23. §. 2. & in c. 25. Isaiæ.

Beza

Beza cont. Heshusium. vol. 1. p. 299. *That saying of thine: All thinges are possible to God, hath some exception.* P. 300. *You forsouth, shall teach vs, that Gods omnipotencie must not be tied to that order, which willingly he hath appointed to him selfe.* And pag. 302. He saieth, that God can no more put Christs bodie in two places at once, then he can make new Gods. In Colloq. Montisbel. p. 27. *God cannot make, that Christs bodie be substantially in many places at one time.* Lib. quæst. vol. 1. p. 658 *God cannot make, that one and the same bodie be substantially in many places, or in any place not coextended to the place.* Which also he repeateth Respons. ad Acta Torgens. vol. 3. p. 60.

Gods omnipotencie, limited.

Some things, impossible to God.

Peter Martyr Respons. ad Gardiner. obiect. 11. *We complaine, that you alwaies obiect Gods power, whereas this* (Christs bodie to be at once in manie places) *is of that kinde of things to which Gods power doth not extend.* And lib. 1. Epistolarum Zanchij pag. 408. *We warne the godlie, that Gods omnipotencie, which we beleiue, is not to be beleiued without all exception.*

To which Gods power doth not extend.

Gods omnipotencie not without exception.

Sadeel ad art. 14. aburat. *We haue shewed, that Christs bodie cannot be really present in many places at once, and that Gods omnipotencie cannot beare this.* And yet these men say, that their faith *can make present, things that are to come, absent, and farthest of,* as Sadeel speaketh Lib. de Sacrament. Manducat. p. 300. Beza l. de vnione hypostat. vol. 3. p. 97. & Apol. 1. cont. Saintem, Martyr in locis class. 2. c. 16. §. 12. in Disput. Oxionensi p. 227. & l. 1. epist. Zanchij pag. 411. Whitaker l. 2. cont. Dur. sect. 8. Wherevpon iustly saied Smidelin the Lutheran vnto Beza in Colloq. Montisbel. p. 26. *They giue greater power to their faith, then to God.*

Beareth not some things.

Tilenus in Syntagm. c. 7. *Who pretend, that Christ with his bodie did penetrate the stone that couered his tombe, or the dores shut, do affirme that which repugneth to the nature of a glorified bodie, and to Gods power in working miracles.*

Some things repugne to Gods power.

Dareus cited by Smidelin in Colloq. Montisbel. p. 178. & by Schusselburg. l. 1. Theol. Caluin art. 3. *Christ could not so much as will, that his bodie were at once in manie places, because*

he could not performe it. And when C. Bellarmin did argue in this sorte: God in the booke of Numbers ca. 5. did giue water power to kill adultereſſe weomen; and c. 21. gaue the braſen ſerpent vertue to cure; therefore he can giue the word of baptiſme vertue to change the water: Daneus anſwereth Controu. 3. c. 20. in theſe words: *God can not giue that power to any creatures, vnleſſe he make them true and ſubſtantiall Gods, and transfuſe his power into them.----It is falſe, that water, Numb. 5. had power to kill, or the braſen ſerpent, Numb. 25. had power to cure.* Beſides, many Proteſtants ſay, that God cannot giue to the Sacraments power to worke grace, nor to men power to forgiue ſinnes, or to worke miracles, and ſuch like.

God cannot make water to kill.

The Conference.

Scripture expreſſely ſaieth, that God is almightie, that he can do all things, that all things are poſſible to him, and nothing impoſſible. The ſame ſay Catholiks.

Proteſtants expreſſely ſay the contrarie, that God hath no abſolute power; that the ſaying of Scripture. All things are poſſible to God, hath ſome exception; that his omnipotencie is tied to an order: that he can not put a bodie in manie places at once, or not extenſiuely in place: that he cannot giue to water power to kill: that his omnipotẽcie beareth not ſome thing, extendeth not to ſome thing, and that ſome things repugne vnto it.

ART. XXV. WHETHER GOD CAN MAKE a Camelle paſſe through a needls eye.

Scriptvre expressely affirmeth.

Marke. 10. v. 25. 26. *It is eaſier for a Camelle to paſſe through a needles, eye, then for a rich man to enter into the kingdome of heauen.---- With men it is impoſsible.* And Matth. 19. *This is impoſsble, but not with God.*

Godcãmake a Camelle paſſe through a needls eye.

Catholiks expressely affirme.

Card. Bellarmin. lib. 3. de Euchar. cap. 6. *The Pelagians saied, that it was impossible for a Camelle remaining a Camelle, to passe through a needls eye, but not if he were lessened to the smalnes of a thred. This is refuted, because it is not impossible with men, for a Camelle to passe through a needls eye, if he cease to be a Camelle, and be changed into a small thred.*

Protestants expressely denie.

Willet Contron. 13. q. 1. pag. 609. *It is not proued out of this place, that God cã draw the huge bodie of a Camelle through a needle, remaining still of that bigneſſe: no more then that it is poſsible for God to bring a proud rich arrogant man to heauen, his affections not altered: both theſe are impoſsible to God.* And the ſame ſay Spalatenſis l. 5. de Repub. c. 6. nu. 179. Bel in his Ieſuits Antepaſte p. 47. and others. *It is impoſsible to God.*

Beza in Marc. 10. ver. 26. *Can God make that a Camelle remayning ſuch as it is by nature, may paſſe through a needls eye? No.*

Bucanus in inſtitutio. loc. 48. pag. 797. *God can make that a Camelle paſſe through a needls eye, but not leauing him ſuch as he is by nature, but making him ſo ſmall as is needfull.*

The Conference.

Scripture expreſſely ſaieth, that God can make a Camelle paſſe through a needls eye. Catholiks ſay the ſame.

Proteſtants ſaie, that God can not make a Camelle paſſe through a needls eye, as long as he retaineth the bigneſſe of a Camelle.

ART. XXVI. WHETHER THAT BE possible to God which shall neuer be.

Scriptvre expressely affirmeth.

God can do that, which shall neuer be.

Mathew 3. ver. 9. *I tell you that God is able of these stones to raise vp children to Abraham.*

Mathew 26. vers. 53. *Thinkest thou, that I cannot aske my Father, and he will giue me presently more then twelue legions of Angels?*

Catholiks expressely affirme.

Card. Bellarmin lib. 3. de Euchar. cap. 2. *The Scriptures do most plainly teach, that God can do manie things which he will neuer do.*

Protestants expressely denie.

He cannot do that which he hath not decreed to doe. His power must be measured by his will.

Beza in Colloq. Montisbel. p. 25. *We say, that God is so almightie, for so much as belongeth to his power considered by it selfe, as he cannot do that indeed, which he hath decreed not doe.*

Ministri in Colloq. Parisiens. die 5. *The omnipotencie of God must be measured according to his will and things which belonge to his nature.* The same insinuateth Caluin 1. Institut. c. 16. §. 3. Where he will not admitt any omnipotencie of God, but onely that, *which is effectuall, operatiue, and is continually working.*

The Conference.

Scripture expressely saieth, that God can doe that which he will not doe. The same say Catholiks.

Protestants expressely say, that he can not doe that which he hath decreed not to doe; that his omnipotencie must

must be measured according to his will; that he hath no omnipotencie but that which is continually working.

ART. XXVII. WHETHER GODS TRVE Miracles be a sufficient testimonie of truth.

Scriptvre expressely affirmeth.

Gods miracles a sufficiet testimonie.

Ihon. 5. vers. 36. *But I haue a greater testimonie then Ihon: For the workes which the Father hath giuen me to perfit them, the verie workes themselues which I doe, giue testimonie of me, that the Father hath sent me.* Cap. 10. ver. 38. *If I doe not the workes of my Father, beleiue me not. But if I doe, and if you will no beleiue me, beleiue the workes.*

Luke 11. v. 20. *But if I in the finger of God do cast out Diuels, surely the kingdome of God is come vpon you.*

Marke 16. v. vlt. *But they going forth preached euerie where, our Lord working withall, and confirming the worke with signes that followed.*

Catholiks expressely affirme.

Card. Bellarmin. lib. 4. de Eccleſiaſt. cap. 14. *A miracle is a sufficient testimonie, and where is a true miracle, there is true faith.*

Protestants expressely denie.

No miracle is a sufficient testimonie.

Whitaker Controu. 2. quæst. 5. cap. 12. pag. 528. *I say, that out of nether kind of miracles* (true or apparent) *there can be taken a sufficient testimonie, or a certaine argument gathered for true doctrin.* Page 529. *It is manifest, that God giueth power of working these kinde of miracles to false teachers, that he may tempt them to whome they are sent.* Which he repeateth againe page 530. and addeth: *Miracles may be wrought to confirme false doctrin.* And Controu. 4. quæst. 5. c. 3. pag. 688. *I answere, that though they* (Papists) *did worke*

true

true miracles, such as the Diuel cannot imitate, they were not therefore to be beleiued.

True miracles not sufficient.

Daneus Controu. 4. lib. 4. cap. 14. pag. 784. *We denie, that true miracles are a sufficient testimonie of true doctrin.*

Hospinian. l. de Origine Templorum pag. 140. *God permitteth the Diuels some times to worke true miracles------God doth this partely to tempt the elect, partely for the greater blindnesse of the reprobate.*

Luther in capit. 7. Matth. tom. 7. fol. 92. *I am nothing moued with miracles, albeit in my sight they should raise the dead to life. For all these may deceaue. God also permitteth true miracles to be wrought for punishment of them who care not for truth.*

The Conference.

Scripture expressely saieth, that true miracles are a greater testimonie then S. Ihon: that though we did not beleiue Christ, yet we should beleiue his miracles: that they are Gods confirmation of trueth: that if one in the finger of God cast out Diuels, certainly he preacheth the kingdome of God. The same say Catholiks.

Protestants expressely say, that euen true miracles are no sufficient testimonie or argument of true doctrin; that though we could do true miracles such as the Diuel cannot imitate, yet we were not to be beleiued: that miracles may be done to confirme false doctrin: that God giueth to false teachers power to worke true miracles for to tempt men: that they are nothing moued with miracles, no though they should see the dead raised to life.

The Svmme of this Chapter of God.

I did thinke, that it would not be vngratefull or vnprofitable to the Reader, if at the end of euerie chapter I set downe the summe thereof, that thereby he might, as once, perceaue, in how manie and how great matters

which

which haue beene handled in eche Chapter, Proteſtants contradict the pure word of God: and alſo how like verie falſe Prophets they plaie the theeues in euerie chapter, and ſteal ſome thing.

Caluin in Actor. 22. v. 14. Writeth thus of Catholiks: *Papiſts haue made a new God: They haue coyned for themſelues a young God.* The ſame he ſaieth otherwhere, and manie Proteſtants: which whether it agree to Catholiks or to them will eaſily appeare out of that which hath beene ſaied in this Chapter. For as touching iniquitie or ſinne; the God of the holie Scripture and of Catholiks, willeth it not, worketh it not, doth not predeſtinate nor tempt men vnto it, doth not command neceſſitate or compell to ſinne: But the God of Proteſtants doth all theſe, as appeareth out of the. 1. 4. 5. 6. 7. and 8. Article. As concerning ſinners; the God of Scripture and Catholiks hateth all that worke iniquitie, is angrie with the faithfull when they ſinne, and punisheth them for ſinnes committed: The Proteſtants God doth none of theſe, as appeareth by the 9. 11. and 12. Article. As for good workes; the God of Scripture and of Catholiks, is delighted with them, is worshipped with them, accepteth good works not commanded, is appeaſed with good works, will haue his commandments kept: The Proteſtants God doth all the contrarie, as is ſeene by the 13. 14. 15. 16. and 17. Article. As touching men or mankind; the Scripture and Catholiks God, loueth all, would haue all ſaued, would (as a hen her chickins) gather euen thē which will not come, will not the death of a ſinner, nor damneth men but for ſinne: The Proteſtants God is quite contrarie; as is euident by the 18. 19. 20. 21. 22. Article. And finally concerning power: the Scriptures and Catholiks God is omnipotēt, can do thoſe things which ſhall neuer be, can make a Camell paſſe through a needls eye: Such is not the Proteſtants God, as is to be ſeene by the 23. and 24. Article. Seing therefore ſo manie and ſo great properties agree to the Proteſtants God, quite contrarie to thoſe which the

Whether Catholiks or Proteſtants make a falſe God.

God proposed vnto vs by the holie Scripture and Catholiks, hath, it is euident, that it is an other and a new God different from the God which the Scripture teacheth: yea that it is (as Caluin speaketh of the Libertins God) *an idol, which ought to be more detestable to vs thẽ all the Pagãs idols*: or rather, that it is the verie Diuel him selfe. For what other can he be, who willeth iniquitie, will haue men to sinne, worketh sinne, procureth sinne, is author of obduration, is in like sorte author of crueltie as of loue, predestinateth to sinne, preordaineth sinne euen as it is sinne, decreeth by a speciall decree that sinne be done, pusheth to euill by him selfe immediatly and by a peculiar action, necessitateth & cõpelleth to sinne, cõmandeth to lie and is author of temptation to euill, and consequently is the Tempter and Father of lying (which names the Scripture appropriateth to the Diuel) who careth not for good workes, is not delighted nor worshipped with them, will not haue Gods commandments kept, who commandeth that which he would not haue done, and promiseth that which he will not performe: who made death, and is the Author of death and damnation, the fontaine of perdition, finally who damneth them that deserue it not, and that for his mere pleasure. These & diuers other qualities before shewed, do plainly declare, who and what one he is, whom Protestants teachers haue proposed to the world to adore as God: who in trueth can be no other, then the very Diuel.

Cont. libert. c. 14.

How manie and great attributes Protestants take from God.

Goodnesse.

Iustice.

It appeareth also out of that which hath beene rehearsed in his Chapter, that those coyners of a new God, do plaie the theeues, and steale from the true God manie of his principall properties. For they steall away his goodnesse, in saying that he willeth, worketh, decreeth sinne; tempteth, necessitateth, compelleth to sinne: careth not for good works, nor is worshipped with them. They take away his iustice, in teaching that he hateth not all that worke iniquitie, is not angrie with the faithfull when they sinne, imputeth not their sinne to them, will not haue

haue his commandments kept, commandeth that which he will not haue done, and promiseth that which he will not performe. They robbe him of his omnipotencie, whiles they affirme, that there are manie things which he cannot doe. And in place of these admirable vertues, they giue to him the contrarie vices. For in steed of goodnesse, they attribute vnto him malice, wherewith he willeth, worketh, decreeth iniquitie; and predestinateth, necessitateth, and compelleth men vnto it. For Iustice, they giue him Iniustice, wherewith he iustifieth the impious remaining impious, and damneth those that deserue it not. And for fidelitie, they giue him infidelitie, wherewith he promiseth that which he will not performe. And thus much of God: Now of Christ, God incarnate. *Omnipotẽcie.*

CHAPTER II.

OF CHRIST.

ARTIC. I. WHETHER THE SONNE of God had his life and being of his Father.

SCRIPTVRE EXPRESSELY AFFIRMETH.

The Sonne hath life of his Father.

Is of his Father.

IHon. 5. ver. 26. *For as the Father hath life in him selfe, so he hath giuen to the Sonne also to haue life in him selfe.*

Ihon. c. 6. v. 57. *I liue by the Father.* Cap. 7. v. 29. *I know him, because I am of him.*

CATHOLIKS EXPRESSELY DENIE.

S. Thomas 1. parte q. 27. art. 2. *That which among the diuine persons is begotten, taketh his being of the Father.*

D. Stapleton in Ioan. 10. ver. 30. *This, that impious man* (Caluin) *doeth for that purpose, to establish in some sorte his peculier and new doctrin, wherewith he will haue the Sonne to be God of himselfe, and not of the Father.*

PROTESTANTS EXPRESSELY DENIE.

Christ receaued not to be God of his Father.

Whitaker ad Ration. 8. Campiani p. 34. *This saying* (God of God) *some did afterward so vnderstand, as they affirmed that Christ was not God by him selfe and of him selfe, but receaued that of the Father. Wherein they wholy tooke away the diuinitie of Christ.*

Willet Controu. 20. q. 1. pag. 1161. *The Father gaue not to*

the

the Sonne to be God.---- If Christ receiued life from his Father, he could not haue it in him selfe. *Receaued not life of his Father.*

Caluin Admonit. ad Polonos in Opuscul. pag. 685. *If the Father haue his being of him selfe, the Sonne haue his being of the Father, the holie Ghost of them both, doe there not arise three natures?* *Had not his being of his Father.*

Beza apud Campian. Ration. 8. *The Sonne is not begotten of the essence of his Father.* Which Whitaker in his answere maintaineth. *Not begotten of the Essence of his Father.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expressely teacheth, that God the Father gaue life to the Sonne, that the Sonne liueth by the Father, that the Sonne is of the Father. The same say Catholiks.

Protestants teach quite contrarie, that God the Sonne receaued not of the Father to be God, but had that of him selfe, that Christ receaued not life from his Father, that he had not his being of his Father, that he was not begotten of the substance of his Father.

ART. II. WHETHER CHRIST WERE predestinate the Sonne of God.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Rom. 1. ver. 4. it is saied of Christ: *Who was predestinate the Sonne of God in power.* *Christ predestinate the Sonne of God.*

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 3. part. q. 14. art. 1. *Christ was predestinate the Some of God.*

Protestants expressely denie.

Not predestinate the Sõne of God.

Daneus Controu. 1. q. 14. p. 30. *He saieth: Christ was predestinate the Sonne of God: Which is Arianisme.*

Affelman l. de Prædestinat. §. 7. *The matter or obiect of predestinatiõ are not Origens soules, nor Christ, as those of Basel, of Herborne, and Maldonat do falsely teach, who are contradicted by those of Heidelberg.* The same do those Protestants insinuate, who will not haue vs read in the place cited Rom. 1. *Predestinate*, but, *Declared the Sonne of God.*

The Conference.

Scripture expressely saieth, that Christ was predestinate the Sonne of God. The same say Catholiks.

Protestants expressely say the contrarie; that he was not predestinate the Sonne of God, and call it heresie to say so. Which is so contrarie to Scripture, as Saint Austin saieth: *Who denieth the Sonne of God to haue beene predestinated, he denieth him to haue beene man.*

Tractat. 105. in Ioan.

Art. III. Whether Christ as man be to be inuocated or adored.

Scriptvre expressely affirmeth.

Christ to be worshipped and inuocated as man.

Philippen. 2. vers. 10. *That in the name of Iesus euerie knee bow of the celestials, terrestrials, and infernals.*

Mark. 10. v. 47. & 48. The blind man crieth: *Iesu Sonne of Dauid haue mercie vpon me.* The like Mathew 15. ver. 22. and c. 20. v. 31.

Luke. 23. v. 42. *And he saied to Iesus: Lord remember me when thou shalt come into thy kingdome.*

Mathew. 2. ver. 11. *They found the child with Marie his mother, and falling downe adored him.* c. 28. v. 9. *They tooke hould of his feete and adored him.*

Catholiks expressely Affirme.

Card. Bellarmin l. 1. de Sanctis. c. 12. *The Diuines giues hyperdulie onely to the humanitie of Christ and to his Mother.*

Protestants expressely denie.

Zuinglius l. de ver. & falſ. relig. c. de Statuis tom. 2. *How can they be ignorant, that Christ, as he was visible and man, was no way to be worshipped, but as he was God.* *Not to be worshipped as man.*

Daneus in orat. Domini. pag. 574. *Christ is not to be inuocated as he is man, but as he is God consubstantiall to his Father.* *Not to be inuocated as man.*

In Exani. Kemnitij. p. 1447. *Who directeth his adoration or inuocation to the humanitie of Christ, is accurſed by the mouth of God. --- Christs flesh is not by nature God, albeit it be hypoſtatically truely vnited to God. Therefore who properly directe their inuocation vnto it, are true Idolaters.* Agayne. *Christ, as man, is our fellow ſeruant and one of our brethren, albeit the firſt begotten. Therefore Christ is not to be adored or inuocated as he is man.* Likewiſe: *The flesh of Christ, albeit glorified and abiding vnited in one perſon, is yet a creature. Wherefore who directeth his adoration vnto it, blaſphemeth God.*

Beza in Colloq. Montisbel p. 292. *We alſo denie, that the humanitie of Christ is to be worshipped.* Which alſo he repeateth pag. 296. 298. 209. 284. and 301. And p. 284. and 292. *We adore all Christ, we direct our inuocation to the Sonne of God, that is, to his diuinitie as the onely proper obiect of religious worshippe, and not to his humanitie.* Reſponſ. 3. ad Sel: vol. 2. p. 274. *I confeſſe, that this ſame man is to be inuocated, but not as man, but as he is God.* *Christs humanitie not to be worſhipped.*

Polanus in Sylloge Theſium parte 1. p. 482. *Christ is not the proper obiect of adoration, but his diuinitie.*

Diuines of Neuſtad, in Schuſſelburg l. 4. Theol. Caluin art. 29. *For Christ heareth not all, ſaueth not all, giueth not the holie Ghoſt by his humanitie, much leſſe by his hands or feete. Theſe things are proper to his diuinitie, and therefore agree to* *Christ heareth not all in his Humanitie.*

Christ

Christ man, not as he is man, but as he is God.

Diuines of Heidelberg (as reporteth Smidelin in Colloq. cit. p. 190.) write, that *Christ heareth not our praiers in heauen according to his humanitie.*

Perkins in Serie Causarum cap. 21. tom. 1. col. 32. *Neither could inuocation agree to Christ, vnlesse, as he is man, so he were also God. For adoration is not referred to his humanitie considered by it selfe, but to the diuinitie, to which his flesh is hypostatically vnited.*

The Conference.

Scripture expressely saieth, that Christ was inuocated as he was Sonne of Dauid, and as in the time of his passion he had not yet entred into his kingdome: and that he was adored as he was a child and the sonne of Marie. The same saye Catholiks.

Protestants expressely saye, that Christ as man is not to be inuocated, that according to his humanitie he heareth not our praiers in heauen, that as man he is no way to be worshipped, that Godhead is the onely proper obiect of religious worshippe: that who direct their inuocation or adoration to Christs humanitie blaspheme God, are true Idolaters, blaspheme God, and are accursed by Gods mouth. Which are so opposite to Scripture as Some Protestants confesse it. See l. 2. c. vlt.

ART. IV. WHETHER CHRIST AS MAN, or the humanitie of Christ had power to quicken, to remitte sinnes, to worke miracles?

Scriptvre expressely affirmeth.

Christ as mã had power to forgiue sinnes.

Mathew 9. v. 6. and 8. *But that you may know that the Sonne of man hath power in earth to forgiue sinnes.---- And the multitudes seing it, were affraied, & glorified God that gaue such power to men.*

Ihon.

Ihon. 6. v. 54. *He that eateth my flesh and drinketh my blood, hath life euerlasting.* — *To giue life.*

Acts. 4. vers. 10. *In the name of Iesus Christ of Nazareth whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole.* — *To worke miracles.*

Hebrews 9. v. 19. *For if the blood of goates and of oxen, and the asses, of an heifer being sprincled sanctifieth the polluted to the cleansing of the flesh; how much more shall the blood of Christ who by the holie Ghost offered him selfe vnspotted vnto God, cleanse our conscience from dead workes to serue the liuing God?* — *To purge from sinne.*

Catholiks expressely affirme.

S. Thomas 3. parte 416. art. 11. *The power of forgiuing sinnes consisteth in Christs diuine nature by authoritie, but in his humane nature it is instrumentally and by ministerie.*

Protestants expressely denie.

Perkins in Galat. 3. v. 5. *Not Christ himselfe as man, could worke a true miracle.* — *As man he could not worke a miracle.*

Zuinglius l. de ver. & falsa relig. c. de Euchar. to 2. *Christ is profitable to vs on that parte wherewith he descended from heauen, not on that whereby he was borne of the immaculate Virgin.* Agayne: *He could be profitable onely according to his diuinitie.* Which he repeateth in Ioan. 6. tom. 4. and there addeth: *Christs flesh profiteth nothing, nothing at all.* — *Not profitable as man.* — *His flesh profiteth nothing at all.*

Beza in Colloq. Montisbel. p. 276. *In the meane time we deny, that Christs flesh is truly viuificall.* Agayne: *But that there is any power or vertue of quickning in Christs flesh, for which power imparted to it it may be saied viuificall and to quicken, that we deny.* And p. 279. *The vertue of quickning is so proper to the diuinitie, as it cannot be communicated euen to the flesh of Christ nor to any other creature vnlesse it be turned into the diuinitie.* Lib. cont. Brent. col. 1. pag. 527. he denieth that Christs humanitie *forgiueth sinnes by vertue of the diuinitie which had giuen this power to it.* And p. 545. saieth. *Note, that* — *Had no power to giue life.*

the power of ſauing is not attributed to the flesh though aſſumpted, but to the diuinitie of which it is aſſumpted. And in Colloq. cit. p. 228. *The raiſing of the dead is the worke of the diuinitie onely, which cannot be attributed to the humanitie of Chriſt.*

Nor to raiſe the dead.

Daneus Controu. 4. q. 9. p. 195. *Chriſt the Sonne of man liuing on earth remitted ſinnes, but not as man, but as God: as in the ſame diuine nature he wrought miracles, not as man.*

Remitted not ſinnes as mã.

Sadeel reſponſ. ad Art. abiurat. 5. *Our life firſtly, properly, and preciſely proceedeth from the diuine nature.* And the diuines of Heidelberg before cited: *Chriſt as man heareth not our praiers in heauen.*

Nor heareth our praiers.

The Conference.

Scripture expreſſely ſaieth, that the Sonne of man had in earth power to forgiue ſinnes, that who eateth his flesh hath life euerlaſting, that in the name of Chriſt crucified miracles were wrought, that his blood clenſeth our conſciences from ſinnes. The ſame ſay Catholiks.

Proteſtants expreſſely teach the contrarie, that Chriſt as man was not profitable vnto vs, that his flesh profiteth nothing at all, that it is not viuificall nor hath any vertue of quickning, that the diuinitie hath not giuen it any power of forgiuen ſinnes, that our life proceedeth preciſely from the diuinitie, that Chriſt as man did not forgiue ſinnes, did not worke any miracle, could not worke any miracle, that the raiſing of the dead cãnot be attributed to his humanitie. Which are ſo contrarie to the Scripture as diuers Proteſtants do acknowledge it. See l. 2. c. 30.

ART. V. WHETHER CHRIST AS MAN, or his humanitie were euerie where.

Scriptvre expressely denieth.

Chriſts bodie not in the Sepulcher after his reſurrection.

Mathew. 28. v. 6. *I know that you ſeeke Ieſus that was crucified: He is not here.*

Ihon

Ihon 11. v. 15. *Iesus saied to them plainly: Lazarus is dead, and I am glad for your sake, that you may beleiue, because I was not there.* And c. 6. v. 24. *When therefore the multitude saw, that Iesus was not there nor his disciples, they &c.*

Not where Lazarus died.

Not where he was sought.

CATHOLIKS EXPRESSELY DENIE.

Card. Bellarmin l. 3. de Incarnat. c. 11. *That Christs humanitie is eueriewhere, is against Scripture.*

PROTESTANTS EXPRESSELY AFFIRME.

Luther in Defens. verb. cænæ to. 7. fol. 394. *Christ manifestly testifieth, that his bodie is at once in heauen and in earth, or rather present euery where.* Which he oftentimes repeateth. Wherevpon Zuinglius resp. ad Confes. Lutheri to. 2. fol. 446. saieth that Luther *affirmeth Christ to be in euerie place, no lesse according to his humane nature, then his diuine.*

Christs bodie in heauen and earth.

In euerie place.

Brentius apud Bezam lib. cont. ipsum vol. 1. Theol. p. 516. *It is necessarie, that whereſoeuer the diuinitie of Christ is, there also he haue with him his humane nature.*

Whereſoeuer his godhead is

Gerlachius tom. 2. disput. 2. p. 25. *We put the humane nature of Christ almightie and in all places.*

Smidelin in Hospin. part. 2. Hist. fol. 323. *The Humanitie of Christ is euerie where.* Which he and his followers defended openly in the Conference at Mulbrun and Montbelgard.

THE CONFERENCE.

Scripture expressely saieth, that Christ as man was not in the sepulcher after his resurrection, that he was not where Lazarus died, that he was not where the Iewes sought him. The same say Catholiks.

Protestants expressely say, that Christs bodie is euery where, that his humanitie is whereſoeuer his diuinitie is, that his humane nature is in all places. Which is soopposite to Scripture, as manie Protestants confesse it. See l. 2. c. 30.

ART. VI. WHETHER CHRIST AS MAN be head of the Church?

Scriptvre expressely affirmeth.

Christ head of the Church as he is man.

1. Corint.11.v.3. *And I will haue you to know, that the head of euerie man is Christ, and the head of the woman is the man, and the head of Christ is God.*

Ephes. 5. v. 23. *Because the man is the head of the woman, as Christ is the head of the Church, him selfe the Sauiour of his bodie.*

Philippens. 2. vers. 8. *He humbled him selfe, made obedient vnto death, euen the death of the crosse. For the which thing God also hath exalted him, and hath giuen him a name which is aboue all names, that in the name of Iesus euerie knee bowe.*

Roman. 14. ver. 9. *For this end Christ died and arose againe, that he may haue dominion both of the dead and of the liuing.*

Catholiks expressely affirme.

D. Stapleton l. 7. de Iustificat. c. 4. *Christ not onely as God, but also as man, is head of the Church.*

Protestants expressely denie.

Not foundation of the Church as he was man.

Whitaker Controu. 2. q. 2. p. 455. *I answere, that it is absurd, that the foundation of the Church be visible. The Church was not founded in Christ, as he could be seene, but as he could not be seene.* Pag. 456. *Christ was not a visible or sensible, but (that I may so speake) a credible foundation.* And Controu. 4. q. 1. c. 2. q. 525. *Christ was no visible monarch in the Church.*

Not head of the Church, as man.

Valladain Apologia cont. Episcop. Luzon. c. 5. *It is grosse ignorance to make Iesus Christ head of the Church as he is man, which to this day no diuine durst say.*

Zuinglius in Coloss. 1. tom. 4. *It is impossible, that a visible man should be head of the Church, seing she is inuisible.*

The

THE CONFERENCE.

Scripture expreſſely ſaieth, that Chriſt is head of men as he is vnder God, as he is Sauiour of his bodie: that in the name of Ieſus all knees ſhall know becauſe he humbled himſelfe to death, that he died and roſe againe for to haue dominion ouer all. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the Church was not founded in Chriſt as he was viſible: that he was no viſible Monarch of the Church: that he is not head of the Church as he is man: that no viſible man can be head of the Church.

ART. VII. WHETHER CHRIST AS man was a law maker, made any lawes?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Iſaie c.33.v.22. thus prophetieth of Chriſt: *For the Lord is our iudge, the Lord is our lawmaker, the Lord is our King, he will ſaue vs.* *Chriſt, law-maker, as mã.*

Mathew.11.v.30. Chriſt ſaieth: *For my yoake is ſweet, and my burden light.* And c. vlt. ver.19. *All power is giuen to me in heauen and earth, going therefore teach ye all nations.---- teaching them to obſerue all things whatſoeuer I haue commanded you.*

Ihon.15.v.14. *You are my freinds, if you doe the things that I commaund you.*

1. Cor.7.ver.10. *But to them that be ioyned in matrimonie, not I giue commandment, but our Lord, that the wife departe not from her husband, and if she departe, to remaine vnmaried, or to be reconciled to her husband.*

Galat.6.v.2. *Beare ye one an others burdens, and ſo you ſhall fulfill the law of Chriſt.*

Catholiks expressely affirme.

Councel of Trent Session. 6. Canon. 21. *If any shall say, that Iesus Christ was giuen of God to men as a redeemer to whome they may trust, not as a lawmaker whome to obey, be he accursed.*

Protestants expressely denie.

Christ no lawmaker.

Confession of Witenberg. c. de Euangelio: *Nether is Christ to be made a new lawmaker, seing he nether hath made a new law, nether &c.*

Powel Epist. lib. de Adiaphoris. *We constantly denie, that Christ is a lawmaker.* Which also M. Perkins insinuateth in Galat. c. 6. saying. *The Ghospell must no way be called a new law.*

Euerie lawmaker, minister of sinne.

Luther in Galat. 1. tom. 5. fol. 228. *Christ is no lawmaker. Euerie law maker is the minister of sinne.* fol. 292. *The Gospell teacheth, that Christ came not to giue a new law and to giue precepts of manners.* In cap. 2. fol. 321. he saieth, that he laboureth *to damne the ould opinion of Christ a lawgiuer and iudge.* Agayne: *Define Christ rightly, not as the Sophisters and Iustitiamans do who make him a new lawgiuer, who abrogating the ould law gaue a new; to them Christ is an exactor and Tyrant.*

Christ frameth not maners.

And in cap. 52. Isaiæ tom. 4. fol. 198. *They erre, who thinke Christ to be a lawmaker who frameth manners.*

Illyricus in Matth. c. 5. *Christ is no lawgiuer.*

He gaue no new lawes.

Caluin in Antidot. Concil. Sess. 6. Con. 21. *We denie, that Christ is a lawgiuer, who gaue any new lawes to the world.* In Math. 5. v. 21. *Nether must we imagin Christ a new lawmaker, who added any thing to the eternall iustice of his Father, but we must heare him as a faithfull interpreter.* And in v. 43. *Christ giueth no new laws.*

He tought vs not what to do or shun.

Beza in Math. 19. v. 19. *As if Christ came to make any new law, and not rather to deliuer vs from the curse of the law.* In 2. Cor. 3. v. 6. *Christ is the Minister of the Ghospell, not teaching vs what we ought to doe what to shun (which is the perpetuall office of the law) but freely offering himselfe for eternall life to them that beleiue.*

Peter

Peter Martyr in Roman. 3. *But we absolutely denie, that Christ gaue new lawes.*

Pareus l. 4. de Inst. c. 4. *Christ indeed as God was the giuer and author of the law with his Father, but in flesh he came not as a lawmaker, but as a redeemer.*

THE CONFERENCE.

Scripture expressely saieth, that Christ was a lawmaker, that he hath a law, and commandeth some thing, that he imposeth a yoake and burden. Catholiks say the same.

Protestants expressely say the contrarie, that Christ was no lawmaker, no lawgiuer, made no new lawes, that he gaue no precepts of manners, framed not manners, tought vs not what to doe or what to shunne, that euerie lawgiuer is the minister of sinne.

ART. VIII. WHETHER CHRIST AS man be a Iudge?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ihon 5. v. 22. *For neither doth the Father iudge any man, but all iudgmẽt he hath giuen to the Sonne, that all may honoure the Sonne as they doe honoure the Father.* And v. 27. *And he hath giuen him power to doe iudgment also because he is the Sonne of man.* Christ, iudge, as man.

Acts. 10. ver. 43. *And commanded vs to preach to the people, and to testifie that it is he that of God was appointed iudge of the liuing and of the dead.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarm. l. 3. de Incarnat. cap. 16. *Power of iudging externally and sensibly is giuen to Christ, because he is the Sonne of man.*

PRO-

Protestants expressely denie.

Luther in Galat. 2. to. 5. fol. 321. *I was so taught from a child, that I waxed paile with feare at the very name of Christ, because I was perswaded that he was a Iudge. Wherefore I haue dubble labour to correct this euill. First, to forget that ould inueterate opinion of Christ a lawmaker and iudge, then to damne and reiect it.* And in Galat. 5. tom. 1. Germ. Witenberg: apud Scioppium in suo Ecclesiast. c. 5. *When thou thinkest of Christ as a Iudge who will command thee to giue an account of thy life past, then be assured and certaine, that it is not Christ, but the very diuell himselfe.* The same doctrin he preacheth Postilla in Dom. 3. Aduentus, and in Die Pentecostes, where also he addeth: *If we haue such an imagination of Christ, as that I thinke he is a Iudge, streight waies I feare him, thence it followeth that I become strange from him, and fearfull in the sight of God, so that also I hate him.*

Christ is no iudge.

Iacobus Andreæ apud Bezam respons. ad calum. vol. 3. pag. 131. *Some of them are not afraied to say, that Christ shall not exercise the last iudgment as man but as God.* And the like thinke all they; who as we shall rehearse hereafter chap. 16. saye, that Christ will not exact any account of our life past. For if he be our iudge, doubtlesse he will exact account of vs.

The Conference.

Scripture expressely teacheth, that Christ is appointed iudge of the liuing and the dead, that he hath power to iudge because he is the Sonne of man. Catholiks the same.

Protestants expressely teach, that it is a damnable opinion to thinke Christ to be a iudge: that when we thinke of Christ as a Iudge, it is not Christ, but the Diuel himselfe: that if we imagin Christ to be a iudge we fall to hate him.

ART.

ART. IX. WHETHER CHRIST HATH made a new testament or couenant?

Scriptvre expressely affirmeth.

Hieremie 31. v. 31. *Behould the dayes shall come, saieth our Lord, and I will make a new couenant with the house of Israel and the house of Iuda, not according to the couenant which I made with their fathers in the day that I tooke their hand to bring them out of the land of Egypt.* Which words the Apostle citeth Hebr. 8. v. 8. and expoundeth them of the couenant made by Christ. *Christ made a new couenant.*

Hebrews 8. v. 6. and 7. *But now he hath obtained a better ministerie, by so much as he is mediator of a better testament which is established in better promises. For if that former had beene void of fault, there should not certes a place of a second beene sought.* *A better testament.*

Hebrews 9. v. 15. *And therefore he is the mediator of a new testament, that death being a meane, vnto the redemption of those preuarications which were vnder the former testament, they that are called may receaue the promise of eternall inheritance.* *A new testament.*

Galat. 4. v. 24. *For these are the twoe testaments. The one from mount Sina &c.* *Twoe testaments.*

Mathew 26. ver. 28. *This is my blood of the new testament.* And Luke 22. v. 20. *This is the chalice, the new tastament in my blood.*

Catholiks expressely Affirme.

C. Bellarm. l. 1. de Missa c. 8. *Christ at his last supper made his testament, and therefore fulfilled the figure of the ould testament.*

Protestants expressely denie.

Confessions of Swizers cap. 17. *Seing there is alwaies one*

There is but one testament.

onely God, one mediator of God and men, one testament or couenant, it necessarily followeth &c.

Whitaker Cont. 2. q 2. c. 3. *It is one and the same couenant, albeit by reason of the times diuersely made.*

Not twoe testaments.

Zuinglius in Elencho tom. 2. fol. 31. *They are called two testaments, not that they are twoe different testaments.* Fol. 33. *Wherefore there is one testament alone, one onely testament.* In Serm. 1. Bernen. fol. 532. *But seing there are not twoe testamẽts, there must be this one.*

Caluin 2. Instit. c. 10. §. 2. *The couenant of all the Fathers is so litle differẽt from oures in deed and in substãce, that it is wholy one and the same, yet the administration varieth.*

Not twoe couenants.

Beza in Math. 26. v. 28. *They cannot nor must not be called twoe couenants, as if indeed they were twoe.* Cont. Heshus. vol. 1. p. 283. *The ould and the new couenant is one onely and singuler couenant, whether we consider the author, or the matter, or the end and scope of them both.*

Peter Martyr in locis clas. 2. c. 16. §. 27. *We must needs determin, that the couenant betwixt God and man of the ould and new testament is one and the same.*

Bucanus Instit. Theol. loco. 22. *The twoe testaments are one in substance, or in respect of all causes, efficient, material, and finall.*

The Conference.

Scripture expressely saieth, that Christ made a new couenant or testament, a second, an other, a latter couenant or testament, a new one not according to the ould, a better testament established in better promises, and that the former testament was not void of fault. Catholiks say the same.

Protestants expressely say, that there is alwaies one testament or couenant, one and the same couenant, wholy one and the same in deed and substance, one and the same according to the Author matter and end, one in respect of all causes materiall, formall, efficiẽt and finall: that there

are

are not twoe different testaments, that they must not be called twoe, as if indeed they were twoe. Which are so manifestly repugnant to Scripture as diuers Protestants confesse it. See l. 2. c. 30.

ART. X. WHETHER CHRIST AS MAN were ignorant?

Scriptvre expressely affirmeth.

Ihon 16. v. 30. The Apostles say to Christ: *Now we know that thou knowest all things, and thou needest not that any man aske thee.* — *Christ knew all things.*

Ihon 21. v. 17. Peter *saied to him: Lord, thou knowest all things: thou knowest that I loue thee.* And ca. 7. v. 15. *And the Iewes maruailed, saying: How doth this mã know letters, whereas he hath not learned.* — *Knew letters though he had not learnt them.*

Ihon. 2. v. 24. *But Iesus did not commit himselfe vnto them, for that he knew all, and because it was not needfull for him that any should giue testimonie of man, for he knew what was in man.* And c. 18. ver. 4. *Iesus therefore knowing all things that should come vpon him, went forth &c.* — *Knew what was in man.*

Colosse. 2. v. 3. *In whome* (Iesus Christ) *be all the treasures of wisdome and knowledge hidde.* — *Had all treasures of knowledge.*

Catholiks expressely affirme.

S. Thomas 3. part. q. 15. art. 3. *As in Christ there was no fomite of sinne, so there was no ignorance.* Et q. 11. art. 11. *He knew all particuler things past, present, and to come.*

Protestants expressely denie.

Whitaker ad Ration. 8. Campiani. *Thou saiest, that Protestants teach that Christ was ignorant. And why may they not teach so?* — *Christ was ignorant.*

Zuinglius in c. 2. Lucæ. *Christs soule dayly profited, whereas*

from the beginning he knew not all things.

Knew not trees.

Caluin in Math. 21. v. 18. *There is no absurditie, if we say that according to his humanitie he knew not what kind of tree it was.* In c. 24. v. 36. *It was no inconueniencie, that Christ according to mans knowledge was ignorant of some thing.* In Lucæ 2. v. 40. *His soule was subiect to ignorance.*

Was ignorãt of manie things.

Beza in Colloq. Montisbel. p. 177. *We must acknowledge, that Christ in the time of his humiliation according to his humanitie was for vs ignorant of many things.* And p. 250. being asked, *Whether Christ according to his soule be searcher of hearts?* he answered: *No.*

He was tought as we be.

Gallastus in l. 2. Irenei. cap. 49. *Christ was so ignorat as he learnt and was tought as men are.*

He knew not Lazarus his graue.

Daneus Controu. 2. p. 143. *Christs soule was truely ignorant and knew not some things.---- Christ knew not where Lazarus his corps was laied.*

Nor figges on the tree.

Pareus l. 5. de Amiss. Grat. c 14. *Christ knew not figges on the tree.*

Was subiect to childish ignorance.

Serranus Cont. Hayum parte 3. pag. 289. *Luke testifieth, that he was subiect to childish ignorance and forgetfulnesse.*

The Conference.

Scripture expressely teacheth that Christ knew all things that should come vpon him, that he knew all things, that he knew all men, that he knew whar was in man, that he knew letters though he had not learnt, that in him were all the treasures of wisdome and knowledge. The same say Catholiks.

Protestants contrariwise teach, that Christ as man knew not all things, was ignorant of manie things, was subiect to childish ignorance and forgetfulnes, knew not the hearts of men, knew not where Lazarus his bodie was laied, knew not figges on the tree, knew not what kinde of tree it was, and was so ignorant as he needed to be tought as men are. And this ignorance of Christ Serranus lib. cit. pag. 290. calleth *the ground of their saluation.*

Which

Which is so oppoſith to Scriptures as ſome Proteſtants confeſſe it. See lib. 2. c. 30.

ART. XI. WHETHER CHRIST AS MAN were truely a ſinner and hatefull to God?

Scriptvre expressely denieth.

Hebrews 7. ver. 26. *For it was ſeemly that we ſhould haue ſuch a high preiſt, holie, innocent, impolluted, ſeparated from ſinners &c.* — *Chriſt ſeparated from ſinners.*

1. Peter 1. v. 19. *You are redeemed with pretious blood, as it were of an immaculate and vnſpotted lambe, Chriſt.* And c. 2. v. 22. *Who did not ſinne, nether was guile found in him.*

Mathew 3. c. 17. *And behould a voice from heauen, ſaying. This is my beloued Sonne in whome I am well pleaſed.* — *God well pleaſed in Chriſt.*

Catholiks expressely denie.

D. Stapleton l. 7. de Iuſtific. c. 10. *It is not onely new, but alſo a blaſphemous kinde of ſpeech, to call Chriſt a ſinner ether by imputation or any way at all.* In Math. 26. ver. 39. *We muſt maintaine, that Chriſt nether had any inconſiderate deſire, nor ſaied any thing that deſerued correcting, nor offered vnmeaſured requeſts, nor wanted a mild moderation.*

Protestants expressely affirme.

Perkins in Cathol. reform. Controu. 4. c. 4. *We may with reuerence to his maieſtie in good manner ſay, that Chriſt was a ſinner, and that truely.* And De Serm. Dom in Monte to. 2. col. 212. *We may moſt certainly affirme, that Chriſt by and for our ſinnes was made a ſinner, not in but by imputation.* — *Chriſt truely a ſinner.*

Luther in c. 53. Iſaiæ to. 4. fol. 222. *He is the greateſt ſinner, ſo that there is none greater then the Sonne of God.* And fol. ſeq. addeth that, *He is wicked, guiltie of death, and vnder* — *Chriſt the greateſt ſinner.*

the power of the Diuel and hel. In c. 3. Galat. to. 5 fol. 348. *All the Prophets saw this in spirit, that Christ was to be the greatest theefe, murderer, adulterer, robber, sacrilegious, so that none euer in the world was greater.----If thou denie him to haue beene a sinner and accursed, denie that he suffered and died.* And fol. 350. he calleth it *most sweet doctrin and most full of comforte, that Christ for vs was made a curse, that is, a sinner obnoxious to the wrath of God.* And 351. *We must not imagin Christ to be innocent, as the Sophisters and almost all the Fathers, Hierome, and others haue done.* In Psal. 22. to. 3. *He seemeth in him selfe to swallow the temptation of blasphemie, which was almost breacking out, as it were floting betwene praise and blasphemie.*

Christ not innocent.

Vnciuilly reiected his mother.

Postilla in Domin. 2. post Epiphan. *He vnciuilly reiected the most modest admonition of his Mother.* And maketh our B. Ladie thus complaining of him: *He rudely reiecting hath dishonored me, and with so vnciuill an answere hath shamed me before so many guests.*

Illyricus in Confess. Antuerpien. cap. 6. *He may be most truely called a sinner, by the most mightie imputation of his Father.* Et in Claue Scripturæ part. 5. col. 858. *God made Christ by imputation a sinner, or iniust, guiltie, hatefull to God.* The like he hath part. 2. col. 534. and in 2. Corint. 5. ver. 21 In Math. 3. v. 15. he saieth, *that Christ by imputation was the vncleaneſt of all, and had need to be clensed by baptismes and iustices.*

Hatefull to God.

Had need to be clensed.

Caluin in 2. Corint. 5. v. 21. *How are we iust before God? As Christ was a sinner.* In Math. 26. v. 39. he writeth: *I confesse, that Christ had an abrupt desire. Betwixt violent fluddes of tẽptations, he (as it were) wauered with desires, now on one side, now on the other. He correcteth and recalleth a request which sodainly escaped him. This praier of Christ was not thought of, but the force and vehemẽcie of sorrow did wrest frõ him a speech which by and by was corrected. The same Violence made him for the present forget the heauenlie decree, that for that moment he did not thinke himselfe to haue beene sent on this condition to be the redeemer of mankind.* In c. 27. v. 46. *But it seemeth absurd, that a speech of desperation should proceed from Christ. The answere*

were is at hand. For albeit the ſenſe of the flesh did apprehend deſtruction, yet faith abode faſt in his harte. In ver. 47. *So we ſee, that he was vexed on euerie ſide, that being ouerwhelmed with deſperation, he gaue ouer calling vpon God. Which was to renounce his ſaluation.* In Ioan. 12. v. 27. *By flying death, he confeſſeth his delicatenes.* *Ouerwelmed with deſperation.*

Beza in 2. Corint. 5. ver. 21. *Chriſt was for vs made ſinne, that is, a ſinner, not in himſelfe, but by the guilt of all our ſinnes imputed to him.* In Galat. 3. v. 13. *In that conſiſteth our ſaluation, that God properly and without any figure powred all his wrathe vpon his Sonne, properly and not figuratiuely accurſed him, as in his humanitie he was our pledge, for to receaue vs into grace.* *Properly accurſed.*

Pareus in Galat. 3. lection. 35. *He was made a curſe, that is, accurſed.*

Daneus Controu. de baptiſmo c. 23. *That which he obiecteth, that it is mere blaſpemie, to ſay that Chriſt was a ſinner, and had need of baptiſme, is it ſelfe moſt blaſphemous. ---- Chriſt him hath tought, that as he was made man for our ſake he needed this baptiſme.* *He had need of baptiſme.*

Piſcator in Theſib. lib. 2. p. 125. *Chriſt by imputation was truely a ſinner, becauſe for ſinnes he was a curſe, that is, accurſed. But none is accurſed before God, but for ſinne, that is, as he is, or as he is held for a ſinner.* And p. 619. *To be accurſed, was common to Chriſt with all thoſe to whome in the day of iudgment he ſhall ſay: God ye accurſed into euerlaſting fire.* Moulins in his Bucler of faith art. 17. ſection. 31. *Chriſt made himſelfe culpable for to make vs aſſoiled.* See more of their like ſpeeches in the Latin booke c. 1. art. 11. *Accurſed as the damned.*

THE CONFERENCE.

Scripture expreſſely teacheth, that Chriſt was ſeparated from ſinners, was innocent, holie, vnpolluted, immaculate, vnſpotted: that he was his Fathers well beloued Sonne, in whome he was well pleaſed. The ſame ſay Catholiks.

Pro-

Protestants saye, that Christ was a sinner, the greatest sinner that euer was, truely a sinner, most truely a sinner, not innocent, vniust, vncleane, had need of baptisme, had need to be clensed: was hatefull to God, accursed of God, accursed as the damned shalbe at the day of iudgment, was culpable, confessed his delicatenes, had desires not premeditated that deserued correction and recalling, floted betweene praise and blasphemie, reeled betweene temptations, vnciuily reiected, dishonored, and shamed his mother, was so ouerwhelmed with desperation, that he gaue ouer calling vpon God, which was to renounce his saluation.

ART. XII. WHETHER CHRIST REFVSED to doe the office of a Redeemer?

Scriptvre expressely denieth.

Christ desired to die for mākind.

Luke 12. v. 51. *But I haue to be baptized with a baptisme and how am I strained vntill it be dispatched?*

Math. 16. v. 23. Where S. Peter dehorted him from suffering: *Turning saied to Peter: Goe after me Sathan: Thou art a scandall vnto me, because thou sauoures not the things that are of God.* And c. 26. v. 53. When S. Peter would haue defended him: *Iesus saieth to him: Returne thy sworde into his place,--- Thinkest thou, that I cannot aske my Father, and he will giue me presently more then twelue legions of Angels.*

Ihon 4. vers. 34. Christ saieth: *My meate is to doe the will of him that sent me, to perfit his worke.* And c. 18. v. 11. *The chalice which my Father hath giuen me, shall not I drinke it.*

Catholiks expressely denie.

D. Stapleton in Math. 26. ver. 39. *Caluin affirmeth, that Christ, as much as lay in him, refused, and drew back from doing the office a Redeemer: then the which no more greeuous accusation could be laied vpon Christ by any Pagan or Iew.*

Pro-

PROTESTANTS EXPRESSELY AFFIRME.

Perkins in Serie Causarum c. 15. *Christ was subiect to this weaknes, not to remember the office imposed vpon him by reason of the agonie shaking his sense.* And c. 18. *A litle before Christs death, sorrow did so trouble his spirit, as for a time it stroake inwardly a marueilous amazement and forgetfulnes of the office imposed vpon him.* *Christ forget his office.*

Caluin in Ioan. 12. v. 27. *By flying death, he confesseth his delicateneſſe.* Againe. *He recalleth the desire which he acknowledgeth to be contrarie to his vocation.* In Math. 26. v. 36. *Yet is not the question quite answered. For sith we lately saied that all Christs affections were rightly composed, how doth he now correct himselfe? For he doth so submit his affection to Gods will, as if he had exceeded measure. Surely in the first requeſt there appeareth not that milde moderation whereof I spoke, because, as much as lay in him, he refused & forbare to do the office of a Mediatour. I answere, there was no fault in that whiles the terrour of death was before his eyes there fell vpon him such a darknes, as leauing all others, he laied hould vpon such a desire. Nether is it needfull to dispute here subtilly whether he could forget our saluation.* Agayne *In that moment he did not thinke, that he was sent vpon condition to be the redeemer of mankinde.* *Had a desire contrarie to his vocation.* *As much as was in him he refused to doe the office of a Mediatour.*

THE CONFERENCE.

Scripture expreſſely teacheth, that Christ so desired to accomplish our redemption, as he was strained vntill he had perfected it, that his meate was to do the will of his Father, that he sharply rebuked S. Peter when he dehorted him from suffering, and forbadde him to defend him from it. The same say Catholiks.

Protestants expreſſely teach, that Christ was so weake as to forget the office of our redemption, that for a time he forgotte it: that he fledde death, had a desire cõtrarie to his vocation, refused and forbore to do the office of a Mediatour, for a time did not thinke that he was sent vpon condition to be the redeemer of mankinde.

ART. XIII. WHETHER CHRIST WAS assured of his saluation?

Scriptvre expressely affirmeth.

Christ knew knew that God did alwaies heare him.
That the abode in his fathers loue.

Ihon 11. v. 41. *And Iesus lifting his eyes vpward, saied, Father I giue the thanks that thou hast heard me, and I did know that thou doest alwaies heare me.* Chap. 15. v. 10. *If you keep my precepts, you shall abide in my loue, as I also haue kept my Fathers precepts and do abide in his loue.* C. 16. ver. 28. *I leaue the world and goe to the Father.* cap. 17. vers. 10. *And now I am not in the world, and these are in the world, and I come to thee.*

Luke 22. vers. 69. *But from hence forth the Sonne of man shalbe sitting on the right hand of the power of God.* c. 23. v. 43. *And Iesus saied vnto him: Amen I say to thee: this day thou shalt be with me in paradise.*

Acts 2. v. 25. *For Dauid saieth concerning him: I foresaw the Lord in my sigth alwaies, because he is at my right hand that I be not mooued.*

Catholiks expressely affirme.

D. Stapleton in Promptuar. Quadrages. fer. 4. hebdom. sanct. *Christ, touching the state of his soule, feareth not the least forsaking of God.---How can any beleiue, that Christ could haue the least suspition of Gods malediction or forsaking.*

Protestants expressely denie.

Christ freighted as the damned are.

In exceeding despaire.

Luther in psalm. 22. to. 3. fol. 330. *It followeth, that Christ himselfe suffered the dread and horrour of a conscience troubled, and tasting the euerlasting wrath.* fol. 331. *Christ was no lesse freighted in soule, then we, or the damned are, whiles they dread and flie God.* fol. 333. *He was most troubled with wandring fears and most vnquiet affections.* And addeth fol. 330. cit. that, *Christ was at once both excedingly glorying, and despairing.*

Me-

Melancthon in c. 26. Matthæi apud Hofmeister in Art. 3. Augustan. *The third, & that the greatest cause of Christs dread, was a feeling of Gods forsaking and wrath, whereby Christ floted betwixt hell and life.* *Floted betwixt hell and life.*

Caluin in Catechismo c. de fide. *Because he presẽted himselfe before the tribunall seate of God, for to satisfie for sinners, it was needfull that his conscience should be tortured with this anxietie, as if he had beene forsakẽ of God, yea as if he had God his mortall enemie.* In Math. 26. ver. 37. *The depth of horrible destruction did greeuously vexe him to feare & anxietie.* In v. 39. *It was needfull for him to feare the profound depth of deathe.--- Christ was stroaken with the dread of Gods malediction.* In Hebræ. 5. v. 7. *I doubt not but the Apostle meaneth, that Christ was deliuered from that which he feared, to wit, lest ouercome with euills he should yeeld, or be swallowed with death.* And the same repeateth Beza vpon the same place, and addeth: *He was almost persuaded, that he was cast away.* And in Luc. 22. v. 44. *Nether did Christ wraste onely with the fears of death as other men do, but with the dreadfull iudgment of his angrie Father, then the which nothing can be thought more dreadfull. And in this deiection of Christ consisteth the summe of our comforte.* *Christs conscience anxious* *Feared profound death.* *Feared to be swalowed of death.* *Almost persuaded that he was cast away.*

Pareus l. 3. de Iustificat. c. 12. When Bellarmin had saied: *He cannot feare, who by faith is assured of his saluatiõ*: Answereth: *The proposition, vnlesse it be limited, is vniuersally false. Who more sure of his saluation and predestination, that our Sauiour, and yet did he not crie vpon the Crosse and not without feare: My God &c.* See more of their like sayings in my Latin booke c. 2. art. 13.

THE CONFERENCE.

Scripture expressely saieth, that Christ knew that his Father did alwaies heare him, that he did abide in his loue, that he went to his father, that he should sitt on the right hand of the power of God, that he should be in paradise, that God was at his right hand, that he be not moou ed. The same say Catholiks.

Protestants expressely say, that Christ suffered the dread of a conscience tasting euerlasting wrath, was freighted in his soule like to the damned, was exceedingly despairing, did flote betweene hell and life, was tormented with anxietie as if God were his mortall enemie, was grieuously vexed with the dread of horrible destruction, did feare the profound depth of death and Gods malediction, feared lest he should be ouercomen with euills and swallowed with death, was almost perswaded that the was cast away, was afraied of his saluantion. And yet these men (as we shall see c. 17. art. 10.) auouch, that euerie one of them is assured of his saluation, and account him no Christian or faithfull man, who is not so assured: yea they make assurance of saluation an essentiall point of faith. So that they make thēselues farre more assured of their Saluation then they make Christ: and condemne vs for doubting of our Saluation, who make Christ to doubt, feare, and despaire of his.

ART. XIV. WHETHER CHRIST HAD a commandment of his Father to giue his life, or to die for vs?

Scriptvre expressely affirmeth.

Christ commanded to giue his life.

Ihon 10. vers. 18. *I yeeld my life, that I may take it againe. No man taketh it away from me, but I yeeld it of my selfe, and I haue power to yeeld it, and I haue power to take it againe. This commandment I receaued of my Father.* cap. 18. vers. 11. *The chalice which my Father hath giuen me, shall not I drinke it.*

Roman. 5. v. 19. *For as by the disobedience of one man manie were made sinners: so also by the obedience of one, manie shalbe made iust.*

Philippen. 2. v. 8. *He humbled himselfe, made obedient vnto death euen the death of the crosse.*

Ca-

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 3. parte quæſt. 47. art. 2. *Chriſt receaued a commandment of his Father to ſuffer.*

PROTESTANTS EXPRESSELY DENIE.

Polanus in Diſput. priuat. periodo 1. diſput. 36. *They ſay: A law was made, that Chriſt ſhould die. But this is againſt Scripture. For ſo his merit ſhould not haue beene voluntarie.* The ſame alſo do other Proteſtants meane, who ether ſay, *that in euerie proper merit the oblation muſt needs be not commanded*, as Hutterus in Analyſi Confeſſ. Auguſtan. artic. 4. or that it *muſt not be due or of obligation*, as Whitaker ſaieth lib. 9. cont. Dureum ſect. 34. Perkins in Cathol. reform. Contr. 5. c. 2. Vorſtius in Antibellarm. p. 638. and others. *Not commanded to die.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that Chriſt receaued this cõmandment of his Father to yeeld his life, that his Father gaue him the chalice of his paſſion, that he was obediẽt to death, and that by his obedience manie are made iuſt. But (as Polanus himſelfe confeſſeth part. 2. theſ. p. 219.) *obediẽce cannot be ſo much as imagined, but in regard of the law to which it is afforded.* The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that there was no law made of Chriſts death, that if it had beene commanded, his death had not beene meritorious.

ART. XV. WHETHER CHRIST MERITED any thing for himſelfe, or had any thing for merit?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Philippen. 2. v. 8. & 9. *He humbled himſelfe, made obedient* *Chriſt exalted for his humiliation.*

vnto death, euen the death of the crosse. For the which thing God also hath exalted him, & hath giuen him a name which is aboue all names & c.

Hebrews 2. v. 9. *But him that was a litle lessened vnder the Angels, we see Iesus because of the passion of death crowned with glorie and honour.*

Catholiks expressely affirme.

S. Thomas 3 part. q. 19. art. 3. *Christ had by merit the glorie of his bodie, and those things which pertaine to his outward excellencie, as ascension, whorshippe, and such others.*

Protestants expressely denie.

Christ got nothing for himselfe.

Caluin in Philippen. 2. ver. 9. *Nether Christ got nor sought any thing for himselfe.* In 2. Institut. c. 17. §. 6. *To enquire whether Christ merited any thing to himselfe (as the Scholastiks doe) is no lesse foolish curiositie, then temerarious resolution whē they affirme it. With what merits could man obtaine to be iudge of the world, head of Angels?*

He merited nothing for for himselfe.

Daneus Controu. 2. p. 27. *The Sententiarians do say, that Christ merited also to himselfe: but we denie it.*

Pareus l. 5. de Iustif. c. 3. *It is false, that Christ merited to himselfe exaltation.*

The Conference.

Scripture expressely saieth, that Christ was exalted and had a name giuen him aboue all names because he humbled him selfe, that he was crowned with glorie because of his passion. The same say Catholiks.

Protestants expressely say, that Christ did not merit his exaltation, did not merit any thing to him selfe, could not merit to be iudge of the world and head of Angels.

ART.

ART. XVI. WHETHER CHRIST REDEEmed vs with a sufficient price, or truely merited our redemption?

Scriptvre expressely affirmeth.

1. Cor. 6. v. 20. *You are bought with a great price.* — *Christ bought vs with a great price.*

1. Timoth. 2. v. 6. *For there is one God: one also mediatour of God and men, man Christ Iesus who gaue himselfe a redemption* (in Greek ἀντίλυτρον) *for all.*

1. Peter 2. ver. 18. *Knowing, that not with corruptible things gould or siluer, you are redeemed from your vaine conuersation of your fathers tradition, but with the pretious blood, as it were of an immaculate and vnspotted lambe, Christ.* — *With his pretious blood.*

1. Ihon 3. v. 16. *In this we haue knowne the charitie of God, because he hath yeelded his life for vs.* c. 4. v. 10. *He hath loued vs and sent his sonne a propitiation for our sinnes.*

Mathew 20. ver. 28. *The Sonne of man is come to giue his life a redemption* (in Greek λύτρον) *for manie.*

Rom. 3. v. 24. *Iustified gratis by his grace by the redemption* (in Greek ἀπολυτρώσεως) *that is in Christ Iesus.*

Psalm. 129. v. 7. *Because with our Lord is mercie, and with him plenteous redemption.*

Catholiks expressely Affirme.

S. Thomas 3. part. artic. 2. *Christ suffering of charitie and obedience did giue God some thing more then the recompence of the offence of all mankinde did exact.---The passion of Christ was not onely a sufficient, obut also a superaboundant satisfaction for the sinnes of mankinde.*

Protestants expressely denie.

Tindal in Fox his Acts printed An. 1610. pag. 1136. *Christ with all his works did not merite heauen.* — *Christ merited not heauē.*

Da-

Daneus Controu. 2. lib. 5. p. 210. *Three necessarie conditiõs of merite do faile in the workes of a creature and of Christ man towards God.---For by the vnion hypostaticall, Christ doth not merite.* Page. 200. *Christ as man properly merited nothing with God.* P. 202. *Yea not in this forme of a seruant could Christ merite any thing to himselfe, because in this forme he was a creature. But a creature can merite nothing of his Creator.*

He did not merit.

Caluin 2. Instit. c. 17 §. 1. *Truely I confesse, that if any would simply and by himselfe oppose Christ vnto the iudgment of God, there were no place for merite; because there will not be found in man any worth which may merite before God.* §. vlt. *With what merits could man obtaine to be iudge of the world, and head of Angels?* 3. Instit. c. 11. §. 12. *It is fondly obiected of him: that the power of iustifying farre supasseth both men and Angels, seing this dependeth not vpon the worth of any creature, but of Gods ordination. If the Angels would satisfie God, they would auaile nothing, because they were not destinated to this end; but this was proper to Christ man, who was subiect to the law for to redeeme vs from the curse of the law.* And Respons. ad quæst. Sozin: *Christ could merit nothing but through the pleasure of God.* Et in Ioan. 4. v. 10. *When Christ is saied to haue appeased the Father towards vs, this is referred to our sense. For as we are guiltie to our selues, we cannot conceaue God but as angrie and offended till Christ absolue vs from the guilt.--- Wherefore touching the feeling of our faith God beginneth to loue vs in Christ.*

His death no sufficient redemption for all sinnes.

Spindlerus apud Scusselburg l. 4. Theol. Caluin. c. 5. *The Lutherans erre in saying that Christs death was a sufficient redemption (λύτρον) for the sinnes of all and euerie man.*

Piscator apud Vorstium in Parasceue c. 6. *Christ died not sufficiently, much lesse effectually for all.*

His blood satisfied not Gods iustice.

Welsingius apud Homium in Specim. Controuer. Belgic. art. 21. *That Christs blood satisfied Gods iustice for our sinnes, is no where extant, and it is plainly contrarie to the free and iust remission of sinnes, which God hath offered to vs by Christ.* And the same say other Protestants, as Caluin reporteth 2. Instit. c. 17. §. 1. and Beza in Absters. calumn. Heshusij p. 324.

Slarius

Slatius apud Homium loc. cit. *There is queſtion, whether Chriſt properly ſatisfied for vs. We denie it.* And the ſame hath Vorſtius ib. Who alſo addeth: *That Chriſt ſatisfied by a certaine acceptation, not by exact identitie.* *Chriſt properly ſatisfied not.*

Pareus l. 5 de Iuſtific. c. 3. *To merit, is the parte of ſeruants, ſeruile, and ſordid.* *To merite, is ſeruile and ſordid.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that Chriſt bought vs with a great price, that he gaue λύτρον, ἀντίλυτρον, ἀπολύτρωσιν, that is, a ranſom or price of redemption for vs, that he redeemed vs with his pretious blood: that God gaue his life for vs, ſent his ſonne a propitiation for our ſinnes: that with God there is plentuous redemption. Catholiks ſay the ſame.

Proteſtants expreſſely ſay the contrarie: that Chriſt could not merite heauen, had no place for merit if we reſpect the iudgment of God, did not merite, three conditions neceſſarie to merite wanted in his works, that power of meriting in him depended of Gods pleaſure and ordination: That properly he did not ſatisfie for vs, that his blood did not ſatisfie Gods iuſtice, that his death was not a ſufficient λύτρον or ranſom for all, that to merite is ſeruile and ſordid.

ART. XVII. WHETHER CHRIST REDEEMED VS BY HIS BLOOD OR CORPORALL DEATH?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Coloſſ. 1. ver. 22. *And you, whereas ſome time alienated and enemies in ſenſe, in euill works, yet now he hath reconciled in the bodie of his fleſh by death.* verſ. 20. *Pacifying by the blood of his croſſe whether the things in earth or the things that are in heauen.* *Chriſt redeemed vs by his death. By his blood. By the oblacion of his bodie.*

Hebrews. 10. v. 10. *In the which will we are ſanctified by*

the oblation of the bodie of Iesus Christ once. c.9.vers.12. *By his owne blood entred once into the Holies eternall redemption being found.*

Ephes. 1. v.6. *In whome we haue redemption by his blood the remission of sinnes.*

1. Peter v. 19. *You are redeemed with the pretious blood as it were of an immaculate and vnspotted lambe, Christ.*

Acts 20.v.28. *The holie Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with his owne blood.*

Apocalips.5.v.9. *Thou hast redeemed vs to God in thy blood.*

Catholiks expressely Affirme.

S.Thomas 3.part.q.48.art.5. *The price of our redemption is the blood of Christ, or his corporall life which consisteth in blood.*

Stapleton in Prompt. Quadrages. fer.4.Hebdom.Sanct. *Caluin putteth not onely an other price beside the corporall death of Christ, but also an other greater and more excellent: Can Christian eares suffer this?*

Protestants expressely denie.

Christs death had done nothing.

Whitaker lib.8.cont.Dur.sect.18. *Caluin wrote most truely: That nothing had beene done, if Christ had suffered onely corporall death.*

Was not sufficient.

Perkins de Serm. Dom. to.2. col. 576. *Reason it selfe teacheth, that onely corporall death* (of Christ) *was not sufficient to redeeme them who had deserued death of bodie and soule.*

Was not the full price.

Willet Cont.20.q.3.p.1088. *The bodilie death of Christ was not in respect of Gods iustice the whole and full price of our redemption.*

There needed a greater price.

Caluin 2.Instit.c.16.§.10. *Nothing had beene done, if Christ had suffered onely bodilie death--- There was an other greater & more excellent price, that he suffered in his soule the horrible torments of a damned and lost man.*

Beza lib. quæst. vol.1. Theol. *Christ was in the midst of the torments of hell, for to deliuer vs fully from both deathes &c.*

Scarpe

Scarpe de Iustif. Cont. 16. Writeth that diuers Protestāts say, *that those places of Scripture, in which is saied, that Christ dyed for vs, are to be vnderstood onely of his feeling of the wrath of God, and not of his bodilie death: and that his bodilie death auailed nothing to our redemption nor was a parte of the satisfaction for sinnes.*

THE CONFERENCE.

Scripture expressely teacheth, that Christ hath reconciled vs in the bodie of his flesh by death, hath pacified all things by the blood of his crosse, hath sanctifieth vs by the oblation of his bodie, hath found an eternall redemption by his blood, hath redeemed vs by his blood, with his blood, in his blood, hath purchased the Church with his blood. The same say Catholiks.

Protestants expressely say, that nothing had beene done if Christ had suffered onely corporall or bodilie death, that his corporall death was not sufficient to redeeme vs, that there was need of a greater and excellenter price, that his corporall death auailed nothing to our redemption nor was any parte of the satisfaction for sinnes. Which are so manifestly opposite to Scripture as some Protestants confesse it. See lib. 2. c. 30.

ART. XVIII. WHETHER CHRIST DIED for the impious and reprobats?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Christ died for the impious.

Rom. 5. ver. 6. *For why did Christ, when we as yet were weake, according to the time die for the impious?*

For him that perisheth.

1. Cor. 18. ver. 11. *And through thy knowledge shall thy weak brother perish, for whome Christ hath died.*

For the vniust.

1. Peter. 3. v. 18. *Because Christ also died once for our sinnes, the iust for vniust.*

2. Peter 2. v. 1. & seq. *But there were also false Prophets in the people, as also in you there shalbe lying maisters, which shall bring*

For those that goe to perdition.

in sects of perdition, and denie him that hath bought them, the Lord, bringing vpon themselues speedie perdition----- vnto whome the iudgment, now long since ceaseth not, and their perdition slumbereth not.

Catholiks expressely affirme.

C. Bellarmin l. 4. de Amiss. Gratiæ c. 7. *Our Lord suffered and died for the vniust.*

Protestants expressely denie.

Christ died not for the impious.

Whitaker Controu. 2. q. 1. c. 9. p. 437. *Christ did not giue himselfe for the impious and reprobates.* Which he repeateth cap. 13.

The wicked not redeemed by Christ.

Rainolds thesi. 4. q. 22. *The wicked, albeit they be termed faithfull for their profession of faith, or for temporall faith, yet are they not redeemed or founded in Christ.* In Apologia thesium p. 246. *Christ offered himselfe for the elect onely.* 247. *The elect onely were redeemed of Christ.*

Redeemed only the elect.

Perkins de Prædestinat. tom. 1. col. 135. *Whome at anie time he acknowledged not, he neuer bought or redeemed with the price of his blood.* col. 137. *Of these, Christ is onely a half-redeemer, and therefore no redeemer.* And de Desertion. col. 1013. *Christ is the redeemer onely of the elect, and of none else.* So also D. Willet Contr. 9. q. 2. p. 893.

Not crucified for the impious.

Caluin l. cont. Heshus. p. 849. *I would know how the impious eate Christs flesh for which it was not crucified: and how they drinke his blood, which was not shed to redeeme their sinnes.*

Beza in Colloq. Montisbel. p. 447. *Christ died not for the sinnes of them that are damned---- He shed not his blood for the remission of the sinnes of the impious and damned.* Epist 28. *It is false that Christ is the mediatour of the infidels also.*

Reprobats not redeemed.

Zanchius in Summa Prælection. to. 7. col. 272. *Christ, according to the purpose of his Father, was borne, praied, suffered and died onely for the elect.* In Depulsion. Calum. col. 253. *The reprobats were not redeemed by Christ.*

Piscator

Piscator apud Gerlachium Disput. 9. *Christ no waye died for the reprobats, ether sufficiently or effectually.*

The Conference.

Scripture expressely teacheth, that Christ died for the impious, for the vniust, for those that perish: that he bought lying monsters who bring in sects of perdition, and bring vpon themselues speedie perdition, and whose perdition slumbereth not. Catholiks say the same.

Protestants expressely teach the contrarie, that Christ gaue not himselfe for the impious or reprobats, that the wicked were not redeemed in Christ, that Christs flesh was not crucified for the impious nor his blood shed for their sinnes: that Christ offered himselfe onely for the elect, that they onely were redeemed by Christ: that Christ is redeemer of the elect and of none els, no mediatour of Infidels, was borne, suffered and dyed for the elect onely, that nether sufficiently nor effectually he died for the reprobats. Which are so contrarie to Scripture as manie Protestants acknowledge it. See l. 2. c. 30.

ART. XIX. WHETHER CHRIST DIED for all?

Scriptvre expressely affirmeth.

2. Corint. 5. v. 14. *For the charitie of Christ vrgeth vs, iudging this: That if one died for all, then all were dead, and Christ died for all.* *Christ died for all.*

1. Timoth. 2. v 6. *Christ Iesus, who gaue himselfe a redemption for all.* Chap. 4. v. 10. *Who is the Sauiour of all men, especially of the faithfull.*

Hebrews 2. v. 9. *We see Iesus because of the passion of death crowned with glorie and honour, that through the grace of God he might taste death for all.*

1. Ioan. 2. v. 2. *We haue an aduocate with the Father, Iesus*

Christ the iust, and he is the propitiation of our sinnes, and not of ours onely, but also for the whole worlds. Ca. ver. 14. *The Father hath sent his Sonne the Sauiour of the world.*

Catholiks expressely affirme.

Councel of Trent. Sess. 6. c. 9. *Howbeit Christ died for all, yet notwithstanding all receaue not the benefit of his death.*

Protestants expressely denie.

Redeemed not all.

Perkins de Prædest. to. 1. col. 144. *It is maruailous absurd, that Christ on his parte should haue redeemed and reconciled to God all and euerie one, and yet that in the ende manie of these should be damned.* De Serm. Dom. to. 2. col. 341. *The opinion of vniuersall redemption, is an inuention of mans braine.*

Caluin in 1. Ioan. 2. v. 2. cit. *Vnder all, he doth not comprehend the reprobats.* In 1. Tim. 2. v. 5. *The vniuersall particle must be referred to all kind of men, not to all persons.*

Redeemed not the sinnes of the whole world.

Sadeel ad Art. abiur. 7. *They speake amisse, who say that by Christs death the sinnes of the whole world were redeemed.*

Piscator l. 2. Thes. p. 371. *Christ died not vniuersally for all men, but for the elect onely.---We denie, that Christ died sufficiently for all, but not effectually.* P. 177. *Christ died nor for all, but for some.*

Bucanus Instit. Theol. loco 36. *Is not Christ the redeemer of all? No.* More of their like sayings may be seene in my Latin booke c. 1. art. 19.

The Conference.

Scripture expressely teacheth, that Christ died for all that are dead, that he gaue himselfe a redemption for all that he tasted death for all; that he is the Sauiour of all men, the Sauiour of the world, the propitiation not onely of our sinnes but of all the whole world. Catholiks teach the same.

Protestants expressely teach the contrarie, that Christ on his

on his parte redeemed not all and euerie one, that vniuerſall redemption is an inuention of mans braine: that Chriſt died not vniuerſally for all, redeemed not the ſinnes of the whole world, nether ſufficiently nor effectually died for all, died but for ſome, is not redeemer of all. Which diuers Proteſtants confeſſe to be contrarie to Scripture. See l.2.c.30.

ART. XX. WHETHER THE BLOOD wherewith Chriſt redeemed vs was putrefied and corrupted?

SCRIPTVRE EXPRESSELY DENIETH.

Acts 2.v.27. *Becauſe thou wilt not leaue my ſoule in hell, nor giue thy Holie to ſee corruption.* *Gods holie did not ſee corruption.*

1. Peter 1.v.19. *Knowing, that not with corruptible things, gould or ſiluer, you are redeemed from your vaine conuerſation of your fathers traditions, but with the pretious blood, as it were of an immaculate and vnſpotted lambe, Chriſt.*

CATHOLIKS EXPRESSELY DENIE.

S. Thomas 3.par.q.34.art.2. *All the blood that flowed out of the bodie of Chriſt, did riſe in Chriſts bodie, ſith it belonged to the truth of his humane nature.*

PROTESTANTS EXPRESSELY AFFIRME.

Perkins in Apoc.1.to.2.col.41. *The ſubſtance of that blood (of Chriſt) which was ſhed, did periſh, whatſoeuer the Papiſts do prate.* In Cathol.reform.Cõtr.10.c.3. *That blood which ranne out the feet and hands and ſide of Chriſt vpon the croſſe, was not gathered vp againe and put into the veines: Nay the collection was needls, and none knowes what is become of this blood.* The ſame inſinuateth Whitaker Contr.2.q.1.c.9.p.437. *The ſubſtãce of Chriſt blood periſhed.*

Beza in 2.part.Reſp.ad Acta Colloq.Montisbel.p.108.

It were

It were curious and profane to enquire what became of that selfe same blood which ranne out of the wounds of Christ, and whether it were taken againe of him when he arose.

Musculus in locis Tit. de Cæna: *We need not dispute of the blood of Christ, what became of it after it was spilt on the groũd, whether it were taken againe into his glorified bodie, or no.*

Schusselbur lib. 1. Theol. Caluin. art. 20. reporteth Curæus saying: *Christs blood shed for vs on the crosse was long since consumed.* And Erastus his companians teaching: *That Christs blood which he shed for our sinnes, is putrified and no more in being.* Germanus Bauarus in Feuardent l. 4. Theomach. Caluin. c. 16. *The substantiall blood of Christ is not giuen in the Supper, because it was corrupted on the ground.*

Long since consumed.

Putrified.

Corrupted.

The Conference.

Scripture expressely saieth, that we were not redeemed with corruptible things, but with the pretious blood of Christ, that God suffered not his Holie to see corruption. The same say Catholiks.

Protestants expressely say, that it is profane to enquire what is become of Christs blood, that long since it is consumed, corrupted, not gathered againe, perished, and is no more in being.

ART. XXI. WHETHER CHRISTS SOVLE descended to Hell?

Scriptvre expressely affirmeth.

Was in Hell.

Actes. 2. v. 27. *Thou wilt not leaue my soule in Hell.* Et v. 31. *Foreseing he spake of the resurrection of Christ, for nether was he left in Hell, nether did his flesh see corruption.*

Catholiks expressely affirme.

D. Stapleton in Actor. 2. v. 27. *This place doth plainly proue the*

the descent of Christ into Hell in soule, according to the article of Christian beleefe.

Protestants expressely denie.

Whitaker. l. 8. cont. Dur. sect. 23. *Caluin defendeth, that Christs soule neuer went to the places of Hell.* And l. 9. sect 27. *I beleiue that Christs soule seperated from the bodie not onely did not descend to Hell, but streight mounted to Heauen.* — *Neuer went to Hell. Descended not to Hell.*

Rogers vpon the 3. Article of Protestants Confession: saieth, that Carlile against D. Smithe pa. 28. 77. *calleth this article* (of Christ descent into hell) *an error and a fable.* — *A fable.*

Perkins in Explicat. Symboli to. 1. col. 678. *If we say that Christ in soule descended into Hell, we plainly take away that manifest opposition betweene the first and the second Adam.*

Beza in Actor. 2. v. 27. *Who by Hell vnderstand the place which is commõly called Hell, as if the soule of Christ had indeed descended thither, surely are much deceaued.*

Serranus cont. Hayum part. 3. pag. 722. *Beza desirous to stoppe the way to that Popish fable of the descent of Christs soule into bell &c.* — *Descent to Hell, a fable.*

Hemingius in Enchir. Theolog. classi. 3. pag. 263. *It skilleth not greatly, to know how Christ descended into Hell, so that with true faith we hould that he deliuered vs from the power of Hell.*

Aretius in locis part. 1. fol. 72. *Other* (Protestants) *denie all descent of Christ into Hell. Some of them eagerly impugne this descent; for they say, that this sentence is to be taken out of the Creede.* — *To be taken out of the Creed.*

Ministers of Anhalt apud Hospin. in Concordia discordi. fol. 87. *The Diuines of Berge haue done well, that through ours and other mens admonitions they haue put out the article of the descent into Hell.*

The Conference.

Scripture expressely affirmeth, that Christs soule was

in Hell: and our Creed saieth that he descended into Hell: The same say Catholiks.

Protestants expressely denie, that Christs soule descended to Hell, went to the places of Hell: and say that the descent of Christ into Hell, is a Popish fable: that it skilleth not greatly to know how he descended into Hell: that some of them eagerly impugne this article of the Creed, and would haue it put out of the Creed, and that some haue put it out. Which is so plaine a contradiction of Scripture as diuers Protestants confesse it. See l. 2. c. 30.

ART. XXII. WHETHER CHRIST SVFfered the paines of Hell, of the damned, and the second death of the soule?

Scriptvre expressely denieth.

Christ loosed the paines of Hell. Acts 2. v. 24. *Whome God hath raised vp, loosing the sorrows of Hell, according as it was impossible that he should be houldē of it.*

Free among the dead. Psal. 87. v. 6. *I am become as a man without helpe, free among the dead.*

Catholiks expressely denie.

D. Stapleton in Promptuar. Quadragesi. feria 4. Hebdom. Sanctæ: *It is a very diuelish speech and execrable blasphemie of Caluin, that Christ in soule suffered the horrible torments of damned and lost man.*

Protestants expressely affirme.

Whitaker l. 8. cont. Dur. sect. 20. *Christ suffered the paines of Hell for a time.*

Suffered the paines of Hell. Perkins in Explicat. Symboli col. 679. *Others so expound: He felt and bore the torments and anguishes of Hell. This is a good and true exposition.* Col. 680. *Those words: Crucified, dead, and buried, are not to be vnderstood of a common and ordinarie, death, but of an execrable and cursed death, by which Christ sustained the full wrath of God, yea the anguishes of Hell both in bodie*

bodie and mynd. De Serm. Dom. col. 575. *Christ bore the sinnes of the elect, together with the punishment due to them, so much as appertaineth to the substance thereof, to wit, the first and second death.* *The anguishes of Hell in mynd and bodie.*

Parkes cont. Willet. p. 114. *Luther, Illyricus, Latimer tought that Christ descended into Hell bodie and soule, and there sustained torments after death.* *Suffered the second death.*

Willet Cõtr. 20. q. 3. p. 1083. *I will shew in what tolerable sense Christ is affirmed to die in the soule.* Et pa. 1112. *That Hell flames are not eternall in Christ, the worthines of his person obtained.* *Died in soule.*

Luther in Psal. 22. to. 3. fol. 330. *Christ suffered that which we should haue suffered for sinne, and which the dãned now suffer.* In Gen. 42. to. 6. f 586. *I thinke that Christ sustained the sorrows of Hell. --- Let vs know, that Christ must haue borne the paine of Hell.*

Hutterus in Analysi Confess. Augustan. art. 3. *Christ suffered the true sorrows of hell.*

Lobechius disp. 6. p. 136. *Christ suffered the punishment of the desperate and damned, and euerlasting paines.* *Suffered the paines of the damned.*

Caluin 1. Instit. c. 16. §. 10. *He suffered that death which God in anger inflicteth vpon the wicked. --- He suffered in soule the horrible torments of a desperate and lost man.*

In Catechismo c. de fide. he asketh: *How can it come to passe, that Christ who is the saluation of the world, should be subiect to this damnation?* and Answereth: *He was not so vnder it, as he remained vnder it.* In Rom. 10. v. 6. *He suffered the horrors of hell, for to deliuer vs from them.* *Was subiect to damnation*

Beza lib. Quæst. vol. 1. p. 672. *He was in the middest of the torments of hell.*

Daneus Cont. 2. p. 165. *Bellarmin saieth, that the onely death which Christ suffered in bodie, satisfied God for our sinnes. This is false. For the reward of sinne is death, and that is twoe fould. The first is the separation of the soule from the bodie; the second is the separation of God from the soule. Both which Christ suffered, & therefore both death of soule and bodie, and that wholie for vs, and not onely the death of the bodie.* *Suffered the separation of God from his soule.*

Vrsinus in Catechismo pag. 278. *To beleiue in Christ who*

descended into hell, is to beleiue that Christ suffered in his soule the hellish torments and sorrows.

Polanus in Sylloge thes. par. 3. p. 450. *Christ died the eternall death.* And Pareus Colloq. Theol. 2. disput. 5. citeth Brentius saying. *Christ burnt in the flames of hell.* More like hellish speeches of theirs are in my Latin booke ca. 1. art. 22. See Rogers vpon the 3. Article of English Confession.

Was burnt in the flames of hell.

The Conference.

Scripture saieth, that Christ was free among the dead, that he louſed the sorrows of hell and could not be held of it. The same say Catholiks.

Protestants say, that Christ suffered the paines, the sorrows, the anguishes of hell, the true sorrowes of hell, hellish torments, that which the damned now suffer, the torments of a desperate and lost man, that he burnt in the flames of hell, was in the middest of the torments of hell, sustained the anguishes of hell both in bodie and mynd: suffered the torments of hell both in bodie and soule: that he suffered the execrable death, the first and secõd death, that death which God in his wrath inflicteth vpon the wicked, the second death of the soule which is seperation from God, that he died the eternall death: that he was vnder damnation.

ART. XXIII. WHETHER CHRIST ENTRED vnto his disciples the doores being shut?

Scriptvre expressely affirmeth.

Christ entred the doores being shut.

Ihon. 20. v. 19. *When it was late that day the first of the Sabboths, and the doores were shut, where the disciples were gathered together for feare of the Iews, Iesus came and stood in the middest.* Et v. 26. *After eight daies, againe the disciples were within and Thomas with them, Iesus cometh the doores being shut, and stood in the middest, and saied &c.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. 20. v. 19. *The Euangelist saieth that Christ entred the doores being shut, which words exclude all opening of any entrance.*

PROTESTANTS EXPRESSELY DENIE.

Willet Controu. 20. q. 2. p. 1079. *We graunt that Christs coming in the doores being shut, was miraculous, because one substance gaue place to an other for a time: and after the passing of his bodie, the place remained whole and shut as before, but not in the very instant of passing.*

Spalatensis lib. 5. Repub. cap. 6. num. 180. *Christ could truely open himselfe the doores, and streight waies shut them, and in the meane time hould the eyes of his disciples, that they should not see ether the doores open or himselfe enter vntill he was in the middest.* *He opened the doores.*

Peter Martyr in dialogo. col. 97. *When our Lord would enter, the doores of themselues gaue place.* *The doores gaue place.*

Caluin Admonit. vlt. ad Westphal. p. 805. *But if Christ by his diuine power did miraculously open the shut doores, doth it therefore follow that his bodie was infinit?*

Beza cont. Westphal. vol. 1. Theol. p. 231. *Caluin thinketh rather that the Euangelist spake of the doores shut, to giue to vnderstand that of themselues they opened to Christs entrance.* In Ioan. 20. v. 19. *Ether the doores of themselues opened to Christ, or he passed through the walls.* *He opened the doores.*

Piscator in Respons. ad Buscherum. c. 13. *As if it were not more probable, that Christ by his diuine power did open the shut doores?* More of their like sayings may be seene in my Latin booke chapt. 2. art. 23.

THE CONFERENCE.

Scripture expressely saieth, that Christ entred to his disciples

sciples the doores being shut and when the doores were shut. The same say Catholiks.

Protestants expressely say, that the doores were not shut in the instant of Christs entrance, that Christ truely opened the doores, that the doores of themselues opened and gaue place. Which doctrin diuers Protestants confesse to be contrarie to Scripture. See lib. 2. c. 30.

ART. XXIV. WHETHER CHRIST PENETRATED the Heauens?

Scriptvre expressely affirmeth.

Christ penetrated the Heauenes.

Hebrews 4. v. 14. *Hauing therefore a great high Preist that hath penetrated the Heauens, Iesus the Sonne of God.*

Catholiks expressely Affirme.

C. Bellarm. l. 3. de Euchar. c. 6. *It cannot be temerariously saied of the bodie of Christ, that the Heauens were broaken when he ascended to his Father.*

Protestants expressely denie.

Did not penetrate heauē.

Vorstius in Antibellarm. p 402. *The question is begged in all the examples which are bought to proue penetration of quantites, whereas in truth no such thing is any where redde in Scripture.*

Spalatensis lib. 5. de Republic. cap. 6. num. 182. *I admit no penetration.*

Gualterus in Ioan. 20. calleth it a monstruous new doctrin, to say, *that twoe bodies can be at once in the same place.*

Tilenus in Syntagm. cap. 8. saieth that Christ *ascended without penetration of quantities.* And the Ministers in the Conference at Paris 1588. affirmed, that he could not ascend, *but renting and breaking the* Heauens.

The

The Conference.

Scripture expreſſely teacheth, that Chriſt penetrated the Heauens. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that in Scripture there is no example of penetration, that they admit no penetration that it is a monſtruous new doctrin, that Chriſt aſcended without penetration, and could not aſcend but by renting the heauens.

ART. XXV. WHETHER CHRISTS DO IN heauen pray for vs?

Scriptvre expressely affirmeth.

Ihon 14 ver. 16. *And I will aske the Father, and he will giue you an other Paraclete.*

Christ our aduocate with the Father. Maketh incession for vs.

1. Ihon 2. v. 1. *But and if any man shall ſinne, we haue an aduocate with the Father, Ieſus Chriſt the iuſt.*

Rom. 8. verſ. 34. *Chriſt Ieſus that died, yea that is riſen alſo againe, who is on the right hand of God, who alſo maketh interceſſion for vs.*

Hebrews 7. v. 25. *Whereby he is able to ſaue alſo for euer, going by himſelfe to God, alwaies liuing to make interceſſion for vs.*

Catholiks expressely affirme.

C. Bellarm. l. 1. de Sanctis c. 20. *Chriſt praieth for all.* Et l. 2. de Miſſa c. 8. *Chriſt is our onely immediate interceſſor with his Father.*

Tolet in Ihon. 16. Annot. 35. *The holie Fathers teach, that Chriſt in heauen, as man, praieth his Father for vs; albeit ſome denie it, but improbably.*

Protestants expressely denie.

Peter Martyr in 1. Corint. 13. *But they muſt know, that Chriſts*

Christs intercession nothing but &c

Christs intercessiō with the Father for vs, is nothing else, but that he is alwaies present with the Father; and that by his presence, because he was deliuered to death for vs, Gods mercie towards the elect is most speedily obtained.

Caluin in Ioan. 16. v. 26. *But when it is saied, that Christ praieth for vs to his Father, we must not imagin any carnall thing of him, as if falling at his Fathers feet he humblie made praier: but the vertue of his Sacrifice wherewith he once pacified God to vs, being euer of force, this effectuall blood with which he clensed our sinnes, and the obedience which he performed, are a continuall intercession for vs.* And in Rom. 8. v. 34. he saieth, *that because his death and resurrection are in steed of an eternall intercession, and haue the efficacie of a liuely praier, he is saied to intercede for vs.* The like hath Perkins de Serie Causarum to. 1. col. 21.

Maketh not bũble praier.

Praieth not as a Suppliãt.

Beza in Confess. c. 4. sect. 16. *Nether therefore may we imagin, that Christ as a Suppliant praieth for vs, but he reconcileth vs to the Father by the perpetuall odour of his onely sacrifice, and maketh our praiers effectuall before God.*

Bucanus in Instit. Theol. loco. 35. *Christ, not by a gesture or praier, as casting himselfe at his Fathers feet, doth humbly pray for vs, but both by the merite and vertue of his death, and also by offering our praiers to the Father.* The like say others as may be seene in my Latin booke c. 2. art. 25.

The Conference.

Scripture expressely saieth, that Christ in heauen is our aduocate, asketh for vs, maketh intercession for vs. The same say Catholiks.

Protestants expressely say, that Christs intercession is nothing else but his presence with his Father, that he doth not humbly make praier for vs, that his death and resurrection are in steed of praier: that he praieth not for vs as a Suppliant, that he doth not humbly pray for vs.

A SVMME OF THIS CHAPTER OF CHRIST.

In the former Chapter we shewed that Protestants crie that we make a new God, and that this fault rather falleth vpon them: now we will shew that they obiect the like vnto vs concerning Christ, and that themselfes are faultie therein. M. Perkins in Cathol. reform. Controu. 9. cap. 11. thus writeth of Catholiks: *They worshippe an other Christ then we doe.* And in Conflictu Christi cum Diabolo tom. 2. col. 130. *The Papists Christ, is a feigned Christ.* In Apocal. 2. col. 189. *The Papists Christ is a false Christ, yea an idol of Christ.* But out of that which hath beene related in this chapter, it will appeare, that the Catholiks Christ is the true Christ described vnto vs by the Scripture, and that the Protestants Christ, is a quite different and opposite Christ. For the Christ which Scripture and Catholiks propose, is (as he is man) to be worshipped, to be called vpon, head of the Church, lawmaker, iudge, can forgiue sinnes, worke miracles. None of which things agree to the Protestants Christ. *Protestants new Christ.*

According to Protestants, Christ as man was ignorant, most truely a sinner, was afraied of his saluation: but not according to Catholiks: According to Scripture and Catholiks Christ merited some thing for himselfe, truely merited our redemption, and that by his bodilie death or blood, nether was his blood corrupted: but according to Protestants, he merited nothing for himselfe, merited not our redemption with a iust price, but by acceptation of his Father, nor by his corporall death, but by some greater matter, and his blood was corrupted, nor is now any more in being. According to the Scripture and Catholiks, Christ died for the wicked, for the damned, for all, descended into hell, was free from infernall paines, entred to his disciples the doores being shut, penetrated heauen, and there praieth

for vs. None of which things agree to the Protestants Christ, and consequently he is a farre different yea opposite vnto the true Christ described to vs by the holie Scripture.

Protestants take from Christ.

Manifest also it is, that Protestants like true theues steale from Christ his due honour, because the denie that as he is man, he is to be worshipped, to be praied vnto, that he is head of the Church, lawmaker, or iudge. They robbe him of his power, in denying that as he is man, he can giue life, forgiue sinnes, raise the dead, enter the doores being shut, penetrate the heauens, or worke any true miracle. They bereaue him of his knowledge, for they denie, that as he is man he knoweth all things, knoweth the secrets of hearts, can heare our praiers, knew the kinde of tree, but had need to be tought as men are. They steale away his iustice or Vertue: for they teach that he was truely and most truely a sinner, that as much as lay in him he refused to doe the office of a Mediatour, that he had vnconsiderate desires and contrarie to his vocation, that he behaued himselfe vnciuilly towards his mother, confessed his delicatenesse, let slippe a speech of desperation, nay was ouerwhelmed with desperation and exceedingly despairing. They take from him certaintie of saluation, because they say, that he was afraied of his saluation, and was almost perswaded that he was vndone. They take away worthines, in saying that nothing had beene done by his corporall death, but that there needed a greater price, that he could not merite to be iudge of the world, that with all his workes he merited not heauen, that he could not merite our redemption by a worthie price but by acceptation of his Father. Finally they spoile him of his goodnes and merite, because they say that he died not for the wicked, for the reprobate, for all, but onely for some few elect, and that now he praieth not for vs in heauen. And if you take

Honor.

Power.

Knowledge.

Vertue.

Certaintie of saluation.

Worthe.

Mercie.

away

away from Christ as man his honour, his power, his knowledge, his iustice, his worthines, his certaintie of saluation, his goodnes, what remaineth of Christ as man, but the bare name of a Sauiour. Whereupon rightly saied Saint Austin: *If we diligently consider those things which belonge to Christ, he is onely in name found amongst any Heretiks whatsoeuer.* But hitherto hauing treated of God and Christ, now let vs treate of Angels and Saints who happily raigne with him in heauen.

CHAPTER III.

OF ANGELS AND SAINTS IN HEAVEN.

ART. I. WHETHER ANGELS AND Saints in heauen do the will of God?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Angels doe Gods word.

Doe his will.

PSALME 102. ver. 20. *Bleſſe our Lord all ye his Angels, mightie in power, doing his word.* And v. 21. *Bleſſe our Lord all ye his hoaſtes, you his miniſters that do his will.*

Mathew 6. ver. 10. *Thy will be done, as in heauen, in earth alſo.*

Apocal. 21. v. 27. *There ſhall not enter into it* (Heauen) *any polluted thing, nor that doeth abhomination and maketh lie.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarmin. lib. 1. de bonis operibus in particul. cap. 6. *In heauen the holie Angels obey God readily perfectly and in all things.*

PRO-

PROTESTANTS EXPRESSELY DENIE.

Caluin in Coloſſ. 1. v. 20. *In this ſelfe ſame obedience, which* (the Angels) *giue to God, there is not ſuch exquiſite perfection, as it ſatisfieth God in euerie point and without pardon.* And 3. Inſtit. c. 14. §. 16. *Nether the Angels themſelues are anſwerable to that exceeding iuſtice of God.* And c. 17. §. 9. *In the ſight of God nether the Angels are iuſt enough.*

Angels obe-obedience ſatisfieth not.

The ſame Caluin Concion. 16. in Iob. *There is in the Angels follie and vanitie, that is fault. --- God found in his Angels that which he may iuſtly reprehend. --- Nether are the Angels of that perfection, in which if it be rigorouſly examined, nothing may be found worthie of blame.*

There is faule in the Angels.

CONFERENCE OF THE FORESAIED WORDS.

Scripture expreſſely teacheth, that the Angels doe Gods word, doe his will, that Gods will is done in heauē, that into heauen entreth nothing that doth abhominatiō or is polluted. The ſame ſay Catholiks.

Proteſtants Expreſſely teach, that the obedience of Angels ſatisfieth not God in euerie point and without pardō: that the Angels anſwere not to Gods iuſtice: that they are not iuſt enough in Gods ſight: that in them is follie, vanitie, and fault, that which God may iuſtly reprehend, that which is worthie of blame.

ART. II. WHETHER THE SAINTS DO alreadie enioye their heauenly felicitie.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Apocal. 7. v. 14. *Theſe are they which are came out of great tribulation, and haue waſhed their robes, and made them white in the blood of the lambe: therefore they are before the throne of God, and they ſerue him day and night in his temple.*

Saints are before the throne of God

Luke 23. v. 43. *And Iesus saied to him: Amen I say to thee, this day thou shalt be with me in paradise.*

Catholiks expressely affirme.

Councel of Trent Session, 25. saieth. *That Saints enioye euerlasting felicitie in heauen, and do reigne with Christ.*

Protestants expressely denie.

The Saints sleepe.

Luther Postilla in Dom. 2. post Trinit. fol. 286. *All the Fathers before Christs incarnation went into Abrahams bosome, that is, in death abode with firme faith in this word and slept in it, and therein sleepe euen now vntill the last daye, excepting thē who rose with Christ.* And to. 6. in c. 25. Gen. saieth *that Saints sleepe and know not what is done.* Which otherwhere he often times repeateth.

Enioy not yet felicitie.

Caluin in 2. Petri 2. v. 4. *Hence we may gather, not onely what paine the reprobate sustaine after death, but also what is the state of the children of God. For they quietly rest in hope of assured felicitie, howbeit as yet they enioy it not.* In Math. 22. v. 23. *For nether God doth affirme, that the soules remaine after death, as if now they enioyned their presēt glorie and happines, but he differreth their hoppe vntill the last daye.* Which he eftsones, repeateth in Psychopannychia p. 405. and otherwere. Whereupon Spalatensis l. 5. de Rep. c. 8. n. 113. 115. and 119. confesseth that Caluin teacheth, that *the blessed soules departed out of this world, dot not enioye their essentiall reward, felicitie. and glorie, vntill the last daye.* And himselfe n. 103. affirmeth, that that opinion *which attributeth perfect felicitie vnto blessed soules before the resurrection, hath difficulties which cannot be answered:* and n. 120. cōmendeth Caluins opinion in this matter, *as pious and learned.* And the reason, why he incline h vnto him, he giueth n. 102. in these words: *For if blessed Soules be already fully happie, they may easily harken to vs, and requeste helpe of God.* So, that for to bereaue vs of the praiers of Saints, they bereaue them of their heauenlie felicitie.

Nor their essentiall reward.

If Saints were in glorie, they could heauen vs.

The

THE CONFERENCE.

Scripture expreſſely affirmeth, that the Saints are now before the throne of God, and in his temple, and that the good theefe was in paradiſe with Chriſt. The ſame ſay Catholiks.

Proteſtants expreſſely denie, that Saints enioy their aſſured felicitie, their preſent glorie and happines, and ſay that their hope is differred vnto the laſt daye: that all the Saints ſleepe vnto the laſt day, and know not what is done: that they as yet enioye not their eſſentiall glorie and felicitie.

ART. III. WHETHER THE GLORIE OF all the Saints be equall?

SCRIPTVRE EXPRESSELY DENIETH.

1. Corin. 15. ver. 41. *One indeed glorie of the ſunne, an other glorie of the moone, and other glorie of the ſtarres. For ſtarre differeth from ſtarre in glorie: ſo alſo the reſurrection of the dead.* — *Saints differ in glorie.*

CATHOLIKS EXPRESSELY DENIE.

C. Bellarm. l. 3. de Iuſtif. c. 16. *The teſtimonies of the Scripture do teach, that the rewards in heauen are not equall.*

PROTESTANTS EXPRESSELY AFFIRME.

Peter Martyr in 1. Cor. 15. v. 32. *But if God, in giuing euerlaſting life, do not reſpect the worthe of our workes, whence ſhall we gather theſe degrees of rewards.* — *No degrees of reward.*

Againe: *our aduerſaries haue deuiſed this diſtinction of ſubſtantiall and accidentall reward: They ſhall haue the brightnes of the ſunne, that is, equally the greateſt glorie.* — *Equall glorie.*

Pareus

Pareus l. 5. de Iustif. c. 20. *The Papists do feigne diuers degrees of eternall life. But whence haue they the degrees which they make?*

Equall essentiall glorie. Perkins in Galat. 1. tom. 2. *All the elect enioy equall essentiall glorie.*

Caluin in Matth. 20. *Some* (Protestant) *interpreters do gather this summe: Because the heauenlie inheritance is not gotten by merite of workes but is giuen freely, that the glorie of all shalbe equall.*

The Conference.

Scripture expressely teacheth, that the dead shall rise as differēt in glorie, as one starre differeth from an other. The same say Catholiks.

Protestants expressely teach, that there is no distinction of substantiall or accidentall glorie, that the substantiall glorie of all the elect shalbe equall: that there are no degrees of euerlasting life, no degrees of reward in heauen, that all shall equally enioy the greatest glorie. Which some Protestants confesse to be repugnant to Scripture. See lib. 2. c. 30.

ART. XX. WHETHER ANGELS AND Saints in heauen pray for vs?

Scripture expressely affirmeth.

Angels pray for vs. Zacharie 1. v. 12. *And the Angel of our Lord answered and saied: O Lord of hosts, how long wilt thou not haue mercie on Hierusalem and on the citties of Iuda with which thou hast beene angrie.*

And Saints. 2. Machabees 15. v. 12. *And the vision was in this manner: Onias who had beene the high preist, a good and benigne man stretching forth his hands praied for all the people of the Iewes.* v. 14. *This is a louer of his brethren and of the people of Israel: this is he that praieth much for the people and for the whole cittie, Hieremie the Prophet of God.*

Ca-

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent sess. 25. cap. de Inuocat. saieth, that *their opinion is impious who say that the Saints pray not for vs.*

PROTESTANTS EXPRESSELY DENIE.

Confession of France art. 24. *We beleiue that whatsoeuer men haue feigned of the praier of Saints, is nothing else but the frauds and deceit of Sathan.* The like hath Confes. Heluet. c.5. and Apol. Confes. August. c. de inuocat. *Saints pray not for vs.*

Willet Controu. 9. quæst. 3. pag. 440. *Saints do not pray for vs.*

Whitaker ad Rat. 4. Compiani: *Whether the Martyrs and Saints in heauen do pray to Christ for vs, we know not.*

Zuinglius in Explanat. art. 20. *There cannot be alledged out of the Bible any doctrin or exãple, that proueth Saints in heauen to pray for vs.--If as you feigne, they pray for vs, they will moue God nothing. For it is not done from the heart.*

Bullinger Decade 4. Serm. 5. *The Scripture teacheth not, that Angels pray.* De Origin. cultus Diuorum. cap. 15. *It becometh not the Saints, taking to themselues the office of Christ, to pray for vs.* *Angels pray not for vs.*

Caluin 3. Instit. c. 20. §. 21. *What Angel or Diuel euer tould any man any sillable of this praier of Saints which they feigne.* In 1. Tim. 2. v. 5. *It is a mere fiction bred in the braines, that the dead pray for vs.*

Daneus Controu. 7. p. 1311. *They requeſt nothing of God, ether in generall or in particular, for the neceſsities of thoſe that liue on earth.* *Netheringenerall nor in particuler.*

Polanus in Disp. priuat. disp. 25. *The Saints departed pray not God for the liuing, ether in generall or in particular.*

Vorstius in Antibellarm. pa. 281. *We denie, that the holie Angels, and especially the soules of the Iust departed hence, do pray in particular for our necessities.*

They should sinne if they praied for vs.

Pareus in Colloq. Swal. 3. *They should sinne, if they praied for vs. Becauſe they should both accuſe God of vnmercifulnes, as if he heard not ſufficiently Chriſts praiers; and alſo should reproue Chriſt of weaknes and fluggiſhnes.*

The Conference.

Scripture expreſſely teacheth, that an Angel, and Onias, and Hieremie after their death did pray for the people. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that nether Angels nor Saints pray for vs, that it becometh not them to pray for vs, that they should ſinne if they praied for vs, that they do it not frō their heart: that they pray nether in generall nor in particular for vs: that the praier of Saints is a fiction fraude and deceit of the diuell. Which is ſo oppoſite to Scripture as ſome Proteſtants acknowledge it. See lib. 2. c. 30.

ART. V. WHETHER SAINTS IN heauen care for our matters?

Scriptvre expressely affirmeth.

Saints haue care for vs.

2. Machabees 15. ver. 12. and 15. *And the viſion was in this manner--And that Hieremie put forth his right hand and gaue vnto Iudas a ſword of gould, ſaying: Take the holie ſword a giſt from God wherewith thou shalt ouerthrow the aduerſaries of my people Iſrael.*

1. Cor. 13. v. 8. *Charitie neuer falleth away.*

2. Peter 1. verſ. 15. *And I will do my diligence, you to haue often after my deceaſe alſo, that you may keepe a memorie of theſe things.*

Catholiks expressely affirme.

Card. Bellarm. l. 1. de Sanctis c. 18. *The Angels pray for vs and*

and haue care of vs in particuler, therefore much more the ſpirits of holie men.

PROTESTANTS EXPRESSELY DENIE.

Tindal in Fox Acts p. 1137. *What buildeſt thou Churches, foūdeſt Abbies, Chauntries and Colleges in the honour of Saints, to my Mother, S. Peter, Paul and Saints that be dead, to make of them thy freinds? They need it not, yea they be not thy freinds.* *Saints be not our freinds.*

Luther Poſtilla in Dom. 9. poſt Trinit. *Nether are they thy freinds, but theirs, of whome in their life time they receiued benefit.*

Caluin 3. Inſtit. c. 20. §. 23. *For what Saint is to be thought to take care of the ſafetie of the people, Moiſes giuing it ouer, who whiles he liued farre ſurpaſſed all others in this point?* In Luc. 16. verſ. 19. *Here the Papiſts are fondly ſubtill, whiles they will proue, that the dead haue care of the liuing, which is a ſtincking cauill.* In Zachar. ver. 12. *We know, that the offices of charitie are reſtrained to the courſe of this life.* Which alſo hath Zuinglius reſpons. ad Luther. to. 2. fol. 379. *Take no care of vs.* *Charitie onely for this life.*

Beza in Lucæ 15. v. 10. *Who can therefore rightly perſwade himſelfe or others, that the Soules of Saints in heauen haue care of thoſe things, which are done on earth, or that they know thē, and much leſſe, that they ought to be praied vnto?*

Pareus in Colloq. Swal. 3. *The Scripture denieth, that the Saints in heauen know and care for our neceſſities.* *Care not for our neceſſities*

THE CONFERENCE.

Scripture expreſſely teacheth, that charitie neuer falleth away, that Hieremie had care of the people after his death. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the offices of charitie are reſtrained to this preſent life, that Saints in heauen are not our freinds, that they haue no care of vs, or of our neceſſities.

ART. VI. WHETHER ANGELS AND Saints heare our praiers and know our affaires?

Scriptvre expressely affirmeth.

Angels heare our praiers.

Tobie 12. vers. 12. the Angel saieth: *When thou didst pray with teares, and didst burie the dead and left thy dinner, and didst hide the dead by day in thy house, and by night didst burie them, I offered thy praier to our Lord.*

Know our repentance.

Luke 15. vers. 10. *So I say to you, there shalbe ioy before the Angels of God vpon one sinner that doth pennance.* And cap. 16. vers. 19. Abraham being dead saieth: *They haue Moyses and the Prophets.*

Know things to come.

Apocal. 4. vers. 1. *After these things I looked, and behould a doore open in heauen, and the first voice which I heard was as it were of a trumpet speaking to me, saying: Come vp hither, and I will shew thee the things which must be done quickly after these.*

And punishments of the wicked.

And c. 19. v. 1. and 2. *After these things I heard as it is were the voice of many multitudes in heauen saying Alleluia, praise, and glorie, and power is to our God: Because true and iust are his iudgements which hath iudged of the great harlot, that hath corrupted the eorth in her whordome, and hath reuenged the blood of his seruants of her hands.*

Catholiks expressely affirme.

C. Bellarm. l. 1. de Sanctis c. 20. *It is not true, that Saints do not know what we aske of them.*

Protestants expressely denie.

Saints know not what we doe.

Whitaker ad Ration. 4. Campiani. *It is certaine, that the Saints do not know what we doe.*

Heare not our praiers.

Apologia Confess. Augustan. c. de Inuocat. *It cannot be saied, that Saints do heare our praier.*

Caluin 3. Instit. cap. 20. §. 24. *Who tould, that they haue so*

long

long eares, that they can ſtretch them vnto our praiers; ſo quicke eyes, that they can perceaue our neceſsities? And in 1. Cor. 13. v. 8. *The Saints do not know our eſtate.*

Beza in 1. Ioan. 2. verſ. 1. *The bleſſed ſpirits haue no knowledge of things done here below.* And 1. quæſtion. & reſponſ. vol. 1. *It is eaſie to refute as a foolish and groſſe fiction, that they ſay, that God reuealeth our praiers to the bleſſed ſpirits.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that the Angel heard the praier and knew the good deeds of Tobias: that the Angels know and reioyce of the pennance of a ſinner, that Abraham knew of Moiſes and the Prophets, that Saints knew the wickednes of the great harlot and Gods punishment vpon her. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that Saints know not what we doe, that they heare not our praiers, perceaue not our neceſſities, know not our eſtate, that to ſay that God reuealeth to them our praiers is a foolish and groſſe fiction.

ART. XVII. WHETHER ANGELS OR Saints in heauen do offer our praiers to God?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Tobie 12. verſ. 12. cit. the Angel ſaieth: *When thou dideſt pray with tears, I offered thy praier to our Lord.* Apocal. 5. v. 8. *And when he had opened the booke, the foure beaſts and the foure and twentie Seniours fell before the lambe, hauing euerie one harpes and goulden vials full of odours which are the praiers of ſaints.* And c. 8. v. 3. *And an other Angel came and ſtood before the altar, hauing a goulden cenſar, and there were giuen to him manie incenſes, that he ſhould giue of the praiers of all Saints vpon the altar of gould which is before the throne of God.*

Angels offer our praiers to God.

Catholiks expressely affirme.

Cardin. Bellarmin. lib. 1. de Sanctis cap. 16. *Caluin intimateth, that not onely the Saints but nether the Angels can offer our prayers to God, which is against most plaine Scripture.*

Protestants expressely denie.

They offer not vp our praiers.

Willet Controuers. 9. quæstion. 3. pag. 440. *That Saints should offer vp our speciall praiers, and make particuler request for vs to God, is no where found in the Scripture, but rather the contrarie.*

Reineccius tom. 4. Armaturæ c. 7. *The words of the Angel: Tobiæ loc. cit. are spoken after our fashion. For there is no need, that Angels should offer our praiers to the Lord, because God is not farre of.*

Caluin 3. Institut. cap. 20. §. 20. *Christ hauing entred into the Sanctuarie of heauen till the end of the world, alone doth offer to God requests of the people, which sitteth a farre of in the entrie.*

The Conference.

Scripture expressely teacheth, that the Angel offered Tobies praier to God: that the foure and twentie seniors did offer the praiers of holie men before the lambe: that an Angel did offer the praiers of all Saints before the throne of God. The same say Catholiks.

Protestants expressely teach, that Angels do not offer our praiers to the Lord: that Saints do not offer our speciall praiers to God: that Christ onely offereth to God the praiers of the people.

ART.

ART. VIII. WHETHER ANGELS OR Saints be to be praied vnto?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Genes. 48. vers. 16. Iacob thus praieth: *The Angel that deliuereth me from all euils, blesse these children, and be my name called vpon them, the names also of my fathers Abraham and Isaac.* *Angels praied vnto.*

Osee 12. v. 4. *And he* (Iacob) *preuailed against the Angel and was strenghned, and he wept and besought him.* *Iacob praied an Angel.*

Tobie 5. vers. 21. *And Tobias answering, saied: well may you walke, and God be in your iourney, and his Angel accompanie you.*

Luke 16. ve. 24. Christ ether in a historie or in a parable maketh the rich man thus praying: *Father Abraham haue mercie on me.* And v. 27. *Then Father I beseech the, that thou wouldest send &c.* And nether he, nor Abraham condemneth this praier as impious or idolatrous, but onely reiecteth it as two late.

Apocalyps. 1. v. 4. 5. S. Ihon thus praieth: *Grace to you and peace from him that is, and that was, and shall come, and from the seuen spirits which are in the sight of his throne, and from Iesus Christ who is the faithfull witnesse.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent. Sess. 25. c. de Inuocat. *It is good and profitable humbly to call vpon the Saints that reigne together with Christ.*

PROTESTANTS EXPRESSELY DENIE.

The English Articles art. 22. *The doctrin of the Romanists touching inuocation of Saints, is a fonde thing vainly deuised.* In like sorte writeth Confes. Heluet. cap. 5. Wirtenbergica *Saints not to be praied vnto.*

bergica c. de Inuocat. Augustana c. 21. Saxonica c. 22. and Articuli Smalcaldici c. de Inuocat.

Nor Angels. Perkins in Serie causarum cap. 21. *The inuocation of the Saints and Angels is much more impious.* So in reform. Cath. pag. 251.

Rainolds in his Conference c. 1. sect. 2. calleth it, *a most pestilent basiliske.*

Melanchon in Disput. to. 4. pa. 531. *The inuocation of the dead, is manifest idolatrie.*

Beza in 1. Ioan. 2. ver. 1. *The Soules in heauen of Saints departed this life, cannot be inuocated without impietie.* And lib. quæst. & resp. vol. 1. affirmeth, *that the inuocation of Angels and dead Saints, is impious idolatrie.* The Like say Protestants commonly.

The Conference.

Scripture expressely teacheth, that Iacob made praier to any Angel, besought an Angel with teares, that Tobie praied an Angel, that the rich man inuocated Abraham, that S. Ihon praied vnto the seuen spirits which are before the throne of God. The same say Catholiks.

Protestants expressely teach, that the inuocation of Angels or Saints is a found thing vainly deuised, impious, idolatrous, and most pestilent.

ART. IX. WHETHER GOD BE TO BE praied vnto by the names of Saints?

Scriptvre expressely affirmeth.

God praied by names of Saints. Exod. 32. ver. 11. and 13. *But Moises besought the Lord his God, saying---Remember Abraham, Isaac and Israel thy seruants, to whome thou swarest by thine owne selfe, saying: I will multiplie your seed as the starres of heauen.*

Psal. 131. v. 10. *For Dauid thy seruants sake, turne not away the face of thy Christ.*

2. Para-

2. Paralipomen. 6. v. vlt. *Remember the mercies of Dauid thy seruant.*

Daniel. 6. ver. 35. *Nether take thou away thy mercie from vs for Abraham thy beloued, and Isaac thy seruant, and Israel thy holie one.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de Sanctis cap. 19. *In the ould testament men prayed God and alledged the merits of Saincts which were departed, that their praiers might be holpen by them.*

PROTESTANTS EXPRESSELY DENIE.

Confession of Saxonie c. 22. saieth, that in the Prophets, *there is not found any such inuocation: Heare me O God for Abraham.* *Not to be so praied.*

Confession of Bohemia art. 2. *They teach, that God is to be praied and inuocated by the name of Christ onely.*

Caluin 3. Instit. c. 20. §. 21. *In Papistrie, God is besought by the names of Saints.* Ibid. *Their merits are obtruded for to purchase Gods good will.* The like teach commonly all Protestants. So Perkins reform. Catholik Contr. 14. p. 257.

THE CONFERENCE.

Scripture expressely teacheth, that Moises praied God by the names of Abraham, Isaac and Iacob: that Azarias in Daniel did the same: that Salomon praied God for Dauids sake and for his mercies. The same say Catholiks.

Protestants expressely teach, that there is no such kinde of praier in the Prophets: Heare me ô God for Abrahams sake: that God is to be praied vnto onely by Christs name: that to pray God by the names or merits of Saints is vnlawfull.

ART. X. WHETHER GOD TAKE MERcie on men for the merits of Saints?

Scripture expressely affirmeth.

God hath mercie for the Saints sake.

3. Reg. v. 4. *But for Dauids sake our Lord his God gaue him a lampe in Hierusalem, that he might raise vp his sonne after him and establish Hierusalem, because Dauid had done right in the eies of our Lord.*

4. Reg. 19. vet. 34. *And I will protect this cittie, and I will saue it for my selfe and for Dauid my seruant.*

Catholiks expressely affirme.

D. Stapleton in Prompt. Cathol. in Festo Om. Sanctorũ: *The Scripture by manie exãples doth shew the merits of Saints, by which the godlie are holpen.*

C. Bellarm. l. 2. de Missa c. 8. *We aske mercie of God by the merits and praiers of Saints, through the mediation of Christ.*

Protestants expressely denie.

Apologia Confess. Augustan. c. de Inuoc. *We thinke, that we ought not to trust that the merits of Saints are applied vnto vs, that for them God is reconciled to vs.*

God hath not mercie for the Saints sake.

Whitaker l. 9. cont. Dur. sect. 38. *We know, that you are blasphemous and iniurious to Christ, who pray to Saints that their merits may helpe you.*

Caluin 3. Instit. c. 20. §. 21. In Papistrie; *Now and then the merits of Saints are obtruded for to get Gods good will.*

De vera reform. p. 339. *It is not to be borne, that which they say, that through Gods liberalitie and Christs grace, merits of Saints do profit vs for protection and obtayning of fauour.*

Perkins, ref. Cathol. Cõtr. 14. p. 266. *We vtterlie denie that we are helped by merits of Saints ether liuing or departed.*

The Conference.

Scripture expressely teacheth, that God did good to Abias

Abias Dauids great graundchild for Dauids ſake, and becauſe Dauid had done right in Gods ſight, that is, for the good deeds or merits of Dauid: that he protected Hieruſalem for himſelfe and for Dauid. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that God is not reconciled vnto vs for the merits of Saints: that it is blaſphemous to ſay, that the merits of Saints do helpe vs: that they profit vs not ether for protection, or obtayning of fauour.

ART. XI. WHETHER ANGELS OR SAINTS are to be worshipped with the bowing of our bodie?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Gen. 19. v. 1. *And the twoe Angels came to Sodom at euen, and Lot ſitting in the gates of the cittie: who when he had ſeene them, roſe vp and went to meete them, and adored proſtrate on the ground, and ſaied: I beſeech you my Lords turne into the houſe of your ſeruant.* Angels worshipped.

Numbers 22. v. 31. *Forewith our Lord opened the eyes of Balaam, and he ſaw the Angel ſtanding in the way with a drawne ſword, and he adored him flat to the ground.*

Ioſue 5. v. 13. When Ioſue had ſeene an Angel and asked him who he was, and the Angel had anſwered: *I am a Prince of the hoaſte of our Lord: Ioſue fell flat to the ground and adoring, ſaied &c.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent. Seſſ. 25. *By the Images which we kiſſe, and to which we put of our hatts, we worshippe the Saints whoſe images they are.*

PROTESTANTS EXPRESSELY DENIE.

Confeſſio Mulhuſnia art. 10. *We diſlike the veneration* Not to be worshipped.

of Saints. And Heluet. c. 5. *We nether adore, nor worshippe, nor inuocate the Saints in heauen.*

No not with ciuill worshippe.

Perkins reform. Cathol. Controu. 14. c. 2. p. 249. *Becauſe Angels appeare not now as in former times, not ſo much as ciuill adoratiõ in anie bodilie geſture is to be done vnto them. We denie that anie ciuill worshippe in bending of the knee or proſtrating of the bodie is to be giuen to the Saints.*

Not to be reuerenced.

Humfrey ad Ration. 3. Campiani pag. 263. *Vigilantius tought that Saints are not to be reuerenced, nor that we ought ſuperſtitiouſly to runne to their monuments.* We ſay the ſame.

Whitaker Contr. 2. q. 6. c. 3. *Papiſts worshippe Angels and the Saints.*

Luther poſtilla in Domin. 23. poſt Trinit. *For what other was the worshippe and reuerence of Saints, but a diuelish thing?*

Caluin 1. Inſtit. c. 12. §. 3. *He could not fall downe to the Angel, without diminishing of Gods glorie.*

Bullinger Decad. 4. form. 9. *We muſt be ware, that we nether adore, inuocate, or worshippe Angels.* The ſame ſay Proteſtants commonly.

The Conference.

Scripture expreſſely teacheth, that Lot ſeing Angels adored proſtrate on the ground: that Ioſue hearing of an Angel that he was a Prince of Gods hoaſte fell flat on the groũd and adored: that Balaam adored flat to the ground an Angel, and yet was not reprehended therefore ether of the Angel or of the Scripture. Catholiks ſay the ſame.

Proteſtants expreſſely teach, that it is not lawfull to reuerence, venerate, adore, worshippe or bow to the Angels or Saints, but it is a diuelish thing. And yet Luther himſelfe thus writeth epiſt. ad Erphurdienſes tom. 7. fol. 500. *I do not thinke, that they are to be reiected or condemned, who whorshippe Saints without preſuming truſt. For whatſoeuer they doe to Saints, they do to Chriſt. Nether can it be but Chriſt is partaker of the honour which is giuen to Saints.*

ART.

ART. XII. WHETHER SAINTS BE TO be imitated of vs?

Scriptvre expressely affirmeth.

1. Cor. 11. v. 1. *Be ye followers of me, as I also of Christ.*

Philippen. 3. ver. 17. *Be followers of me brethren and obserue them that walke so as you haue our forme.* — *Saints to be imitated and followed.*

2. Thessalon. 3. v. 7. *For your selues know, how you ought to imitate vs.*

Hebr. 13. v. 7. *Remember your Prelats, who haue spoaken the word of God to you: the end of whose conuersation beholding, imitate their faith.*

Catholiks expressely affirme.

D. Stapleton in Lucæ. 9. v. 54. *The faithfull Christians piously and carefully imitate the examples of the holie Fathers.*

Protestants expressely denie.

Luther Postilla in Festo S. Ioann. fol. 378. *These trifles ought not be sung vnto the people out of the pulpits in preaching, that they should imitate the Saints and follow their footesteppes.* — *Saints not to be imitated or followed.*

And in ferijs eiusdem fol. 91. *An ould error hath gotten possession and force, that we all looke vpon the deeds and liues of Saints, and endeauour to follow them, thinking (like fooles) that this is a great pietie--- The way of the Lord admitteth not examples of Saints, but in all things expecteth the commandments of the Lord onely.* — *Nor their examples.*

In die Epiphaniæ fol. 130. *God requireth, that we follow his onely Scripture, and not the examples of Saints.*

The Conference.

Scripture expressely teacheth, that we must follow

Saints and imitate them. Catholiks say the same.

Protestants expressely teach, that Saints are not to be imitated or followed, their examples not to be admitted, that it is an errour to looke vpon the liues of Saints and follow them.

ART. XIII. WHETHER HOLIE MEN receaue vs into euerlasting tabernacles?

Scriptvre expressely affirmeth.

Holie men receaue vs into Heauen.

Luc. 16. v. 9. *And I say vnto you. Make vnto you freinds of the mammon of iniquitie, that when you faile, they may receaue you into the eternall tabernacles.*

Catholiks expressely affirme.

D. Stapleton in Lucæ 16. ver. 9. *Christ teacheth, that they to whome we haue done good do receaue vs into eternall tabernacles, that is, Christ for the not onely by reason of the good worke, but also for their praiers, giueth vs life euerlasting.*

Protestants expressely denie.

They receaue vs not into Heauen.

Luther postilla in Dom. 9. post Trinit. fol. 107. *We must not vnderstand, that men shall receaue vs into eternall tabernacles.*

Illyricus in Claue part. 2. tractat. 6. *Pore men are saied to receaue their benefactours into eternall tabernacles, whereas this is the deed of the Father alone for the merit of his Sonne.*

Caluin in Lucæ 16. vers. 9. citat. *He meaneth not, that we must get patrons and intreatours, who by their protection may sheild and defend vs.---- But they do fondely and absurdly, who hereupon gather that we are holpen by the praiers or suffrages of the dead.*

THE CONFERENCE.

Scripture expreſſely teacheth, that holie men to whome we haue done good, do receaue vs into eternall tabernacles. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that no men receaue vs into eternall tabernacles, that that is the deed of the Father alone, that we are not to get patrons or intreatours for vs.

ART. XIV. WHETHER ANIE SAINT may be called our hope?

SCRIPTVRE EXPRESSELY AFFIRMETH.

1. Theſſalon. 2. v. 18. *For what is our hope, or ioy, or crowne of glorie? Are not you before our Lord Ieſus in his coming? For you are our glorie and ioy.* *Saints called our hope.*

Ihon 5. v. 45. *Thinke not, that I will accuſe you to the Father, there is that accuſeth you, Moiſes, in whome you truſt.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de bonis oper. in part. c. 15. *The B. Virgin is called our hope, becauſe, after God, we truſt eſpecially in her interceſſion.*

PROTESTANTS EXPRESSELY DENIE.

Caluin in Cõfeſ. p. 109. *Many kinds of praiers were brought in, which had horrible blaſphemies, as when the Virgin is termed of infidels the gate of ſaluation, our hope.* *Not to be ſo called.*

Beza in Ioan. 2. v. 5. *Idolatrie hath ſo farre preuailed, that they are not aſhamed to call Marie, the Queene of heauen, their hope, and ſaluation.*

P. Martyr in 1. Cor. c. 3. *They call the B. Virgin their hope, as if*

as if they would put their hope in a creature.

Pareus in Colloq. 3. Swal. *You salute Marie by the Title of your hope: Which salutation tendeth to the dishonour of God.*

The Conference.

Scripture expressely saieth, that the Thessalonians were the hope, ioy and crowne of glorie of the Apostle before our Lord: that the Iews did trust in Moises, and yet were not reprehended therefore. Catholiks say the like.

Protestants expressely say, that it tendeth to the dishonour of God, is idolatrie and horrible blasphemie to call our blessed Ladie our hope.

ART. XV. WHETHER SAINTS HAD power to worke miracles?

Scriptvre expressely affirmeth.

Some Saints had power to doe miracles.

Matth.10.ver.1. *And hauing called his twelue disciples together, he gaue them power ouer vncleane spirits that they should cast them out, and should cure all manner of disease and all manner of infirmitie.*

Marke.3.ver.15. *And he gaue them power to cure infirmities, and to cast out diuels.*

1.Corin.12.v.9. *To one certes by the spirit is giuen the word of wisdome--to an other the grace of doing cures in one spirit, to an other, the working of miracles.*

Catholiks expressely affirme.

C.Bellarm.l.4 de Eccles.c.14. *How could God more plainly expresse his mynd, then by giuing to one the singular guift of miracles?*

PROTESTANTS EXPRESSELY DENIE.

Perkins in Gal. 3. v. 3. *God neuer gaue any man the power of working miracles, ether mediatly or immediatly.* *Neuer man had power to worke miracles.*

Vrsinus in Catechismo q. 99. *The power of working miracles is not transfused into Saints, therefore metaphorically they are said to worke them.*

Beza in 1. Cor. 12. v. 6. *But in doing of miracles, if we consider the worke it selfe, Gods power doth worke without any communication at all, which he imparteth not euen to the Angels themselues. What then will some say? Were the saints of God like stocks & blocks in the working of miracles? No. For ether by their praiers they obtained the miracles of God, or vnderstãding Gods will by inward grace or peculiar reuelation, they declared it: but so, that no power of theirs did in any sorte concurre as efficient cause to the working of the miracles.*

Piscator in Thes. l. 2. p. 373. *Doth God imparte to any creature the power of working miracles? We denie it: because the power of working miracles is omnipotencie it selfe.*

THE CONFERENCE.

Scripture expressely teacheth, that Christ gaue the Apostles power to cure all manner of diseases & infirmities: that to some is giuen the grace of working miracles. Catholiks say the same.

Protestants expressely say, that God neuer gaue to any creature the power of working miracles ether mediatly or immediatly: that he imparteth not to Saints the power of working miracles: that no power in them concurreth as efficient cause to the working of miracles but onely the power that is in God: that all power of working miracles is omnipotencie it selfe, and neuer imparted to any creature.

ART. XVI. WHETHER SAINTS DO reigne with Christ?

Scriptvre expressely affirmeth.

Apocal. 5. v. 10. *Thou haſt made vs to our God a kingdome and preiſts, and we ſhall reigne vpon the earth.*

Saints reigne with Christ.

Apocal. 20. ver. 6. *They ſhalbe preiſts of God and of Chriſt, and ſhall reigne with him a thouſand years.* c. 22. v. 5. *Our Lord God doth illuminate them, and they, ſhall reigne for euer and euer.*

Haue power ouer nations.

Apocal. 2. v. 26. *And he that ſhall ouercome and keepe my workes vnto the end, I will giue him power ouer the nations, and he ſhall rule them with a rodde of yron.* Cap. 3. verſ. 21. *He that ſhall ouercome, I will giue vnto him to ſitte with me in my throne, as I alſo haue ouercome, and haue ſitten with my Father in his throne.*

Catholiks expressely Affirme.

Card. Bellarm. lib. 1. de Sanctis cap. 18. *We learne, that the ſoules of holie men after their death before the reſurrection do receaue power ouer nations, and do rule them, and ſitte in the throne of Chriſt, that is, do with him gouerne the whole worlde.*

Protestants expressely denie.

Saints reigne not with Christ.

Reineccius tom. 4. Armaturæ c. 7. *The Saints do not reigne with Chriſt.* The like hath Vorſtius in Antibel. p. 298.

Doe not rule nations.

Pareus in Collegio Theol. 9. diſput. 18. ſaieth, that it is an errour to ſay: *That as Angels, ſo the ſoules of bleſſed men are apponited of God to rule and gouerne vs.* Of the ſame opinion are all other Proteſtants, who ſay, that the Saints in heauē nether know nor care what is done on earth.

The

THE CONFERENCE.

Scripture expreſſely ſaieth, that Saints reigne with Chriſt, gouerne nations, ſit in Chriſts throne. Catholiks ſay the ſame.

Proteſtants expreſſely ſay, that Saints reigne not with Chriſt, are not appointed of God to rule and gouerne vs, know not, nor care not what is done on earth.

ART. XVII. WHETHER ANIE SAINT were full of grace?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Luc. 1. v. 28. the Angel ſaieth to our B. Ladie. *Haile full of grace.*

Act. 36. ver. 28. *Conſider therefore brethren ſeuen men of you of good teſtimonie, full of the holie Ghoſt and wiſdome, whome we may appoint ouer this buſineſſe.* And v. 8. *And Stephen full of grace and fortitude did great wonders.* *Some Saints full of grace.*

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 3. part. q. 27. art. 5. *The B. Virgin Marie obtained ſuch fulneſſe of grace, that ſhe was nigheſt to the authour of grace.*

PROTESTANTS EXPRESSELY DENIE.

Illyricus in Lucæ 1. v. 28. cit. *It is ill tranſlated: Ful of grace: For Chriſt alone is full of grace and trueth.* *None full of grace.*

Caluin in Lucæ. 1. v. 15. expoundeth, *Full of grace, Aboue the ordinarie courſe.* Of the ſame mynd alſo are other Proteſtants, who ether denie that the Angel ſaluted our B. Ladie, *Full of grace;* or denie, that we haue anie inherent iuſtice or grace in vs, as we ſhall ſee hereafter.

THE CONFERENCE.

Scripture expreſſely ſaieth, that our ladie and S. Stephen was full of grace, and that others were full of the holie Ghoſt. And Catholiks ſay the ſame.

Proteſtants ſaye, that Chriſt alone was full of grace, and that others haue no grace or iuſtice in them.

A SVMME OF THIS CHAPTER OF ANGELS or Saints.

It appeareth out of that which hath beene rehearſed in this chapter, that Proteſtants do farre otherwiſe deſcribe vnto vs Angels and Saints, then the holie Scripture and Catholiks doe. For according to the Scripture and Catholiks they are perfectly iuſt and perfectly doe the will of God, but not according to Proteſtants. In the verdict of the Scripture and Catholiks, they pray for vs, haue care of our matters, heare our praiers: In the opinion of Proteſtants they do none of theſe. According to the Scripture and Catholiks, they are to be praied vnto, to be worshipped, to be imitated of vs, and God is to be inuocated by their names, who alſo for their good deeds, their ſake doth good vnto vs: but according to Proteſtants none of all theſe things belong vnto them. In the doctrin of the Scripture and Catholiks, they enioy their heauenlie felicitie, reigne with Chriſt, and ſome of them had power to doe miracles: but in the Proteſtants Doctrin they nether enioy their heauenly happines, nor reigne with Chriſt, nor anie of them had or can haue power to worke miracles.

Proteſt. ſteale from Saints. Power. Virtue.

Proteſtants therefore ſteale from Angels and Saints their power, whiles they denie, that they are capable of power to worke miracles: ſteale away their perfect iuſtice, in denying that they are perfectly iuſt or perfectly do the will

will of God. Robbe them of their honour, becauſe they denie that we may honour them, imitate them, pray to them, or pray to God in their names. They ſpoile them of their dignitie, in ſaying that God doth not any good vnto vs for their merits or good deeds. They bereaue them of their knowledge, in ſaying that they know not any thing that is done on earth. They robbe them of their charitie, becauſe they ſay, that they pray not for vs ether in generall or in particular, haue no care of vs, nor exerciſe any offices of charitie towards vs. Finally they take from them their heauenly felicitie, becauſe they teach, that they enioy not that vntill the day of iudgment. And hitherto we haue ſpoaken of thoſe who are in heauē: now let vs ſpeake of theſe things which are on earth, and firſt of the word of God.

Honor.

Dignitie.

Knowledge.

Charitie.

Happines.

CHAPTER IV.

OF THE VVORD OF GOD OR SCRIPTVRE.

ART. I. WHETHER ANIE PLACES OF Scripture be hard to be vnderstood.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Some places of Scripture hard to be vnderstood.

2. PETER 3. vers. 16. *As our most deere brother Paul, according to the wisdome giuen him, hath written to you, as also in all his epistles speaking in them of these things, in the which are certaine things hard to be vnderstood, which the vnlearned and vnstable depraue.*

CATHOLIKS EXPRESSELY DENIE.

D. Stapleton in Ioan. 17. v. 20. *Catholiks denie, that all the Scripture is plaine and cleare.*

PROTESTANTS EXPRESSELY AFFIRME.

Whitaker Controu. 1. q. 4. c. 3. p. 337. *Peter saieth not, that Paules epistles are obscure, no nor that there are some obscure things in Paules epistles.* And c. 4. p. 340. *It is manifest, that the Scrip-*

Scriptures are easie to be vnderstood. And he addeth, that *the whole will of God which is declared in his whole word and Scriptures, and the whole Scripture, is easie.* The same he saieth p. 341. *Of the whole Scripture, of the vniuersall Scripture, and whole word of God.*

No place of Scripture hard.

Luther l. de seru. arbit. to. 2. fol. 426. *It is spred abrode by the impious Sophisters, that there are some things obscure in the Scripture, and that all things are not laied open.* Fol. 427. *There is nothing at all left obscure or ambiguous, but all things are brought into most cleare light by the word, and declared to the whole world whatsoeuer is in Scripture.* And fol. 440. *I speake of the whole Sripture: I will not haue anie parte of it to be saied to be obscure.* The like he hath Postilla in festo S. Iacobi fol. 430. and Cont. Cocleum to. 2. fol. 410. *Neuer any thing was vttered more simply, more purely, more clearely, more easily, then the word of God.* Præfat. Assert. art. *The Scripture is by it selfe the most certaine, the most easie, the most cleare interpreter of it selfe, prouing, iudging, and lightning all things.* And in psalm. 37. to. 3. fol. 10. *If anie of them say, that we need the Fathers interpretation, the Scriptures are obscure: Thou shalt answere: That is false. No booke in the whole world is most clearely writtē then the holie Scripture, which compared to all other bookes, is like the Sunne before all other lights.*

No booke more cleare then the Scripture.

Gerlachius disputat. 1. tom. 1. pag. 9. *We say, that the whole Scripture is so cleare, as it needeth no interpretation at all.*

Zanchius de Scriptura tom. 8. col. 408. *How then can the Scripture be saied obscure in anie parte thereof?* col. 409. *If the Scripture be obscure in no parte (as before we haue shewed) much lesse in those things which are necessarie to saluation.* And l. 1. Epistol. pag. 98. *The places of holie Scripture, from whence the decrees of Christian religion are drawne, are so plaine and manifest, as they need no more diligent or clearer exposition.*

Serranus cont. Hayum part. 3. p. 267. saieth, that *there is not anie ambiguitie or obscuritie in the matter or words of the Scripture.* And p. 269. *that the Lord hath plainly laied open in the Scripture all the misteries of our saluation.* Manie more of

their

their like sayings may be seene in my Latin booke cap. 4. art. 1.

Conference of the foresaied words.

Scripture expressely saieth, that in S. Paules epistles there be some things hard to be vnderstood. The same say Catholiks.

Protestants expressely say, that the Scripture saieth not that there are some obscure things in S. Pauls epistles: that the Scripture, the whole scripture is easie: that the whole scripture is so cleare as it needeth no interpretation at all: that no parte of it is obscure, that all things are cleare whatsoeuer is in the word and declared to the whole world: that the Scripture is the easiest and cleerest interpreter of it selfe: that no booke in the whole world is so cleare as the Scripture, and that being compared to them, it is like the Sunne to other lights. Which are so manifestly contrarie to Scripture as Protestants thēselues sometimes confesse it. See lib. 2. c. 30.

ART. II. WHETHER SCRIPTVRE CAN BE vnderstood without the light of the holie Ghost?

Scriptvre expressely denieth.

Scripture not vnderstood of our selues.

2. Peter 1. v. 20. *Vnderstanding this first, that no prophetie* (or exposition) *of Scripture is made by priuat interpretation.*

Matth. 13. v. 11. *To you it is giuen to know the misteries of the kingdome of heauen, but to them it is not giuen.*

Luc. 24. v. 45. *Then he opened their vnderstanding, that they might vnderstand the Scriptures.*

Catholiks expressely denie.

D. Stapleton l. 11. de Principijs c. 2. *The spirit of God, of whome the vnderstanding of the Scriptures is to be asked and giuen*

giuen, is not to be ſought in the Scriptures themſelues.

PROTESTANTS EXPRESSELY AFFIRME.

Whitaker l.1.de Scriptura c.12.ſect.8. *The Scriptures may be known by onely reading.* l.2.c.8.ſect.16. *I ſay, that the Scriptures may be vnderſtood before faith and without faith.* Againe. *But if thou thinkeſt, that the Scriptures cannot be vnderſtood at all without peculiar lightning of the holie Ghoſt, thou art in a great errour.* And Controu. 1.q.6.c.13. *For ſo much as appertaineth to the knowledge of the letter, the Church hath no priuiledge.*

Scripture not vnderſtood by onely reading.

without the holie Ghoſt.

Morton. in Apol. part 2.l.5.c.10. *Anie one though neuer ſo impious, may ſearch the Scriptures to knowledge, though not to wiſdome: that is, to the knowledge of truth, though not to the attayning of ſaluation.*

Anie may vnderſtand the Scriptures

Beza l. de notis Eccleſ. vol.3. p.137. *But for to vnderſtand what the Prophets and Apoſtles haue in ſumme thought and thought of euerie article of our religion, there needeth onely a wit not wholy dull, and knowledge of togues, and attētiue reading.* And p.138. *Vnderſtanding is common to all that haue any iudgment, but to knowledge, there is need of the externall illuſtration of the holie Ghoſt, by reaſon of the blindneſſe, of mans iudgment.* The ſame ſay all Proteſtants who teach (as we haue ſeene in the former article) that the Scripture is cleare.

THE CONFERENCE.

Scripture expreſſely ſaieth, that prophecie, that is, vnderſtanding of Scripture, is not made by priuat interpretation: that to know the miſteries of the kingdome of heauē is giuen to ſome as a peculiar guift not common to all: that Chriſts diſciples had need to haue their vnderſtanding opened by him for to vnderſtand the Scriptures. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the Scripture may be known by onely reading: that to know what the Pro-

phets or Apoſtles thought of euerie article of our religiõ, we need but a meane wit, knowledge of tongues and attentiue reading: That Scripture may be vnderſtood without faith and without any peculiar light of the holie Ghoſt: that to vnderſtand the ſenſe of the letter there is priuiledge of the Church, that neuer ſo wicked men may know the trueth of the Scripture. Which are ſo contrarie to Scripture, as diuers Proteſtants confeſſe it. See libro 2. cap. 30.

ART. III. WHETHER THE GHOSPEL be a law or containe any law?

Scriptvre expressely affirmeth.

Chriſts Ghoſpell cõtaineth laws and precepts.

Matth. 11. v. 30. *My yoake is ſweet and my burdẽ light.* c. 28. v. 19. *Teach ye all nations, baptizing them &c. teaching them to obſerue all things whatſoeuer I haue commanded you.*

Ihon 15. v. 14. *You are my freinds, if you doe the things that I command you.*

Galat. 6. v. 2. *Beare ye one an others burdens, and ſo ye ſhall fulfill the law of Chriſt.* The ſame is euident by other places which shalbe cited in the two next articles, and by the laws of baptiſme and the Euchariſte which are in the Ghoſpel.

Romans 2. v. 16. *God ſhall iudge ſecrets of men according to my Ghoſpel.*

Apocal. 14. v. 6. *And I ſaw an other Angel flying through the middeſt of heauen hauing the eternall Ghoſpell to euangelize to them that ſitte vpon the earth---ſaying with a loud voice: Feare our Lord &c.*

Catholiks expressely affirme.

C. Bellarm. l. 4. de Iuſtif. c. 2. *The Ghoſpel containeth laws properly ſo called.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Luther de votis to. 2. fol. 271. *They know not the Ghospell, whiles they make a law of it.* Postilla in Dom. 3. aduentus fol. 36. *None of thy workes must follow the Ghospell, for it is not a law which requireth workes, but onely faith, because in it nothing is done, but that Gods grace is offered and promised.* *The Ghospell is no law.*

Confessio Wittenberg. c. de Euangelio. *Vnlesse ye take the name of the law generally for doctrine, certainly the Ghospell of Christ is not properly a law.* The same saieth Pareus in Galat. 6. lect. 71.

Perkins in Gal. 6. to. 2. *The Ghospell must no wayes be called a new law.* So also Beza cont. Sanct. Apol. 1. p. 305. Mart. in Rom. 7. p. 375. in 8.

Melancthon in Disput. to. 4. p. 490. *The ould testament is a law: the new testament is no law.* The same say others, as appeareth by what hath beene rehearsed cap. 3. art. 7. and shalbe more in the twoe next articles.

THE CONFERENCE.

Scripture expressely saieth, that the Ghospell of Christ is a yoake and burden, that therein he commandeth some things, that Christ hath a law; that he commanded the receauing of baptisme and the Eucharist, that men shalbe iudged according to the Ghospell; that the eternall Ghospell commandeth men to feare God. The same say Catholiks.

Protestants expressely say, that the Ghospell is no law, no waies to be called a new law, the new testament no law: the Ghospell properly no law vnlesse by law you meane doctrin: that it is no law that requireth workes.

ART. IV. WHETHER THE GHOSPELL doth preach pennance, and good workes?

Scriptvre expressely affirmeth.

The Ghoſpell commandeth pennance.

Mathew 3. verſ. 2. Ihon Baptiſt thus began his preaching of the Ghoſpell: *Doe pennance: for the kingdome of heauen is at hand.*

Matth. 4. v. 17. *From that time Ieſus began to preach and to ſay: Doe pennance: for the kingdome of heauen is at hand.*

Luc. 5. v. 23. *I came not to call the iuſt, but ſinners to pennance.* c. 24. v. 26. *It behoued Chriſt to ſuffer, and to riſe from the dead the third day, and pennance to be preached in his name and remiſsion of ſinnes vnto all nations.*

Actes 2. verſ. 38. S. Peter thus preached the Ghoſpell. *Doe pennance, and be euerie one of you baptized.* And S. Paul c. 17. v. 30. *God now denounceth vnto men, that all euerie where doe pennance.*

Catholiks expressely affirme.

C. Bellarm. l. 4. de Iuſtif. c. 2. *The Ghoſpell threatneth wrath and indignation to them who do not receaue our Sauiour, nor do pennance.*

Protestants expressely denie.

The Ghoſpell properly is no preaching of pennance.

Onely commandeth to beleiue.

The Diuines of Targa apud Hoſpin. in Concordia diſcordi fol. 66. *If the Ghoſpell be ſimply and properly taken for preaching, to wit, of the grace of God in Ieſus Chriſt, then it is no preaching of pennance, but oney a preaching of remiſsion of ſinnes.* The like teach others ib. fol. 104. And the Diuines of Berga ib. fol. 140. *The Ghoſpell teacheth and commandeth onely to beleiue in Chriſt.*

Luther Poſtilla in die Natiuit. fol. 60. *We read and heare nothing preached in the Ghoſpell, but mere grace and mere bountie:*

bountie. In die Ascensionis fol. 264. *I often times saied, that the Ghospell cannot abide, that workes be preached, how good or great soeuer they be.* And in Inst. de Moise fol. 449. *The Ghospell preacheth not to vs, that this or that is to be done or omitted, or exacteth any things of vs.*

The Ghospell telleth not what it to be done or omitted.

The Diuines of Saxonie apud Schusselb. tom. 7. Catal. Hæret. p. 803. condemne Maior, becausе *he would haue the Ghospell properly taken to be a preaching of pennance and remission of sinnes.*

Kemnitius in locis tit. de Iustif. p. 222. *If we say that the proper doctrin of the Ghospell is not onely of faith in the free promisses for Christ, but also of newnesse of life or good workes, then streight it followeth, that good workes also enter into iustication as a partiall cause.* And pag. 224. *Who would haue the the Ghospell properly so termed to containe not onely the promise of grace, but also the doctrin of good workesse, such vnderstand not what they say. For by this means the difference of the law and the Ghospell is confounded.*

Proper doctrin of the Ghospell is not of newnesse of life.

Liber Concordiæ 1. c. 5. p. 594. *We reiect as false and pernicious Doctrin: that the Ghospell properly is a preaching of pennance, and not onely a preaching of the grace of God.* The like hath Gesnerus in Compendio loco 15.

The Ghospell requireth not workes.

Gerlachius to. 2. disp. 13. *The law requiring workes properly belongeth not to the Ghospell.* Againe. *It is truely saied, that not the Ghospell but the law requireth workes.*

Lobechius Disput. 9. *The word of the Ghospell sheweth not, what is to be done by working, but what we must beleiue.*

Caluin in Rom. 10. ver. 8. *As the law exacted workes, the Ghospell, requireth nothing else, but that men bring faith to receaue Gods grace.* The like hath Beza in Catechismo compend. and others.

The Conference.

Scripture expressely teacheth, that Ihon Baptist, Christ, and the Apostles begã the preaching of Ghospell by preaching pennance: that Christ came to call sinners to pen-

nance, that pennance and remiſſion of ſinnes are to be preached in his name: that God in the Ghoſpell denounceth to all mẽ that they doe pennance. And the Ghoſpell euery where preacheth good workes. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the Ghoſpell properly taken doth not preach pennance: that the Ghoſpell commandeth onely to beleiue in Chriſt; requireth nothing but faith: sheweth not what is to be done or vndone, but what is to be beleiued: that it requireth not workes, cãnot abide that workes be preached whatſoeuer they be: preacheth not that this or that thing is to be done, preacheth not newneſſe of life or good workes, containeth not doctrin of Good workes. Which are ſo contrarie to Scripture as ſome Proteſtants confeſſe it. See l. 2. c. 30.

ART. V. WHETHER THE GHOSPELL do reproue ſinne.

Scriptvre expressely affirmeth.

The Ghoſpell reproueth ſinne.

Rom. 1. v. 17. *For the iuſtice of God is reuealed in it* (Goſpell) *by faith into faith.* v. 18. *For the wrath of God from heauen is reuealed vpon all impietie and iniuſtice &c.*

Ihon. 16. v. 8. *And when he* (the Paraclet) *is come, he ſhall argue the world of ſinne and of iniuſtice.* The ſame teach the places cited in the former article, and others wherein the Ghoſpell commandeth men to abſtaine from ſinne and threatneth punishment thereto.

Catholiks expressely affirme.

D. Stapleton Roman. 1. verſ. 18. *Abſurdly and impiouſly is ſaied: that it belongeth not to the miniſterie of the Ghoſpell to reproue ſinne.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Luther Concordiæ cap. 5. pag. 593. *When the law and the Ghoſpell are compared together, we beleiue each, and confeſſe, that the Ghoſpell is not a preaching of pennance reprouing ſinne: but that properly it is nothing els but a moſt ioyfull meſſage, and a preaching full of comfort not reprouing or terrifying.* *The Ghoſpell reproueth not ſinne.*

Luther Poſtilla in die Om. Sanct. fol. 441. *The law commandeth, threatneth, and vrgeth: the Ghoſpell maketh no threats nor pusheth on.* *Dot not threaten.*

Schuſſelb. to. 4. Catal. Hæret. p. 209. *The Ghoſpell properly ſpeaking doth reproue no ſinne: but this is the proper and moſt proper office of the law.*

Caluin 2. Inſtit. c. 10. §. 4. *The Ghoſpells preaching pronounceth nothing els, but that ſinners through the fatherly goodnes of God are iuſtified without their merit.*

Beza in Rom. 1. v. 18. *To reproue ſinne, rather belongeth to the miniſterie of the law, then of the Ghoſpell.*

THE CONFERENCE.

Scripture expreſſely teacheth, that in the Ghoſpell Gods anger is reuealed vpon all iniuſtice: that the ſpirit of the Ghoſpell reproueth ſinne. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that to reproue ſinne rather belongeth to the miniſterie of the law then of the Ghoſpell: that the Ghoſpell properly taken reproueth not ſinne, but is nothing els but a meſſage of ioy and comfort: that to reproue ſinne is the proper office of the law. Which is ſo oppoſite to the Scripture, as ſome times Proteſtants confeſſe it. See l. 2. c. 30.

ART.

ART. VI. WHETHER THE GHOSPELL promiseth saluation with condition of good workes?

Scriptvre expressely affirmeth.

The Ghospell promiseth saluation vpon condition of workes.

Mathew. 19. vers. 17. *If thou wilt enter into life, keepe the commandments.*

Luke. 13. vers. 3. *Vnlesse you haue pennance, you shall all likewise perish.*

Roman. 8. vers. 13. *If you liue according to the flesh, you shall die.*

Hebrews 10. v. 36 *For patience is necessarie for you, that doing the will of* God, *you may receaue the promise.* C. 12. v. 14. *Follow peace with all men and holines, without which no man shall see* God.

Ihon 3. v. 5. *Vnlesse a man be borne againe of water and the spirit, he cannot enter into the kingdome of* God. c. 6. v. 53. *Vnlesse ye eate the flesh of the Sonne of man and drinke his blood, ye shall not haue life in you.* c. 15. v. 10. *If you keepe my precepts, you shall abide in my loue.*

Catholiks expressely affirme.

Councel of Trent Sess. 6. Can. 20. *If anie shall say, that a man iustified and neuer so perfect, is not bound to keepe the commandments of* God *and the Church, but onely to beleiue: as if the Ghospell were an absolute and bare promise without condition of keeping Gods commandments, be he accursed.*

Protestants expressely denie.

Apol. Conf. Augustan. fol. 60. *Doth not the Ghospell promise remission of sinnes and saluation euen to those that haue no good workes at all?* ib. in resp. ad arg. *If remission of sinnes do depend of the cõdition of our workes, it wilbe altogether vncertaine.*

Luther

Luther in Colloq. Mensal. apud Vlemberg. causa. 5. *Whosoeuer saieth, that the Ghospell requierth workes to saluation, is a lyer.*

The Ghospell promiseth saluation without condition of workes.

Perkins in Gal.3.to.2. *The Ghospell offereth and giueth life freely without condition of anie worke, and requireth nothing but the acceptance of the thing offered.*

Willet Controu.19.quæst.1.pa.1012. *The Ghospell and the law are twoe distinct things. The law saieth: Doe this and thou shalt be saued: The Ghospell: Beleiue onely, and it sufficeth vnto life.*

Adamus Franciſci in Margarita Theol. loco 8. *The promisse of the Ghospell is not conditionall.*

Gerlachius to.2.disput.13. *The promisses of the Ghospell are not conditionall, but absolute in respect of workes.*

The Diuines of Saxonie in Colloq. Aldeburg.Scripto. 6.p.134. *The promises of the law are conditionall, because they propose reward with condition of obedience: But the promises of the Ghospell are not conditionall, but free.*

Caluin in Antidot. Concil. Sess.6. Con. 20. *In that the Ghospell differeth frō the law, because it promiseth life by faith, and not vnder the condition of workes as the law doth.* And 3. Instit.c.11. §.17. *The promises of the Ghospell are free and relie vpon the onely mercie of God, whereas the promises of the law depend of the condition of workes.*

Peter Martyr in Rom.11. *We denie, that Gods testament of remission of sinnes in Christ hath anie condition adioyned.*

Pareus l.4.de Iustif.c.1. *The Ghospell, properly is the doctrine of grace, so it requireth onely the condition of faith.* And c.2. *The Ghospell strictly and properly hath promises of saluation vnder the onely condition of faith, and threats of death vnder the onely condition of incredulitie. Those promises and threats alone are proper to the Ghospell and Euangelicall, all others are mixt, partely euangelicall, partely legall.*

THE CONFERENCE.

Scripture expressely teacheth, that if we will enter into

life we muſt keepe the commandements; that patience is neceſſarie for to receaue the promiſe: that without holines no man ſhall ſee God: that to be baptized and to eate the flesh of Chriſt is neceſſarie to life: that vnleſſe we haue pennance we ſhall perish, that if we liue according to the flesh we ſhall die. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that the Ghoſpell promiſeth ſaluation euen to thoſe that haue no good works at all: that it requireth no good workes to ſaluation, offereth life without condition of anie worke: that the promiſes of the Ghoſpell are abſolute in reſpect of workes, are not conditionall: that the Ghoſdell requireth onely the acceptance of the thing offered, requireth onely beleife to life, onely the condition of faith. Which are ſo contrarie to Scripture as ſome times the Proteſtants themſelues confeſſe it See lib. 2. c. 30.

ART. VII. WHETHER THE GHOSPELL be contrarie to the law?

Scriptvre expressely denieth.

The Ghoſpell not contrarie to the law.

Rom. 3. v. 31. *Do we then deſtroie the law by faith? God forbidde: but we do eſtablish the law.*

Gal. 3. v. 21. *Was the law then againſt the promiſes of God? God forbidde.*

Mathew 5. verſ. 18. *Do not thinke that I am come to breake the law or the Prophets. I am not come to breake, but to fulfill.*

Catholiks expressely denie.

S. Thomas 1. 2. quæſt. 17. art. 3. *Something is contained in an other by power, as the whole tree is contained in the ſeed: and after this manner the new law is contained in the ould.*

Pro-

PROTESTANTS EXPRESSELY AFFIRME.

Confessio Heluet. c. 13. *The Ghospell truely is opposite to the law: For the law worketh wrath and denounceth maledictiõ; the Ghospell preacheth grace and benediction.* *It is cõtrarie to the law.*

Illyricus in Sacræ Scripturæ part. 2. tract. 1. col. 10. *There are twoe kinds of doctrins, the law and the Ghospell, and they of themselues and of their nature truely contrarie.* Col. 11. *This surely is the key of all the Scripture and Diuinitie, to know that in it is cõtained a twofould kind of doctrine, and a double way of saluation, which are of themselues plainly contrarie the one to the other.* Col. 39. *The law and the Ghospell of themselues wholy fight one with the other: These doctrins fight, but the law being the inferiour yeeldeth to the Ghospell the superiour; and so the one contradictorie falling, the other abideth true.* And Tract. 6. col. 547. 551. he saieth, *that the Ghospell correcteth the law.* *Twoe maies to heauen & those contrarie.*

Luther in Gal 4. f. 373. *Let the godlie learne, that Christ and the law are twoe contrarie, all together incompatible.*

Scusselburg tom. 7. Catal. Hæret. p. 446. *True it is: Entire and perfect obedience is necessarie to saluation, for the Lord himselfe hath saied: If thou wilt enter into life, keepe the commandments. But contrariwise, there is full power giuen to me to interprete or mitigate this rigour. Wherefore I interprete and mitigate it thus. Perfect obedience is necessarie to one that is to be saued; to wit, either his owne or an other mans.* And p. 446. saieth, that the Ghospell *correcteth and amendeth the sayings of the law.* *Protestants mittigate the rigour of the law.*

Caluin 2. Instit. c. 9. §. 4. *Paul maketh the iustice of the law and the Ghospell contrarie one to the other.*

Vallada in Apolog. cont. Episcop. Luzon. c. 30. *Luther speaketh not simply of Moises, but of Moises opposite to Iesus Christ, that is, of the law opposite to the Ghospel.* And seing al Protestants thinke, that the doctrin of the law is this: *Our keeping of the law is necessarie to saluation*, and the doctrin of the Ghospell, this: *Our keeping of the law is not necessarie to saluation*, they must needs all say, that the do-

ctrine of the Ghospell is quite contrarie or contradictorie to the doctrine of the law. Whereupon Beza de Prædest. cont. Castel. vol. 1. p. 393. writeth in this sorte: *These are contrarie: Vnlesse you doe all these things you shall die, and, Albeit you do them not, yet if you beleiue, you shall liue.* Whereof the first, they say, is the doctrine of the law; the second, of the Ghospell.

The Conference.

Scripture expressely saieth, that the faith of the Ghospell doth not destroie, but establish the law; that Gods promises are not against the law: that Christ came not to breake the law. The same say Catholiks.

Protestants expressely say, that the Ghospell is truely opposite to the law: that the law and Ghospell are twoe doctrins of their nature truely contrarie, plainly contrarie, and fight one with the other: that the Ghospell correcteth the law: that the iustice of the law and of the Ghospell is contrarie one to the other, and that this is the key of all Protestant diuinitie: and that Protestants haue full power to mittigate the rigour of Gods law. Which are so contrarie to Scripture, as Protestants some times confesse it. See l. 2. c. 30.

ART. VIII. WHETHER THE LAW OF Moyses did command faith in Christ?

Scriptvre expressely affirmeth.

Moises in the law wrote of Christ.

Ihon 1. v. 45. *Him, whome Moises in the law and the Prophets wrote of, we haue found Iesus the sonne of Ioseph of Nazareth.* c. 5. v. 45. *For if you did beleiue Moises, you would perhaps beleiue me also. For of me he hath written.*

Written of Christ in the law.

Luc. 24. v. 27. *And beginning from Moyses and all the Prophets he did interprete to them in all the Scriptures the things that were concerning him.* And v. 44. *All things must needs be fulfilled,*

fulfilled, which are written in the law of Moiſes, and the Prophets, and the Pſalmes, of me.

Act. 3. v. 22. *Moiſes indeed ſaied, That a Prophet, ſhall the Lord your God raiſe vp to you of your brethren as my ſelfe: Him you ſhall heare according to all things whatſoeuer he ſhall ſpeake to you.* c. 26. v. 23. *Saying nothing beſides thoſe things, which the Prophets did ſpeake ſhould come to paſſe, and Moiſes, if Chriſt were paſſible &* c. See c. 28. v. 23.

Moiſes commanded to heare Chriſt.

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. lib. 4. Iuſtif. c. 4. *Euerie where in the Ghoſpell we read, that diuers miſteries were fulfilled in Chriſt, becauſe it was ſo written in the law and Prophets.*

PROTESTANTS EXPRESSELY DENIE.

Perkins in Gal. 3. to. 2. *The Ghoſpell requireth faith in Chriſt the Mediatour, God and man, which faith the law neuer knew.*

The law knew not Chriſt.

Pareus l. 1. de Iuſtif. c. 16. *Faith is no worke of the law: for the law of Moiſes commandeth not faith in Chriſt.* And l. 2. c. 4. *The law knoweth nothing of faith in Chriſt, of iuſtifying faith, of faith of remiſſion of ſinnes.* The like hath Ambing. apud Hoſpin. in Concord. diſcordi fol. 140.

The law of Moiſes commanded not faith in Chriſt.

Beza de Prædeſt. cont. Caſtel. vol. 1. p. 393. *There is no mẽtion in the law of this benefit* (of free redemption by Chriſt) *For the declaratiõ of this will belongeth to an other parte of Gods word, which is called the Ghoſpell.*

The law teacheth not faith in Chriſt

Apol. Cõf. Auguſtan. c. de Iuſtific. *The Ghoſpell preacheth iuſtice of faith in Chriſt, which the law doth not teach.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that Moiſes wrote in the law, of Chriſt, that Moiſes wrote things concerning Chriſt: That Moiſe commanded the people to heare Chriſt in all things. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the law neuer knew faith in Chriſt, that Moiſes cõmandeth not faith in Chriſt: that the law knoweth nothing of faith in Chriſt: that in the law there is no mention of free redemption in Chriſt: that the law teacheth nothing of faith in Chriſt.

ART. IX. WHETHER ANY VNWRITTEN word or Traditions be to be kept?

Scriptvre expressely affirmeth.

Traditions not written to be helde.

2. Theſſal. 2. v. 15. *Therefore brethren ſtand, and hould the traditions which you haue learned: whether it be by word or by our epiſtle.*

Catholiks expressely Affirme.

Coũcell of Trent. Seſſ. 4. *The holie Coũcell doth with equall pious affection reuerently receaue and honour traditions belonging to faith or manners, as ether deliuered by Chriſts mouth or the holie Ghoſt, and by continuall ſucceſſion conſerued in the Catholik Church.*

Protestants expressely denie.

Not to be helde.

Whitaker Cont. 1. q. 3. cap. 10. *We care not for vnwritten traditions.* And Contro. 2. q. 5. c. 18. *We acknowledge no other word then that which is written. And what doctrine ſoeuer is not written we hould for baſtard doctrine.*

Perkins in Cathol. ref. Contr. 20. c. 2. *We acknowledge the onely written word of God.*

Nothing but that which is expreſſed in Scripture.

Luther Poſtil. in ferias S. Stephani. *Nothing is to be affirmed which is not expreſſed in Scripture.*

Iacobus Andreæ l. cont. Hoſium. p. 169. *That faith is no faith, but an vncertain opinion, which is not grounded vpon an expreſſe teſtimonie of Scripture.*

Wigand apud Scuſſelb. to. 7. Catal. Hæret. p. 681. *Onely*

thoſe

thoſe doctrines, whoſe very words or equiualent for ſenſe are extant in the Scripture, are to be tought and deliuered in the Church.

Caluin in Gratulat. ad Præcentorem pag. 377. *Nothing is to be beleiued, which is not expreſſed in Scripture.* And cont. verſipellem. pagin. 353. *There is no mention of vnwritten traditions.*

Beza in Rom. 1. v. 17. *Chriſtians acknowledge no other obiect of this faith, then the written word of God.* Et ad Reprehenſ. Caſtell. p. 503. *Whoſocuer beleiueth in doctrine of religion that which is not written, I ſay he embraceth opinion for faith, and an idol for God.*

Vallada in Apol. cont. Epiſc. Luzon. c. 13. *In all the holie Scripture there is no ſpeech of an vnwritten word.* *No ſpeech of an vnwritten word.*

Daneus Controu. 7. pag. 1350. *The foundation of Chriſtian faith is one onely, to wit, the word of God, and that onely written.*

Hoſpinian part. 2. Hiſtor. Sacram. fol. 23. *The Magiſtrates of Zurich commãded, that hereafter nothing ſhould be propoſed or preached in their Church but the pure fined word of God contained in the bookes of the Prophets and Apoſtles.*

THE CONFERENCE.

Scripture expreſſely teacheth, that traditions, as well they which are learned by word, as they which are learned by writing, are to be obſerued. Catholiks teach the ſame.

Proteſtants expreſſely teach, that onely written doctrin is to be tought, nothing to be beleiued but what is written, onely the pure fined written word to be tought; no obiect of faith but what is written: nothing to be beleiued but what is expreſſed in Scripture, and that in verie words or in equiualent ſenſe, that there is no mention of vnwritten traditions, no ſpeech of vnwritten word: that they care not for vnwritten traditions.

THE

A SVMME OF THIS CHAPTER OF THE WORD of God or Scripture.

What we haue rehearſed in this chapter doth clearly shew, that Proteſtants do farre otherwiſe iudge of Scripture then the Scripture it ſelfe and Catholiks doe. For the holie Scripture together with Catholiks teacheth that in it are ſome things hard to be vnderſtood, that it cannot be vnderſtood without the light of the holie Ghoſt: that the Ghoſpell is or containeth a law: that it doth preach pennance and good workes, reproueth ſinne, promiſeth ſaluation vnder condition of good workes, and is not contrarie vnto the law of God: that the law of Moiſes commandeth faith in Chriſt: and that vnwritten traditions are to be obſerued: And Proteſtants defend all the contrarie.

Proteſtants ſteale from Scripture.

They shew alſo, that Proteſtants ſteale from the Scripture her excellencie wherewith she ſurpaſſeth the capacitie of mans wit: and from the Ghoſpell, that it containeth any law, preacheth pennance or good workes, reproueth ſinne, promiſeth ſaluation vpon condition of well doing, and agreement with Gods law: whereby we ſee what a libertin Ghoſpell they bring in, to wit, ſuch as containeth no law, preacheth no pennance or good workes, reproueth no ſinne, promiſeth ſaluation without all condition of well doing, and is quite contrarie to the law of God: And that they ſteall from the law of Moiſes that it commandeth faith in Chriſt; and finally they take away all the vnwritten word of God.

Libertin Ghoſpell of Proteſtants.

CHAP.

CHAPTER V.

OF SAINT PETER AND THE APOSTLES.

ART. I. WHETHER S. PETER WERE first of the Apostles?

SCRIPTVRE EXPRESSELY AFFIRMETH.

MATHEW 10. v. 2. *And the names of the twelue Apostles be these: The first Simon, who is called Peter.* — *S. Peter first of the Apostles.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de Pontif. c. 18. *Peter was put first, by reason his dignitie.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Contr. 3. q. 5. c. 3. *Whereſoeuer mention is made of Peter, if we looke well into the place, we shall find that nothing is giuen to him, which agreeth not to the other Apoſtles.* And Controu. 4. quæſt. 2. c. *Paul maketh himſelfe equall to Peter in all points.* — *Not first.*

Tindal in Fox his Acts p. 1139. *S. Paul is greater then Peter by the teſtimonie of Chriſt.*

Articuli Smalcaldici pag. 345. *We giue no prerogatiue to Peter.*

Luther in Gal. 2. to. 5. *This place clearely sheweth, that all the Apostles had equall vocation and commission. There was altogether equalitie amongst them: no Apostle was greater then an other.*

Illyricus in Præfat. lib. de Sectis. *It appeareth, that Christ gaue no primacie at all in his Church to any man.*

No primacie or firstnesse.

Caluinus in Matth. 20. v. 25. *Christ shewed, that in his kingdome there was no primacie, for which they contended.*

Beza in Matth. 10. v. 2. *What if this word* (First) *were added of some who would establish Peters primacie?*

Festus Homius disput. 12. *All the Apostles were equall in dignitie, authoritie, title, and power.* Againe. *Peter had no primacie amongst the Apostles.*

Conference of the foresaied words.

Scripture expressely saieth, that S. Peter was the first of the Apostles. Catholiks say the same.

Protestants expressely say, that S. Peter had no primacie at all; and suspect that the word, *First*, is added to the Scripture: they say also, that Saint Peter had nothing which was not common to the other Apostles: that all the Apostles were equall in dignitie, authotitie, title, and power: that there was altogether equalitie amongst thē, and none greater then an other: that S. Paul was equall to S. Peter in all points, nay greater then he by the testimonie of Christ.

ART. II. WHETHER THE CHVRCH was built vpon S. Peter himselfe?

Protestants expressely affirme.

The Church built vpon S. Peter.

Math. 16. v. 18. *And I say to thee: That thou art Peter, and vpon this rock will I build my Church--- And I will giue thee the keyes of the kingdome of heauen.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Promptuar. Cath. in Feſto Petri & Pauli *S. Chriſoſtome doth diligently teach, that twoe things were here giuen to Peter: The one, the guift of the Father; to wit the reuelalation of the word incarnate: The other, the proper guift of the Sonne, to be the rock of the Church.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Controu. 4. q. 2 c. 2. *Peter is not the rock, becauſe Chriſt doth not build his Church vpon Peter.* Not vpon S. Peter.

Luther in Matth. 16. to. 5. *vpon this, that is, vpon me, not vpõ thee.* Item. *He cannot be vnderſtood to build vpon Peter.*

Zuinglius l. de vera & falſa relig. cap. de Clauibus. *I will build my Church vpon this rock: not vpon thee, for thou art not the rock.* Againe: *Onely Chriſt, not Peter, is the rock vpon the which the Church ſtandeth.*

Bucer in Matth. 16. *Faith in Chriſt is that rock vpon which the Church is ſaied to be built, not that man Peter.*

Caluin in Math. 16. v. 19. *He faigneth, that Peter is called the foũdation of the Church. But who ſeeth not, that he giueth that to the perſon of a man, which was ſpoaken of Peters faith?*

Beza in Matth. 16. v. 18. *But Mathew, or whoſoeuer was his interpretour ſeemeth by this difference of words to diſtinguish Peter from that rock on which the building relieth.*

Zanchius l. de Eccleſ. c. 9. *The oppoſition of the Fathers is not admitted in this place: vpon this rock, that is, vpon Peter.*

Vorſtius in Antibell. p. 64. *Our men vſe to anſwere, that by the name of Rock, not the perſon, but the faith or confeſſion of Peter, or Chriſt himſelfe, is to be vnderſtood.* More of their like ſayings may be ſeene in my Latin booke c. 5. art. 2.

THE CONFERENCE.

Scripture expreſſely teacheth, that Chriſt ſpeaking to

Peter himſelfe, hath in the words which immediatly goe before that clauſe: *Vpon this rock &c*, as alſo in the which immediatly follow it, and deſigning S. Peters perſon both by his Father, and by his proper name *Peter*, which he had giuen to him. (Which both in the Syriack tongue in which Chriſt ſpoake, and in the Hebrew tongue in which Saint Mathew wrote his Ghoſpell, is wholy one and the ſelfe ſame word that Rock is, and alſo in the Greek language is equiualent or ſynonimall with it, as Proteſtants confeſſe, and finally deſigning him by that pronoune *This*, ſaied: *Vpon this Rock*, (which is as much, as is he had ſaied vpon this Peter) *I will build my Church*. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that S. Peter is not the Rock of the Church, not the foundation, not he vpon whome the Church is built. Which is ſo manifeſt a contradiction of Scripture, as manie Proteſtants confeſſe it. See libr. 2. cap. 30.

ART. III. WHETHER THE KEYES OF the kingdome of heauen were giuen to S. Peter himſelfe?

Scriptvre expressely affirmeth.

The keyes giuen to S. Peter.

Mathew 16. verſ. 18. & 19. *And I ſay to thee. That thou art Peter --- And I will giue to thee the keyes of the kingdome of heauen.*

Catholiks expressely affirme.

D. Stapleton in Prompt. Cathol. in Feſto Petri & Pauli. *The power of the keyes was promiſed by Chriſt to Peter alone, and therefore it was truely giuen.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Whitaker Controu. 9. quæſt. 5. c. 3. *Surely the keyes of the Church were not giuen to any one ſingular man, but to the Church it ſelfe.* Not to any one men.

Bucher in Matth. 16. *This power* (of the keyes) *is in the whole Church, but the authoritie of adminiſtring it, is in the Preiſts and Biſhops: as in ould time in Rome, the power was in the people; the authoritie, in the Senate.*

Articuli Smalcaldici. *We muſt needs confeſſe, that the keyes belong not to the perſon of any one man, but to the Church.*

Daneus Contr. 3. c. 10. p. 244. *Chriſt called faith the rock: to which rock, not to Peter, he gaue theſe keyes and the ſtrength againſt the power and gates of Hell.* Not to Saint Peter.

THE CONFERENCE.

Scripture expreſſely teacheth, that Chriſt promiſed, and conſequently gaue, the keyes of Heauen vnto S. Peter. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that the power of the keyes is not in the prieſts and Biſhops: that they were not giuen to Peter, nor to any one ſingular man. Which contradiction of the Scripture is ſo plaine, as ſome Proteſtants acknowledge it. See l. 2. c. 30

ART. IV. WHETHER S. PETERS faith failed?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Luc. 22. v. 31. *And our Lord ſaied: Simon, Simon, behould Sathan hath required to haue you for to ſift as wheat. But I haue praied for thee, that thy faith faile not.* Saint Peters faith failed not.

Catholiks expressely affirme.

D. Stapleton in Lucæ 22. v. 32. *Christ doth in those words manifestly teach, that S. Peters faith should not faile.*

Protestants expressely denie.

Whitaker Cont. 4. q. 2. c. 2. Whē Bellarmin had saied: *Peter lost charitie, but not faith when he denied Christ*: answereth: *It seemeth, that a greater wound was giuen to his faith then to his charitie.* Againe: *That was surely a short apostasie.*

Saints Peters faith failed.

Hutterus in Analysi Cōfess. Augustan. art. 12. *It is a blasphemous speech of Beza, when he writeth: That Peter denying Christ did not loose his faith.*

Reineccius to. 1. Armat. c. 22. *Peter retained not faith.* And to. 3. c. 4. *For a time Peters faith surely failed whiles he denyed Christ.*

Daneus Contr. 3. c. 10. *Bellarmin dreameth, when he saieth, that Peters faith could not faile: For by the deniall which afterward he made, it appeareth to be false which he impudently affirmeth of the indefectibilitie of Peters faith.* The same he hath ibid. lib. 4. cap. 3.

Lambertus and Schusselb. l. 1. Theol. Caluin. art. 14. saieth *that Peter, when he fell, had not that true faith wherewith we trust in God alone, and the infidelitie preuailed against Peter.*

Iunius Contro. 3. l. 1. c. 10. *Certainly Peter erred from faith.*

The Conference.

Scripture expressely teacheth, that Christ praied that S. Peters faith should not faile: which vndoubtedly he obtained. The same say Catholiks.

Protestants expressely teach, that S. Peter lost his faith, erred from faith, did not retaine faith, did apostotate; that his faith failed, that infidelitie preuailed against him. Which is so open a contradiction of Scripture, as diuers Protestants confesse it. See l. 2. c. 30.

ART.

ART. V. WHETHER THE APOSTLES were foundations of the Church?

SCRIPTVRE EXPRESSELY AFFIRMETH.

The Apostles foundations of the Church.

Apocalip. 21. v. 14. *And the wall of the citie hauing twelue foundations: and in them twelue names of the twelue Apostles of the lambe.*

Ephes. 2. v. 20. *You are citizens of the Saintes, and the domesticals of God, built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the highest corner stone.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de Pontif. c. 11. *All the Apostles were foundations of the Church.*

PROTESTANTS EXPRESSELY DENIE.

Not foundations of the Church.

Whitaker Controu. 4. q. 1. c. 2. *It is contrarie to the analogie of faith, that any man should be a foundation of the Church.*

Moulin. in his Bucler p. 380. *The Apostles were not the foundations.*

Peter Martyr in locis, clas. 4. cap. 3. § 4. *If we read in the Fathers, (as we do in the Apocalips) that there are twelue foundations, here foundation is not put for the route of the building, but for great stones which are next to the foundation.*

Beza in Ephes. 2. vers. 20. *The Apostles and Prophets were builders of this temple, that is, of the Church of God (as also now faithfull Ministers are) but not the foundation it selfe.*

Herbrandus in Compend. Theol. loco de Eccles. *The Apostles are not the foundation of the Church, but by their doctrine of Christ they laied the foundation.*

THE CONFERENCE.

Scripture expresselie saieth, that there are twelue foun-

foundations of the Church, and in them written the names of the twelue Apoſtles: that we are built vpon the foundatiõ of the Apoſtles, Chriſt being the cheefe corner ſtone where there is manifeſt diſtinction made betwene the foundation on which we are built, and Chriſt. Catholiks ſay the ſame.

Proteſtants expreſſely ſay, that the Apoſtles were not foundations, that they were not foundations of the Church, but builders: not foundations, but great ſtones next to the foundation: that no man can be a foundation of the Church. Which are ſo contrarie to the Scripture, as ſome Proteſtants confeſſe it. See l. 2. c. 30.

ART. VI. WHETHER THE APOSTLES were ſimply to be heard or beleiued without examination of their doctrine?

Scriptvre expressely affirmeth.

The Apoſtles were ſimply to be heard.

Luc. 10. v. 16. *He that heareth you, heareth me.*

1. Theſſalon. 1. v. 12. *We giue thankes to God without intermiſſion, becauſe that when you had receaued of vs the word of God, you receaued it, not as the word of men, but (as it is indeed) the word of God.* The ſame alſo is proued by the teſtimonies cited in the next article.

Catholiks expressely affirme.

D. Stapleton Defenſ. cont. Whitak. l. 3. ſect. 5. *It is abſurd to iudge of the Apoſtles doctrine.* Antidot. Act. 17. v. 11. *Chriſt hath ioyned his trueth and the Apoſtles preaching ſo narrowly, as he ſaied who heareth you, heareth me: Why then not alſo: who examineth your doctrine, examineth my trueth?*

Protestants expressely denie.

Whitaker Controu. 2. quæſt. 5. cap. 11. *If the Apoſtles be not*

be not ſimply to be heard, but to be examined according to the rule of Scripture, and to be receaued ſo farre forth as they agree with it, and to be reiected, as they differre, much, leſſe &c. And l. 2. cont. Dureum ſect. 2. *When Paul preached to the Berheans, they examined the Scriptures, for to know fully whether thoſe things which Paul tought, agreed with Scriptures. And this their example is allowed with the higheſt teſtimonie of the holie Ghoſt, and propoſed to all Chriſtians to be imitated.* Not ſimply to be heard.

Caluin in Actor. 17. verſ. 11. *The Theſſalonians did not take vpon to examin whether Gods trueth were to be receaued or no: onely they examined Pauls doctrine to the line of Scripture. For the Scripture is the true touchſtone, by which all doctrins are to be examined. And ſeing the Spirit of God praiſeth the Theſſalonians, it preſcribeth in their example a rule for vs. It was lawfull for the diſciples to examine Paules doctrine.* And 4. Inſtitut. c. 8. §. 4. *The Apoſtles in their verie name do shew how farre their commiſſion ſtretcheth: Forſooth, if they be Apoſtles let them not prate what they liſt, but faithfullie deliuer his commandments who ſent them.*

Luther Præfat. Aſſert. Artic. 10. 2. *If S. Pauls Ghoſpell or the new teſtament muſt haue beene tried by the ould Scripture whether it were ſo or no, what did we, who would haue the Fathers ſayings, examined by the Scripture?*

Daneus Contr. 4. p. 611. *It is moſt falſe, that he writeth, that the doctrine and ſentence of the Apoſtles was not examined of the diſciples and auditours. Yea Chriſt himſelfe commandeth his owne doctrine to be ſo examined Io. 5. 39.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that who heareth the Apoſtles heareth Chriſt: that their word is not the word of men, but the word of God, and as ſuch receaued of ſuch as are faithfull. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the Apoſtles are not to be heard ſimply but firſt to be examined: that all Chriſtians ought to imitate the Berheās in examining S. Pauls doctrine:

that the Apostles must not prate what they list: that the Ghospell must be tryed by the ould testament.

ART. VII. WHETHER THE APOSTLES were sufficient witnesses of the trueth?

Scriptvre expressely affirmeth.

The Apostles were sufficiēt witnesses.

Ihon 15. v. 27. *The Spirit of trueth shall giue testimone of me, and you also shall giue testimonie, because you are with me from the beginning.* c. 21. v. 24. *This is that disciple which giueth testimonie of these things, and hath written these things, and we know that his testimonie is true.* c. 1. v. 7. *This man came for testimonie, to giue testimonie of the light, that all might beleiue through him.*

Actes 1. v. 8. *You shall receaue the vertue of the Holie Ghost comming vpon you, and you shalbe witnesses vnto me in Hierusalem, and in all Iewrie and Samaria, and euen vnto the vtmost of the earth.* c. 5. v. 32. *And we are witnesses of these words, and the Holie Ghost, whome God hath giuen to all that obey him.* c. 10. v. 42. *Him God raised vp the third day, and gaue him to be made manifest, not to all the people, but to witnesse preordinated of God, to vs who did eate and drinke with him after he rose againe from the dead.*

3. Ihon. v. 12. *And we giue testimonie, and thou knowest that our testimonie is true.*

Exode. 14. v. 31. *And they beleiued our Lord, and Moises his seruant.*

Catholiks expressely Affirme.

D. Stapleton Defens. Contr. Whitaker. l. 1. sect. 8. *In all these things the Apostles did alledge their testimonie, and themselues also as witnesses of that trueth which they tought* And l. 3. sect. 3. *The Apostles were witnesses of their doctrine, and they gaue authoritie to their doctrine.* See him Cont. 4. l. 8. c. 9.

Pro-

PROTESTANTS EXPRESSELY DENIE.

Whitaker Controu. 1. q. 3. c. 11. *God alone is a sufficient witnesse of himselfe.* And l. 3. de Scriptura c. 13. sect. 3. *The people did not beleiue Moises for himselfe, but for that diuine and great miracle.---Beleife, was giuen to Moises and Paul, not for themselues, but for Gods authoritie which appeared in their ministerie.* And ib. sect. 1. *The testimonie of the Church, as of the Church, is but humane.* And Contr. 1. q. 3. c. 11. cit. *The iudgment of the Church is humane.* The same followeth euidently of that which they saied in the former article. For if the Apostles doctrine must be examined, it is manifest that they are not sufficient witnesses of their doctrine.

None but God is a sufficient witnesse.

The same Whitaker Contr. 2. q. 4. c. 3. *Yea after Christs ascension and that descent of the Holie Ghost vpon the Apostles, manifest it is, that the whole Church erred about the vocation of the Gentils, and not the vulgar Christians onely, but euen the very Apostles and Doctors.---These were great errours, and yet we see that they were in the Apostles euen after the Holie Ghost had descended vpon them.*

Not the Apostles.

THE CONFERENCE.

Scripture expressely affirmeth, that the Apostles had the holie Ghost giuen them to testifie of Christ: that they were ioyned with the holie Ghost witnesses of Christ: that they were witnesses appointed of God: that their testimonie is true: that all may beleiue through Saint Ihon: that the faithfull beleiued God and Moyses. The same say Catholiks.

Protestants expressely say, that none but God is a sufficient witnesse of the trueth: that nether Paul nor Moises were to be beleiued for themselues: that the testimonie of the Church is but humane: That the Apostles erred and that greatly euen after the holie Ghost had descended vpon them.

ART. VIII. WHETHER THE APOSTLES learnt anie point of Christian doctrine after Christs ascension?

Scriptvre expressely affirmeth.

The Apostles learnt some thing after Christ.

Ihon 16. v. 12. *Yet manie things I haue to say to you, but you cannot beare them now: but when he the Spirit of trueth cometh, he shall teach you all trueth.*

Catholiks expressely affirme.

D. Stapleton in Ioan. 16. v. 12. *By this testimonie is clearly proued, that Christ tought not all by word of mouth; but that both the Apostles and the Church learnt many things of the Holie Ghost.*

Protestants expressely denie.

They learnt nothing.

Whitaker Contr. 1. q. 6. c. 10. *The holie Ghost did suggest no other things then those which Christ had tought.*

Caluin in Ioan. 14. vers. 26. *Marke what all these things are, which he promiseth that he Spirit shall teach. He saieth: He shall suggest or bring to mind whatsoeuer I haue saied. Whence it followeth, that he shall not be a coyner of new reuelations.* And 4. Institut. c. 8. §. 8. *That limitation is carefully to be noted, where he appointeth the holie Ghost his office, to suggest whatsoeuer he had tought by worde of mouth.*

Beza in Ioan. 14. v. 26. *The Apostles nether learnt nor tought any point of Christian and sauing doctrine after the departure of the Lord.*

The Conference.

Scripture expresselie saieth, that manie things were tould to the Apostles which they could not beare in Christs

Christs time: that the holie Ghost was to be sent to teach them all trueth. The same say Catholiks.

Protestants expressely teach, that the Apostles learnt no point of Christian doctrine after Christs departure: that the Holie Ghost reuealed no new thing to them; that he suggested no other thing then Christ had tought.

ART. IX. WHETHER IVDAS WAS TRVELY a disciple, or in the true Church of Christ?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Matth.10.v.1. & seq. *And hauing called his twelue disciples together, he gaue them &c. And the names of the twelue Apostles be these: The first Simon who is called Peter-- and Iudas Iscariot who also betrayed him.* Et c.20.v.14. & 47.& Marc.14.v. 10.& 43.&.Luc.22.v.3.& 47.he is called *one of the twelue.* *Iudas was truely a disciple of Christ.*

Ihon 12.v.14. *One therefore of his disciples, Iudas Iscariot.*

Actes 1.v.17. *Iudas, who was the captaine of them that apprehended Iesus, who was numbred among vs, and obtained the lot of this ministerie.* v.25. *Shew of these twoe, one, whome thou hast chosen to take the place of this ministerie and Apostelship, from the which Iudas hath preuaricated---And the lot fell vpon Mathias, and he was numbred with the eleuen Apostles.*

CATHOLIKS EXPRESSELY AFFIRME.

Card.Bellarm.l.3. de Eccles. c.7. *Iudas was once of the true Church, for he was an Apostle one of the twelue, and called a Bishop of the Prophet Dauid psal.108. Which could not be true, vnlesse he had beene of the Church.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Controu.2. q.1. cap.7. *Ianswere, that the reprobate Iudas was neuer of the true Catholik Church. He held for a* *Iudas neuer of the Catholik Church.*

time a principall place in the outward societie of the Church, because he was an Apostle, but this made him not of the true Catholik Church---But how he was one of the Apostles Austin telleth, Tract. 61. in Ioan. That how he was one in number not in merit; are in shew not in vertue. But what is in shew, seemeth to be, but is not indeed.

Neuer an Apostle indeed.

Neuer true member of the Church.

Daneus Controu. 4. c. 2. *Iudas Iscariot and Simon Magus were neuer true members of the true Church of God.* Of the same opinion are Protestants commonly, who denie that anie reprobate can be in the true Church, as we shall see hereafter c. 8.

The Conference.

Scripture expressely saieth, that Iudas was one of Christs disciples, one of the twelue Apostles, was numbred amongst them, obtained the lot of their ministerie, had the place of Apostleship which S. Mathias afterwards had. The same say Catholiks.

Protestants expressely say, that Iudas was neuer of the true Catholik Church, seemed to be one of the Apostles but was not indeed.

ART. X. WHETHER IVDAS WAS a Bishop?

Scriptvre expressely affirmeth.

Iudas was a Bishop.

Actes 1. v. 20. *For it is written in the booke of psalmes: Be their habitation made desert, and be there none that dwell in it: and his* (Iudas) *Bishoprick let an other take.*

Catholiks expressely denie.

C. Bellarm. cited in the former article. *Iudas is called a Bishop of the Prophet Dauid.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Whitaker Cont. 2. q. 1. c. 7. *Iudas was an Apoſtle therefore no Bishop: becauſe the Apoſtles were no Bishops.* The ſame ſay other Proteſtants, who denie that the Apoſtles were properly Bishops. *He was no Bishop.*

THE CONFERENCE.

The Scripture expreſſely ſaieth, that Iudas had the office of a Bishop, which an other Apoſtle tooke: The ſame ſay Catholiks.

The Proteſtants ſay, that Iudas was no Bishop.

THE SVMME OF THIS CHAPTER OF SAINT Peter and the Apoſtles.

Out of that which hath beene rehearſed in this chapter it clearly appeareth, that the Proteſtãts in an other mãner deſcribe S. Peter and the Apoſtles, thẽ the holie Scripture and Catholiks doe. For the Scripture and Catholiks teach that S. Peter was firſt of the Apoſtles: that he was the rock on which Chriſt built his Church, that he had the keyes of the kingdome of heauen, that his faith did not faile: All which Proteſtants denie. Beſides the Scripture and Catholiks ſay, that the Apoſtles were foundations of the Church, were ſimply to heard without examining their doctrine, were ſufficient witneſſes of trueth; learnt diuers things of the holie Ghoſt: All which are denied by Proreſtants. Moreouer the Scripture and Catholiks ſay that Iudas was truely a diſciple and Apoſtle of Chriſt, and alſo a Bishop: which Proteſtants in like manner denie.

Wherefore Proteſtants ſteale from S. Peter his honour, that he is the firſt of the Apoſtles; his authoritie, that he is the rock of the Church; and his power of the keyes and ſtedfaſtneſſe of faith. And frõ the reſt of the Apoſtles they ſteale that they were foundations of the Church, ſimply to be hearde, ſufficient witneſſes of truth, and that they learnt any thing of the holie Ghoſt.

CHAP.

CHAPTER VI.

OF PASTORS OF THE CHVRCH.

ART. I. WHETHER THERE BE ALwaies paſtors of the Church?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Paſtours alwaies.

HIEREMIE 33. v. 21. *Thus ſaieth the Lord: If my couenant with the day can be made voide, and my couenant with the night, that there be no day and night in their time: alſo my couenant may be made voide with Dauid my ſeruant, that there be not of him a ſonne to reigne in his throne, and leuites and preists my miniſters.*

Epheſ. 4. v. 12. *And he gaue Paſtours and Doctours to the conſummation of the ſaintes, vnto the worke of the miniſterie vnto the edifyiug of the bodie of Chriſt, vntill we meete all into the vnitie of faith and knowledge of the Sonne of God.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in 1. Cor. 15. v. 15. *Impious Caluin doth bouldly and often times ſay, that Paſtours, Doctours, Prelats, Biſhops, Maiſters of Churches, all vniuerſally for manie ages haue wholy ſtraied from the Chriſtian trueth and beene ſeducers.*

PRO-

Protestants expressely denie.

Luther in psal.129.to.3. *The Church vnder Antichrist had no true ministerie.*

Caluin de vera reform.p.322. *Not without cause we auouch that for some ages the Church was so torne and scattered, that it was destitute of true Pastours.* And p.322. *I graunt indeed, that it can neuer come to passe that the Church perish: but when they referre that to Pastours which is promised of the perpetuall continuance of the Church, therein they are much deceaued.* Not alwaies.

Beza de notis Eccles.vol.3. *Forsooth it fell out, that the lawfull order was then wholy abolished in the Church, as it is manifest that it hath beene now for some ages, not so much being left as the smalleste shadow of the cheifest partes of ecclesiasticall vocation.*

Sadeel ad Art.abiurat.pag.533. *It is false, that the externall ministerie must be perpetuall.*

Daneus Controu.3. p. 426. *The Church eftsones hath no man Postour.* And Controu, 4. p.757. *The true Church hath ofte wanted Prelats.*

Lukbertus l.5 de Eccles cap.5. *We say, that for some short time the Church may be depriued of Pastours.*

Conference of the foresaied words.

Scripture expressely saieth, that there shalbe Pastours as long as there shalbe day and night: that Pastours are giuen vntill we meete all in one faith. The same say Catholiks.

Protestants expressely say, that the Church may be depriued of Pastours; that Pastours may perish, that the ministerie must not be perpetuall: that the Church sometime had no true ministerie, was for some ages destitute of true Pastors: that lawfull order was for some ages quite abolished in the Church not so much as the slēdereſt shadow

of the chiefest partes of ecclesiasticall vocation being left Which are so plaine against Scripture as sometimes Protestants confesse it. See l. 2. c. 30.

ART. II. WHETHER AVTHORITIE of gouerning the Church be in the Pastours them selues?

Scriptvre expressely affirmeth.

Pastours haue authoritie to gouerne.

Matth. 16. v. 18. & seq. *Thou art Peter &c. And to thee I will giue the keyes of the kingdome of heauen.*

Actes 20. v. 28. *The Holie Ghost hath placed you Bishops to rule the Church of God.*

1. Cor. 4. v. 21. *What will you? In a rodde that I come to you, or in charitie and the spirit of mildnesse?*

2. Cor. 13. v. 10. *These things I write absente, that being present I may not deale hardly according to the power which the Lord hath giuen me.* And c. 10. v. 6. *Hauing in readinesse to reuenge all disobedience.*

2. Tim. 1. v. 11. *I am appointed a preacher, and Apostle, and Maister of the Gentils.*

Hebrews 13. vers. 17. *Obey your Prelats and be subiect to them.*

Catholiks expressely affirme.

D. Stapleton in Triplicat. cont. Whitaker. c. 13. *We see, that Paul putteth the authoritie in the Prelats.*

Protestants expressely denie.

Authoritie is not in the Pastours.

Whitaker l. 1. de Script. c. 13. sect. 12. *The authoritie is not in the Prelats but in the worde, for whose administration the Prelats do serue.* Againe: *I acknowledge no ruling which the Church hath. All the authoritie is in God and in his word, the Church hath nothing but mere ministerie.*

Spala-

Spalatensis l.5.de Repub c.2.n.40. *Church gouernours are most like to Phisitiãs. The Phisitian appointeth holesome things, and forbiddeth vnholesome, prescribeth diete &c. but hath no iurisdiction or cõmand ouer the sick.-- As it is the Phisitians office to gouerne the sick, that is, without iurisdiction: So it is the office of the ecclesiasticall rectors to gouerne the Church, that is, the faithfull.* *They haue no iurisdiction.*

Caluin 4.Instit.c.8.§.2. *We must remember, that what authoritie or dignitie the Holie Ghost in the Scripture doth giue to Preists, or Prophets, or Apostles, or Successours of Apostles, all that is giuen not properly to the men themselues, but to the ministerie whereof they are officers, or (to speake brefly) to the word, whose ministerie is committed to them.* The same he hath in Ioan.16.v.8.in Math.20.v.25.and in Iacob.4.v.12.

Beza in Math.20.v.25. *What then, will you say. Haue the Ministers of the word of God no power at all? None truely they, no not ouer cõsciences for instructiõ whereof they are appointed: But they are legats of Christ, to say and doe in his name sacred not ciuill matters, who alone hath all right of commanding, and he commandeth them to be heard as legats, not as maisters.* *No power at all ouer consciences.*

THE CONFERENCE.

Scripture expressely saieth, that the power of keyes was giuen to S.Peter: that the Holie Ghost placed Bishops to gouerne the Church: that S.Paul had a rodde and power ouer the faithfull, could deale hardly and punish all disobedience, was Maister of the Gentils, and that we ought to be subiect to our Prelats. The same say Catholiks.

Protestants expressely say, that there is no authoritie in the Prelats themselues: that the Church hath no rule but mere ministerie: that Pastours haue no more iurisdiction ouer the faithfull then Phisicians ouer the sick: that they haue no power ouer the consciences, but that all authoritie or right of commanding is in God onely and in his worde.

ART. III. WHETHER ANIE ONE PASTOUR haue authoritie to excommunicate?

Scriptvre expressely affirmeth.

S. Peter had authoritie to excommunicate.

Math. 16. v. 19. *Thou arte Peter--And whatsoeuer thou shalt binde vpon earth, it shalbe bound also in heauen.*

And S. Paul.

1. Timoth. 16. v. vlt. *Of whome is Hymenæus and Alexander whome I haue deliuered to Sathan, that they may learne not to blaspheme.*

Catholiks expressely affirme.

D. Stapleton Cont. 2. q. 1. art. vn. *The Ecclesiasticall power first, principally, of it selfe, and immediatly, is in particular persons.*

Protestants expressely denie.

No one man can excommunicate.

Beza in Conf. c. 5. sect. 43. *We must remẽber, that this power* (of excommunicating) *is giuen to no one man, but to the whole companie of the Presbyterie.*

Caluin 4. Instit. c. 11. §. 5. *The spirituall power* (of excommunicating) *must not be exercised at the pleasure of one man, but by the lawfull assemblie.* §. 6. *This kinde of power was not in one, but in the assemble of the Elders.*

Peter Martyr in 1. Cor. 5. v. 4. *So great an Apostle doth not not take vpon him to excõmunicate of himselfe and alone: which yet the Pope and manie Bishops dare.*

Bucanus in Institut. loco 44. *In whome must the power of excommunicating be? not in anie one ether Bishop, or ordained of the Bishop.*

The Conference.

Scripture expressely saieth, that power of binding was giuen

giuen to S. Peter: that S. Paul excommunicated or deliuered some to Sathan. Catholiks say the same.

Protestants expressely say, that power of excommunicating is in no one mã, Bishop or other: that S. Paul tooke not vpon to excommunicate of himselfe.

ART. IV. WHETHER PASTOVRS OF the Church haue power to command or make lawes?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Actes 15. v. 28. *It hath seemed good to the Holie Ghost and to vs, to lay no further burden vpon you, then these necessarie things: That you abstaine from the things imolated to idols, and blood, and that which is strangled.* And ver. 41. *And he* (Paul) *walked through Syria and Cilicia confirming the Churches, and commanding them to keepe the precepts of the Apostles and the Ancients.* *Pastours can command.*

1. Thessalon. 4. v. 11. *We desire you brethren, that you worke with your owne hands, as we haue commanded you.* And Epistol. 2. cap. 3. vers. 4. *And we haue confidence of you in our Lord, that the things which we command, you both doe and will doe.*

1. Cor. 7. v. 12. *For to the rest, I say, not our Lord: If any brother haue a wife an infidell, and she consent to Diuel with him, let him not put her away.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 4. de Pontif. c. 17. *The Pope and other Bishops can iudge and make lawes.*

PROTESTANTS EXPRESSELY DENIE.

Caluin in Antidoto Concilij Sess. 6. con. 20. *As for laws of the Church, let them looke to them: we acknowledge one law-* *They cannot command.*

maker, who can giue rules of life, as we haue our life from him. In actor. 15. v. 28. *The Scottish Papists, who out of these words would proue that the Church hath some authoritie.*

The Church hath no authoritie.

Musculus in locis c. de Magistrat. *The Church hath no power to make lawes, but she is commanded to heare and obey.*

No power to make lawes.

Luther de Captiuit. to. 2. fol. 76. *Nether Pope, nor Bishop, nor any man hath any right to put a tittle vpon a Christian man, vnlesse it be done by his owne consent.*

The Conference.

Scripture expressely affirmeth, that the Apostles put precepts and burdens vpon the faithfull, that S. Paul commanded Christians to keepe them, and that himselfe commanded diuers things. The same say Catholiks.

Protestants expressely say, that the Church hath no authoritie of lawmaking, hath no power to make laws, that no Bishop or other can command a Christian man any thing but what he will himselfe.

ART. VIII. WHETHER BISHOPS BE rulers of the Church?

Scriptvre expressely affirmeth.

Bishops rulers of the Church.

Act. 28. v. 28. *The Holie Ghost hath placed you Bishops to rule the Church of God.*

2. Tim. 1. ver. 11. *I am appointed a preacher and Apostle and Maister of the Gentils.* 7. c. 5. v. 19. *Against a Preists receaue not accusation, but vnder twoe or three witnesses.*

Catholiks expressely affirme.

Councel of Trent sess. 23. c. 4. *Bishops are put of the Holie Ghost for to rule the Church of God.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Spalatensis or Lohetus Respons. ad Marium. cap. 1. *The true nature of a head, and the true nature of a ruler, is in no pure man, one or manie, nether Monarchically nor Aristocratically.* Of the same opinion are others as appeareth by what hath beene saied before art. 2. and 4.

No mã ruler of the Church

THE CONFERENCE.

Scripture expressely saieth, that Bishops are rulers of the Church, that S. Paul was maister of the Gentils, that S. Timothe was iudge of Preists. The same say Catholiks.

Protestants expressely say, that no pure man one or manie, can be head or true ruler of the Church.

ART. VI. WHETHER DO RVLE THE true Church of God?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Act. 20. v. 28. *The holie Ghost hath placed you Bishops to rule the Church of God which he hath purchased with his owne blood.*

Bishops rule the true Church

Ephes. 4. v. 11. *And he gaue other some Pastors and Doctors to the consummation of the Saints, vnto the worke of the ministerie, vnto the edifying of the bodie of Christ.*

Isaie 62. v. 6. *Vpon thy walls, Hierusalem, I haue appointed watch men.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Ttent Sess. 6. c. 1. *The Holie Ghost hath put all Bishops of Patriarchall, Primatiall, Metropolitan and Cathedrall Churches to rule the Church of God which he hath purchased with his blood.*

PRO-

Protestants expressely denie.

Not the true Church.

Whitaker Controu.2.quæst.2.c.2. *The rule of the Catholik Church could yet neuer be seene.* Againe: *The Catholik Curch, which containeth onely good men, can nether be seene, nor comen vnto, nor saluted.* And q.1.c.10. *There are some Prelats, who say and do not, but these are not of the Catholik Church--- Bellarmin should remember, that Bishops are Pastors of particular Churches, not of the Catholik Church.* Of the same opinion are other Protestants, who say, that the true Church of God is inuisible to men, for such a Church cannot be ruled of mē: or denie, that anie reprobates, though they be Pastors, are members of the true Church. For if they were Pastors of the true Church, certainly they should be also members of the same and those principall. And if no reprobates be Pastors of the true Church, nether be any elect: because those Pastors, which are elect, rule no other Church then that, which those which are reprobate, do. As Saint Peter ruled no other kinde of Church, then Iudas did.

The Conference.

Scripture expressely teacheth, that Bishops rule that Church which Christ purchased with his blood: that they edifie the bodie of Christ: and that there are watch men vpon the walls of Hierusalem: But Hierusalem, the bodie of Christ, the Church purchased with Christs blood, is the true Church. The same say Catholiks.

Protestants expressely teach, that the rule of the Catholik or true Church is inuisible, that she cannot be seene: that noughtie prelats are not of the Catholik Church: that Bishops are not pastors of the Catholik Church.

ART.

ART. VII. WHETHER PASTOVRS OF the Church be to be called Preists?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Pastours of the Church are to be called Preists.

Isaie 61. ver. 6. speaking of the time of Ghospell, saieth: *And you shalbe called the Preists of the Lord. To you it shalbe saied: The Ministers of our God.* And c. 66. v. 20. 21. *And they shall shew forth my glorie to the Gentils--And I will take of thē to be preists and leuits, saieth our Lord.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de Missa c. 17. *S. Austin saieth, that Bishops and Presbyters are properly called Preists.*

PROTESTANTS EXPRESSELY DENIE.

Not to be called Preists.

Luther de Instit. Ministr. to. 2. fol. 371. *Who administer the word and Sacraments amongest people, nether may nor ought to be called preists.*

Caluin 4. Institut. cap. 18. §. 14. *With what trust dare these sacrilegious follows call themselues preists of the liuing God?*

Rainalds in his Conference c. 8. diuis. 4. *They who charge vs with falshood and corruption in that we call the Ministers of the Ghospell, Elders; are guiltie themselues of heresie and blasphemie, in that they call them Preists.*

Whitaker l. 9. cont. Dur. sect. 47. *The names of Preists or Sacrificers, do no way agree to the Ministers of the new testamēt, but abusiuely and metonymically.*

P. Martyr l. cont. Gardiner col. 1075. *We call not our Ministers, Preists.*

Confessio Heluet. c. 18. *We giue none of our Ministers the name of Preists.*

The Conference.

Scripture expressely saieth, that the Pastors of the Church shalbe called Preists: and that some of the Gentils shal of God be taken to be Preists. The same say Catholiks.

Protestants expressely say, that Pastors of the Church may not be called Preists, that they call none of them Preists: that it is sacrilege, heresie, and blasphemie to call them preists.

ART. VIII. WHETHER ANY CAN BE a Pastour and preach without mission or calling?

Scriptvre expressely denieth.

None can preach without mission.

Roman. 10. vers. 15. *But how shall they preach vnlesse they be sent?*

Hebr. 5. ver. 5. *So Christ also did not glorifie himselfe that he might be made a highe preist.*

Ihon 3. v. 28. *A man cannot receaue any thing, vnlesse it be giuen him from heauen.*

Catholiks expressely denie.

D. Stapleton in Rom. 10. v. 15. *The roote of lawfull preaching, is mission: nether is there any lawfull power of preaching Gods worde, where lawfull mission went not before.*

Protestants expressely affirme.

In necessitie a lay man absolueth.

Art. Smalcaldici pag. 353. *In case of necessitie, a lay man absolueth, and becometh Pastor and Minister to an other.*

Some may preach with out mission.

Luther tom. 2. German. fol. 256. *A Christian man hath so much power, that not called, he ought to come forth and teach*

teach in middest of Christians, when he seeth the teacher there to erre.

Id. l. de Instit. ministr. f. 372. *We haue shewed euidently, that euerie one hath authoritie to minister the worde, yea commandment, if he see that there is none to teach, or that they teach not aright, who are.* The like ib. l. de Iudic. Eccles. 376. & de Captiuit. f. 80. And Postilla in die S. Stephani f. 84. *Stephen by his example giueth authoritie to euerie Christian to preach Christ in what place soeuer, where they are desirous to heare.*

Herbrand in Disp. 11. *Euen they who are not lawfully called may preach the word fruitfully.*

Melancthon in disput. to. 4. p. 507. *A lay man can absolue, not onely in case of necessitie, but otherwhere.*

Iacobus Andreæ in Colloq. Montisbel. p. 410. *In case of necessitie when Ministers or other men are absent, it is lawfull for a woman to comfort a sick man by preaching, and absolue him of his sinnes.* Kemnitius also 2. port. Exam. tit. de Ministris p. 49. saieth that it is lawfull in case of necessitie to preach without lawfull vocation.

Peter Martyr in locis clas. 4. c. 1. §. 15. *When a Church is not yet built and men are ignorant of Christian religion, whosoeuer shalbe there by chance who know Christ, they are bound to preach him: nether is ordination to be expected, seing it cannot be had.*

Beza de Notis Eccles. vol. 3. *Then, wilt thou say, shall it be lawfull for euerie one in the Church to teach? No truely---- But where a generall disorder rageth vnder colour of order, nether remedie can be expected from the authours of this euill, then surely, as when the cittie is on fire, it is the parte of euerie good citizen out of order to bring water and cast vpon the fire: so in this fire of the Church, it is the duetie of euerie pious man according to his power to oppose himselfe to this euill.*

Plessie de Eccles. c. 11. *We know, that it is saied: How shall they preach vnlesse they be sent: But because when all things are done confusely and out of order, we must not looke that all things may be done rightly, and according to set order and forme. For ether that the Church be admonished that there need reforma-*

tion, or that anie particular man take care of his saluation, euerie Christian ought to know that he is called to that function by a generall vocation, so that he burne with zeale of the glorie of God and charitie to his neighbour.

The Conference.

Scripture expressely saieth, that none can preach vnlesse he be sent, none can take any honour vnlesse it be giuen to him: that Christ made not himselfe Preist or Pastour. The same say Catholiks.

Protestants expressely say, that one that is not called may fruitfully preach, that any man may preach in case of necessitie, or when there wanteth a Pastour, or he erreth, or when there is a generall disorder, or men are desirous to heare: that a lay man may absolue in case of necessitie and otherwise also: that in case of necessitie a lay man becometh a Minister and Pastour: yea that where men want, a woman may preach and absolue from sinnes. Which are so plainly against Scripture as some Protestants confesse it. See l. 2. c. 30.

ART. IX. WHETHER A PASTOVR OF the Church may haue also temporall iurisdiction?

Scriptvre expressely affirmeth.

A Pastour of the Church may haue temporall iurisdiction.

Gen. 14. v. 18. and Hebr. 7. v. 3. Melchisedech is saied to haue beene both a Preist and King.

Exod. 18. ver. 13. *Moises did sit to iudge the people*: And yet withall was a preist as we shall shew in the next article.

1. Reg. 1. & 4. Heli is saied to haue beene high Preist and iudge of the people. The same is euidtē of the Machabees.

Catholiks expressely affirme.

C. Bellarm. l. 5. de Rom. Pont. c. 9. *It doth not repugne, that the*

the Pope should be both a ſpirituall Prince, and alſo a temporall Prince of ſome prouince.

PROTESTANTS EXPRESSELY DENIE.

Zuinglius Art. 36. to. 1. *Iuriſdiction or adminiſtration of law which the ſaied Church men do chalenge, belongeth wholy to the ſecular Magiſtrate if he wilbe a Chriſtian.* And in explan. art. 36. *All adminiſtration of law is forbidden to Church men.* He cannot.

Caluin in Luc. 12. v. 13. *So is the robberie of the Pope and his men condemned, who though they pretend to be Paſtours of the Church, notwithſtanding dare take vpon them terrene and profane iuriſdiction, which is contrarie to their function.* The ſame he hath 4. Iuſtit. c. 11. §. 8.

Daneus Controu. 4. pag. 560. *Let vs shew, that vnder the Goſpell it is not lawfull for Biſhops to haue, execute, practiſe, both eccleſiaſticall and politicall iuriſdiction.*

Polanus in Diſput. priuat. diſput. 13. *No man can be at once both a Biſhop and a politicall Prince.*

Hutterus in Analyſi Confeſ. Auguſtan. p. 622. *It is manifeſt, that both powers cannot agree to one and the ſame man at one time.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that Melchiſedech was at once both King and Preiſt: that Moiſes was both iudge and preiſt: the ſame of Heli and the Machabees. Catholiks ſay the ſame.

Proteſtants expreſſely ſay, that all temporall iuriſdictiõ belongeth to the ciuill Magiſtrate: all temporall adminiſtration of law is forbidden to Church men, that the ſame man cannot haue eccleſiaſticall and temporall iuriſdictiõ, the ſame man cannot be both Biſhop and Prince.

ART. X. WHETHER MOISES WERE a Preist?

Scriptvre expressely affirmeth.

Moises was a Preist. Psal. 98. v. 6. *Moises and Aaron in his Preists, and Samuel among them that inuocate his name.*

Catholiks expressely affirme.

C. Bellarm. l. 5. de Rom. Pont. c. 9. *Moises was both a soueraigne temporall Prince and a high preist, as is euident it out of the Scripture.*

Protestants expressely denie.

He was no Preist. Whitaker Cont. 1. q. 5. c. 4. *Nether did Moises exercise at all the preisthood, but was onely a Prophet.*

Iuel in defens. Apol. Part. 6. c. 11. diuis. 4. *Whether Moises were a Preist or no, we are not certaine.*

Daneus Cont. 4. p. 561. *I answere that Moises had not nor, exercised both the functions of Preihstood and Magistrate; but onely the functions of a Magistrate and Prophet.* The same saied Hunnius in Colloq. Ratisbon. sect. 2. Where he addeth, *that he sacrified as a Prophet, not as a Preist.*

Chamier l. 1. de Pontif. p. 71. *I graunt, that Moises as superiour to Aaron, but as Magistrat, not as Preist.*

The Conference.

Scripture saieth plainly, that Moises was a Preist as it saieth that Aaron was one. The same say Catholiks.

Protestants plainly say, that Moises was no preiste; exercised no preisthood.

The

THE SVMME OF THIS CHAPTER OF PASTOVRS.

What we haue rehearſed in this Chapter doth shew, that Proteſtants do propoſe farre other kinde of Paſtours to vs then the holie Scripture and Catholiks do: For the Scripture together with Catholiks teacheth vs, that Paſtours are perpetuall, haue in themſelues authoritie to rule the Church, that one ſingle Paſtour hath power to excommunicate, that they haue authoritie to command and make lawes, be true rulers of the Church, do rule the true Church, be to be called Preiſts, cānot be made nor preach without lawfull calling, may haue alſo temporall iuriſdiction, and finally that Moiſes was a Preiſt: All which Proteſtants denie.

They alſo shew that Proteſtants ſteale from the Paſtors of the Church their perpetuitie, their authoritie, their power to excommunicate in particular, their authoritie to command and make lawes, their true power of ruling, or ruling the true Church, their name of Preiſts and temporall iuriſdictiō: and finally from Moiſes, his Preiſthood. And thus much of Paſtours: now of the Church.

CHAP.

CHAPTER VII.

OF THE CHVRCH.

ART. I. WHETHER THE CHVRCH be one?

SCRIPTVRE EXPRESSELY AFFIRMETH.

One Church.

IHON 10.v.16. *There shalbe made one fould and one Paſtor.*

Rom.12.v.5. *So we being manie, are one bodie in Chriſt.*

Epheſ.2.v.16. *That he may reconcile both in one bodie to God by the croſſe.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton Controu. 1. quæſtion. 2. artic. 1. *The Catholik doctrine is, that there is one onely Church which we profeſſe in the Creed.*

PROTESTANTS EXPRESSELY DENIE.

Twoe Churches.

Whitaker Controu. 2. quæſt. 1. cap. 7. pag 432. *There muſt needs be one Church of the wicked, an other of the good.* And cap.14.pag.453. *Where* (Auſtin) *ſaieth, that which we ſay, that there are twoe ſocieties of men in the world, that is, twoe Churches. To the one, belonge the predeſtinate; to the other, the reprobate.*

Humfrey

Humfrey ad Ration 3. Campiani. *We haue shewed, that Caluin and our Churches put not onely that inuisible Church, but also this which is visible and apparent by her notes.* *This, and that.*

Morton in Apol. part. 1. l. c. 1. *The question is, whether that Church which in our Creed we beleiue and professe to be one holie and Catholik be inuisible, and necessarily distinct frō any visible Church. Protestants affirme: Papists denie.* And cap. 3. *Manie are in the visible Church who haue nothing to doe with the inuisible. Therefore there must be admitted some inuisible Church, out of which they are, distinct from that, in which they are.*

Magdeburgenses Centuria 1. l. 2. c. 4. col. 171. *Christ and the things themselues teach vs, that there are twoe Churches* *Twoe Churches.*

Gesnerus in Compendio doctrinæ loco 24. *Thē will there be twoe Churches, one visible, the other inuisible? We must needs distinguish betwene the visible congregation of them that are called, embrace the Sacraments, and professe the pure word of God, and betwene the true faithfull and elect.*

Vrsinus in Catechismo p. 343. *The militant Church is twoefould, visible, and inuisible. The visible is the companie of those that agree in doctrine, hauing manie members dead or not regenerate: The inuisible, is the companie of the elect and regenerate.*

Daneus Cont. 4. p. 707. *But if this man be of that opinion, that Austin doth not acknowledge twoe Churches, the one visible in which euen the reprobate are, an other inuisible in which onely, those are who are predestinated of God to saluation, he is much deceaued.* *Twoe Churches.*

Vorstius in Antibellarm. p. 124. *One distinction separateth the true and internall Church of Christ, which wholy consisteth of the elect and true beleiuers, from the externall companie of professors, which often times hath manie reprobates: albeit also it may be not without cause called the true Church of Christ, by reason of professing true doctrine.*

And seing all Protestants deuide the Church into visible and inuisible, and do not onely professe, that the inuisible Church is a true Church, but also sometimes call the visible, *a true Church, properly so termed, and the spouse*

and bodie of Christ, as I shewed l. de Authore Protestant. Eccles. 2. cap. 6. they must needs confesse, that they make twoe true Churches militant, which in their opinion differ in partes or members, in definition, and in manie proprieties. For according to them, the partes or mēbers of the inuisible Church, are onely iust and predestinate men: partes or members of the visible Church, are both iust and vniust, predestinate and reprobate. The definition of the inuisible Church, is this: A Societie in iustifying faith and predestination: The definition of the visible, this: A Societie in profession of true faith and lawfull vse of Sacraments. The inuisible, is knowne onely to God: The visible, to God and mē also. Against the inuisible, the gates of hell cannot preuaile: against the visible, they may. She cannot be led into error, at lest not into fundamentall error: This may. She cannot wholy perish, this may. She is beleiued of Protestants in the Creed, not this. She hath no visible notes whereby she may be distinguished from other Societies, this hath. If therefore both these Societies be true Churches before God, there must needs be twoe true militante Churches. For one cannot differ from it selfe, in partes, definition, and in so manie and so great proprieties.

Visible and inuisible Church distinct.

In partes.

In Definitiō.

In Proprietes.

The Conference.

Scripture plainly saieth, that Christs fould is one, that Christians are one misticall bodie. Catholiks say the same.

Protestants plainly say, that there are twoe Churches, a twoefould Church, one of the wicked an other of good: or one of the predestinate an other of the reprobate: that there is this and that Church, visible and inuisible.

ART.

ART. VII. WHETHER BAD MEN MAY be in the true Church?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math.13.ver.47. *The kingdome of heauen is like to a net cast into the sea, and gathering together of all kinde of fishes. Which when it was filled, drawing it forth and sitting by the shore. they chose out the good into vessels, but the badde they cast out. So shall it be in the consummation of the world.* *Bod men in the Church.*

Matth.3.v.12. *Whose fanne is in his hand, and he shall cleane purge his flore; and will gather his wheat into the barne, but the chaffe he will burne with vnquenchable fire.* *Chaffe in Gods flore.*

1. Cor.6.v.15. *Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the mẽbers of an harlot? God forbidde.* c.10.v.17. *For being manie, we are one bread, one bodie all that participate of one bread.* The same is euident by what hath beene saied before of Iudas. *All Communicants, one bodie.*

CATHOLIKS EXPRESSELY AFFIRME.

D.Stapleton Controu.1.q.2.art.5. *The orthodoxall sentence is, that the true Church which we beleiue in our Creed, consisteth of good and badde.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Cont.2.q.1. cap.7. *The Church consisteth of the good onely. The bad are not members of the true Church.* c.11. *The godlie are no more ioyned in one bodie with the wicked, then light with darknesse, Christ with Belial.* c.13. *In the triumphãt Church are onely good, so likewise in the militant.* Et q.5.c.3. *The wicked belong not to the Church of God.* *The bad no members of the Church.* *Belonge to the Church.*

Rainalds thes.4. *The wicked are no parte of the bodie of Christ, therefore nether of the Church.* And in Apologia thes. pag.244. *The Church proposed in the Creed, containeth onely Saintes.*

Apologia Conf. Auguſtan. de Eccleſ. *The wicked cannot be the Church.*

Pertaine not to the Church.

Luther in Pſal.118.tom.7. *Who hath not true faith, is not a Saint and iuſt, pertaineth not to the holie Church.*

Caluin 4.Inſtit.c.1. § 7. *None are admitted into that which is indeed the Church before God, but they who by grace of adoption are the Sonnes of God.*

Not partes of the Church.

Peter Martyr in locis claſ.4.c.1.§.1. *We auouch, that ſuch men* (wicked) *are not indeed and before God partes of the Church.* In 1. Cor.1. *Onely Saintes are truely and before God of the Church, the wicked in onely shew and not indeed belonge to the Church.*

Daneus Cont.4.p.706. *That which is the true Church, conſiſteth of Saintes alone.*

In name onely members of the Church.

Volanus l. 3. cont. Scargam. *Confeſſe, that in name onely, and not indeed (as thou falſely thinkeſt) they are reputed amongſt the members of the Church of God, who being by nature goates are hidden vnder the name of Chriſts sheepe in his flock.* And he addeth, that ſuch *are worthily, iudged to couer themſelues with the vaine and vnprofitable maske of the Church.*

Muſculus in locis tit.de Eccleſ. *Not ſo much as the name of the Church is to be giuen to the wicked and reprobate.*

The Conference.

Scripture expreſſely teacheth, that badde men are in the Church as badde fishes in the net, and as chaffe in the flore: that the bodies of thoſe Chriſtians who commit fornicatiõ, are members of Chriſt: that all who eate of one Euchariſticall bread, are one bodie. Catholiks say the ſame.

Proteſtants expreſſely teach, that badde mẽ are not members of the true Church, pertaine not to the holie Church, are not indeed & before God partes of the Church, onely in shew, and not indeed belonge to the Church, in name onely and not indeed are reputed among the members of the Church, couer thẽſelues with the vaine maske of the Church, deſerue not ſo much as the name of the Church: that

that they are not ioyned in one bodie with the godlie, are no parte of the bodie of Christ: That the Church, the Church proposed in the Creed, the Church indeed and before God, the true Church, consisteth onely of good men and Saints.

ART. III. WHETHER REPROBATES may be in true Church?

SCRIPTVRE EXPRESSELY AFFIRMETH.

The parables cited in the former article of the net and the flore, and the example of Iudas shew manifestly, that reprobates may be in the true Church.

Reprobates in Gods net, in his flore, and his disciples.

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton Cont. 1. q. 2. art. 1. *The Catholik doctrine is, that there is but one Church which we professe in our Creed, and that she consisteth of the elect and reprobate.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Cont. 2. q. 1. c. 7. *We say, that the Church consisteth not of reprobates, but of onely predestinate.* Agayne. *A reprobate may seeme to be of the Church, but he cannot be indeed of the Church.* And q. 5. c. 3. *That is a false Church, which consisteth of reprobates.*

Reprobates not of the Church indeed.

Rainalds in Apol. Thes. p. 170. *I determine, that the elect alone are contained in the Church of the Creed.*

M. Perkins. de prædest. tom. 1. col. 154. *A reprobate is but in shew onely a member of Christ.*

Onely in shew members of the Church.

Abbats in Diatribam Thomsoni c. 8. *Reprobates are not reputed in the Church.*

Caluin in 1. Ioan. 2. v. 19. *Ihon plainly pronounceth, that they who falle away, were neuer members of the Church.*

Neuer members of the Church.

Beza in Confes. cap. 5. sect. 8. *As for the rest* (Beside the elect) *they are not to be numbred among the members of the Church, albeit they were Apostles.*

Daneus Cont. 4. p. 689. *The true Church of God containeth onely his elect.*

Pareus Colloq. Theol. 1. disput. 12. *The reprobate are not truely and indeed of the Church, nor belonge vnto it before God.*

Not truely of the Church.

Sadeel in Refutat. Posnan. c. 4. *Reprobates pertaine not to the true Church.* And Musculus in the former article, will not so much as the name of the Church to be bestowed vpon the reprobates.

The Conference.

Scripture expressely teacheth, that those who are to be be cast out and to be burnt with vnquenchable fire, that is, reprobates, are in the kingdome of heauen and in the flore of God, that is, in his Church. Catholiks say the same.

Protestants expressely teach, that reprobates are not in the Church, not in the true Church, not in the Church of the Creed, not indeed, not before God: that the Church, the true Church containeth onely the elect: that the reprobates onely in shew and apparence can be of the Church, that they deserue not the name of the Church that she is a false Church which consisteth of the reprobates.

ART. IV. WHETHER THE CHVRCH continueth euer?

Scriptvre expressely affirmeth.

Church, inuincible.

Mathew 16. vers. 18. *Thou art Peter, and vpon this rock will I build my Church, and the gates of hell shall not preuaile against it.*

Shall haue no end.

Luke 1. v. 33. *And he shall reigne in the house of Iacob for euer, and of his kingdome there shalbe no end.*

Catholiks expressely affirme.

D. Stapleton Cont. 1. q. 3. art. 2. *The Church of Christ continueth to the end of the world.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Apologie of the Church of England. *Longe agoe hath the Bishop of Rome willed to haue the whole Church depend vpõ himselfe alone: wherefore it is no meruaile though it be cleane fallen downe longe agoe.* Agayne. *When we likewise saw, that all thinges were quite troden vnder foote by these men, and that nothing remained in the temple of God but pittifull spoiles and decaies, we reckoned &c.* *The whole Church cleane fallen downe.*

Cartwright in Whitgifts Defense p. 217. *When Antichrist had rooted out the Church euen from the ground &c.* *Rooted out from the ground.*

Luther in c. 49. Genes. tom. 6 *The Pope hath extinguished the Church.*

Caluin cont. Sadolet. p. 132. *The matter came to that passe, that it was cleare and manifest both to the learned and vnlearned, that the true order of the Church thẽ perished, Christs kingdome was cast flat downe, when this principalitie* (of the Pope) *was erected.* *Christ kingdome flat downe.*

Beza in Conf. c. 5. sect. 29. *But for that horrible tyranie* (of the Popedome) *which ouerthrew the whole Church and which almost alone doth stay her renewing we &c.*

Daneus in l. Augustini de Hæres. c. 95. *About the yeare of our lord 574. arose this destruction, plague, and tyranie of the whole Church, which after rooted out the kingdome of Christ from the foundation.* *Rooted out from the foundation.*

Chassanio l. 2. de Eccles. p. 151. *It is false: That the Church shall neuer be broken of.* More of the like sayings may be seene in my 2. booke of the Author of the Protestant religion c. 1. Where also c. 2. I haue refuted their euasions.

THE CONFERENCE.

Scripture expressely saieth, that the gates of hell shall not preuaile against the Church. that there shalbe no end of the kingdome of Christ. The same say Catholiks.

Protestants expressely say, that the whole Church was cleare

cleane fallen downe long agoe: that nothing remained in the temple of God but pittifull ſpoiles & decaies: that the Church was rooted out from the ground: the Church extinct, the whole Church ouerthrowne, the whole Church deſtroied: that the kingdome of Chriſt was caſt flat downe and rooted out from the foundation: which are ſo contrarie to the Scripture as ſometimes Proteſtants confeſſe no leſſe. See lib. 2. cap. 30.

ART. V. WHETHER THE CHVRCH BE alwaies viſible.

Scriptvre expressely affirmeth.

Church cannot be hidde. Matth. 5. verſ. 15. Chriſt thus ſpeaketh to his diſciples or Church: *You are the light of the world. A cittie cannot be hidde ſituated vpon a mountaine.*

And c. 18. v. 17. *And if he will not heare them, tell the Church, And if he will not heare the Church, let him be to thee as the Heathen and the Publican.*

Wacth mē for euer in the Church. Iſaie 62. v. 6. *Vpon thy walles, Hieruſalem, I haue appointed wachmen, all the day and all the night for euer they ſhall not hould their peace.*

Catholiks expressely Affirme.

D. Stapleton Cont. 1. q. 3. art. 1. *The Church which we are to beleiue, muſt neceſſarily alwaies be viſible. There muſt alwaies be a viſible Church.*

Protestants expressely denie.

Militant Church inuiſible. Whitaker Cont. 2. q. 2. c. 1. *Their* (Papiſts) *opinion is, that the militant Church is alwaies viſible. But we teach, that the whole Church, that is, the Catholik, is inuiſible, not onely the triumphant parte, but alſo the militant.* Et q. 4. c. 1. *We confeſſe, that there is alwaies on earth ſome number of them who piouſly worshippe*

worshippe Christ, and hould the true faith and religion: but we say, that this member is not alwaies visible. Their (Papists) *opinion is that there is perpetually some visible Church on earth.*

Caluin in Præfat. Instit. *Papists will haue the forme of the Church to be alwaies apparent and visible: we on the contrarie affirme, that the Church may consist of no apparent forme.* Et in Catechismo c. de fide. *She is not alwaies seene with eyes, discerned by markes.*

Church not apparent.

Daneus Cont. 4. l. 3. c. 12. *Often times God will haue some visible Church on earth, often times none.* And l. 4 c. 8. *The true Church may some time faile to be visible.*

Oftentimes no visible Church.

Scarpe de Iustif. Cont. 5. *The members of the visible Church may faile, yea the whole visible Church, as such.*

The whole visible Church may faile.

Vorstius in Antibellarm. p. 136. *Whence it followeth, that the visible Church of Christ, not onely in a great parte, but euen whole, taken in the vttermost extent, may for sometime faile from the true faith, and be wholy obscured.* Againe. *The externall Church of Christ may be obscured and faile.* More of their like sayings may be seene in my foresaied booke c. 4.

In the vttermost extent.

THE CONFERENCE.

Scripture plainly teacheth, that the Church of Christ cannot be hidden, and biddeth vs to tell and heare her. The same say Catholiks.

Protestants plainly teach, that there is not alwaies a visible number of those who piously worshippe Christ, that the Church may haue no apparent forme, is not alwaies seene with eyes, sometimes faileth to be visible: that the whole visible Church, as such, may faile: that the whole visible Church taken in her vttermost extent may faile from the faith: that God oftentimes will haue no visible Church on earth. Which are so opposite to Scripture as Protestants sometimes confesse it. See l. 2. c. 30.

ART. VI. WHETHER THE CHVRCH be infallible in faith?

Scripture expressely affirmeth.

Gods spirit euer in the mouth of the Church.

Isaie. 59. vers. vltim. *This is my couenant with them, saieth our Lord: My spirit that is in thee, and my words that I haue put in thy mouth, shall not departe out of thy mouth, and out of the mouth of thy seede, and out of the mouth of thy seeds seede, saieth our Lord, from this present for euer.*

Gates of hell preuaile not against her.

Mathew. 16. vers. 18. *And the gates of hell shall not preuaile against it.*

Ioan. 16. v. 13. *But when the Spirit of trueth cometh, he shall teach you all trueth.*

The pillar of trueth.

1. Tim. 3. ver. 15. *Which is the Church of the liuing God, the pillar and ground of trueth.*

Catholiks expressely affirme.

D. Stapleton Controu. 4. qu. 2. art. vnico. *The Church in her determinations of faith is euer must certaine and infallible.*

Protestants expressely denie.

The vniuersall Church may erre. In necessarie matters. The whole Church.

Whitaker Cont. 2. q. 4. cap. 3. *God hath not promised to his Church, that she should not erre. The vniuersall Church may erre. The whole Church may erre. It is euident, that the true Church may for a time erre euen in necessarie matters. Yea after Christs ascension and that descent of the Holie Ghost vpon the Apostles, it is manifest, that the whole Church did erre about the vocation of the Gentils, and not onely the common sorte of Christians, but euen the very Apostles and Doctors.* And quæst. 5. cap. 17. *The Church may for a time erre in some fundamentall points.*

Beza de notis Eccles. vol. 3. *If some particular Church may erre euen in some principall head of Christian religion, and yet*

leaue

leaue not therefore to be a true Church: why may we not say the same of all particular Churches taken not onely seuerally but all together, for this is the Catholik Church? And the margēt saieth: *Some errors may creepe into the Church euen in some fundamentall head of faith.* *The Catholik Church, and in fundamentall points.*

Danæus Controu. 4. l. 3. c. 17. *The whole Church, all Pastors generally may erre. The whole Church may be deceaued, slippe, and erre.* *The whole Church.*

Author Resp. ad Theses. Vademont. p. 503. *The Catholik Church may erre, and that sometimes most grieuously.* The like they teach commonly. *And grieuously.*

THE CONFERENCE.

Scripture expressely teacheth, that Gods spirit and his word shall neuer departe from the mouth of the Church: that the gates of hell shall not preuaile against her; that the Holie Ghost teacheth her all trueth: that she is the pillar and ground of trueth. Catholiks say the same.

Protestants expressely teach: that the Church, the true Church, the vniuersall Church, the whole Church may erre most grieuously and in some fundamentall and necessarie matters: that the whole Apostolik Church euen after the descent of the Holie Ghost did erre. Which is so repugnant to holie Scripture, as sometimes Protestants confesse it. See lib. 2. c. 30.

ART. VII. WHETHER THE CHVRCH be to be heard simply in all things?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Matth. 18. v. 17. *If he will not heare the Church, let him be to the as the Heathen and the Publican.* *Church, simply to be heard.*

Luc. 10. v. 16. *Who heareth you, heareth me, and who despiseth you, despiseth me.*

Catholiks expressely affirme.

D. Stapleton Cont. 4. q. 2. art. 3. *We must simply and absolutely obey the voice of the Church in doctrine of faith.*

Protestants expressely denie.

Not simply to be heard.

Whitaker Cont. 1. q. 3. c. 3. *We must not simply receaue whatsoeuer the Church teacheth; but whatsoeuer she is commanded of God to teach, and proueth by Gods authoritie.* And q. 5. c. 5. *The Church is to be heard, not simply in all her sayinges, decrees, sentences and commandments.* The same he hath Cont. 2. q. 4. c. 2. and l. 1. de Scriptura c. 11.

Bucanus in Inst. Theol. loco. 43. *Must we simply heare the voice of the Church, and receaue whatsoeuer she teacheth? No.*

Not simply to be beleiued.

Reineccius to. 4. Armat. c. 3. *We must beleiue the Church in all things, not taken simply and absolutely, but relatiuely and with condition, as farre as according to Scripture and out of that she proposeth diuine trueth.*

The Conference.

Scripture simply and absolutely biddeth vs to heare the Church, and saieth that who heareth her, heareth Christ. The same say Catholiks.

Protestants denie, that she is simply to be heard or obeyed.

ART. VIII. WHETHER TRVETH, IN respect of vs, do relie vpon the Church?

Scriptvre expressely affirmeth.

Church the pillar of trueth.

1. Timoth. 3. ver. 15. *Which is the Church of the liuing God, the pillar and ground of trueth.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton. Controu. 4. quæſt. 2. artic. vnico. *The Church, according to the ordinarie courſe, is for faithfull men the pillar of all reuealed trueth, and for faith it ſelfe, the ground. For the faitfull relie vpon the teaching of the Church as an vnmouable pillar.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Contru. 2. q. 4. c. 2. *The trueth of faith doth not relie vpon the Church as a foundation, no not in regard of vs. Trueth doth not relie vpon the authoritie of the Church.* Againe. *If the trueth of faith did relie vpon the authoritie of the Church in reſpect of vs, who then &c.* *Not pillar in regard of vs.*

Bucer in Diſp. Cantabrig. *It is manifeſt enough that no Church is to be termed the pillar and ground of trueth, as if she did ſuſtaine and conſerue trueth.* *Suſtaineth not trueth.*

Melancthon in locis c. de Signis Eccleſ. to. 3. *Faith doth not relie vpon the authoritie of the Church.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that the Church is the pillar and ground of trueth. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the Church doth not ſuſtaine or conſerue the trueth: that faith relieth not vpon her authoritie: that trueth doth not relie vpon her authoritie as a foundation, no not in regard or reſpect of vs.

THE SVMME OF THIS CHAPTER OF the Church.

What hath beene repeated in this Chapter doth make manifeſt, that Proteſtants deſcribe vnto vs a Church

quite different from that which the holie Scripture and Catholikes propose. For the Scripture and Catholiks teach that the Church is but one: Protestants say there are twoe Churches. They say she containeth both badde and reprobates, that she endureth for euer, is alwaies visible, infallible in faith, is simply in all things to be heard, and is the pillar of faith touching vs: All which points Protestants denie.

They also make manifest, that Protestants steale from the Church a great parte of her, to wit, the badde and reprobate faithfull, and manie of her chiefe properties, namely, vnitie, perpetuitie, continuall visibilitie, infallibilitie, and our dependencie vpon her in beleife. And thus much of the Church: Now of Temples or materiall Churches,

CHAPTER VIII.

OF TEMPLES OR MATERIALL CHVRCHES.

ART. I. WHETHER THE CHVRCHES be also for priuat praier?

SCRIPTVRE EXPRESSELY AFFIRMETH.

KINGS 3. cap. 8. ver. 41. *Moreouer also the stranger, which is not of thy people Israel, when he shall come from a farre countrie for thy name---and shall pray in this place, thou shalt heare in heauen in the firmament of thy habitation, and shalt do all things for which the stranger shall inuocate thee.* *Place of praier for a strãger.*

2. Paralipomen. 6. vers. 21. *Whosoeuer shall pray in this place, heare out of thy habitation, that is, from the heauens, and be propitious.* *For whomsoeuer.*

Mathew 21. vers. 13. *It is written: my house shalbe called a house of praier.*

Luc. 2. v 37. *Who departed not from the temple, by fastings and praiers seruing night and day.* c. 24. v. 53. *And they were alwaies in the Temple, praising and blessing God.* *For S. Anne.*

CATHOLIKS EXPRESSELY AFFIRME.

Cardin. Bellarm. lib. 3. de Sanctis. cap. 4. *The Churches*

of

of Christians are rightly instituted for to pray also priuate praiers.

PROTESTANTS EXPRESSELY DENIE.

For preaching onely. Tindal in Fox Actes 1610. pag. 1138. *Churches are for preaching onely.* And Fox addeth: *This article containeth nether errour nor honestie.*

Not for priuat praier. Vorstius in Antibellarm. p. 327. *Nether is this a lawfull end of Churches, that the faithfull pray priuaty in them.*

Not dedicated to praier. Luther in Festo Dedicat. Templi fol. 447. *The people which beleiue in Christ are all iust and subiect to no law, especially that pertaineth to ceremonies of temples: And therefore, now amongst them, there is no temple dedicated to praier.*

And hereupon Protestants in Confes. Heluet. c. 23. bidde them beware, *that they wearie not the people with to long praier*: And in Confess. Argentinen. cap. 21. *They detest our long paier*, as also doth Caluin in Matth. 6. ver. 7. and finally in their Synod at Dordrach art. 46. they define that *publik euening praiers are not to be brought in, where they are not in vse: and to be taken away where they are.* So well these men loue praiers in Churches.

THE CONFERENCE.

Scripture expressely saieth, that Gods Church is the house of praier for all people, a place of praier where the stranger may make his praier and be heard: that Anna night and day praied in the temple: that the Apostles were alwaies in the temple praising God. The same say Catholiks.

Protestants expressely say, that Churches are onely for preaching, that is no lawfull end of Churches to pray priuatly in them: that Christians haue no temple dedicated to praier, and forbidde long, and euening praier in Churches.

ART.

ART. II. WHETHER CHVRCHES BE to be adorned?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Churches are to be adorned.

Exod. 35. is described the wonderfull adorning of the tabernacle made by Gods commandment: and 3. Reg. 6. the most rich ornaments of the temple made by Salomon.

Psalme 25. v. 8. *I haue loued the beautie of thy house.*

Marc. 14. v. 15. *Say to the maister of the house that the Maister saieth: where is my refectorie, where I may eate my Paske with my disciples? And he will shew you a great chamber, adorned, and there prepare for vs.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. 12. v. 3. *Sumptuous decking and honorable adorning, when they are done in the honour of God and for his worshippe, ether in the adorning or magnifencie of Churches, or in solemne administration of Sacraments, doe please God.*

PROTESTANTS EXPRESSELY DENIE.

Not to be adorned.

Perkins in Problemate c. de ornatu templorũ. *The errour* (of adorning temples) *began to be strange in Constantins time: and the Fathers thẽ being caried away with the custome do exact the adorning of temples.*

Caluin in Math. 26. v. 11 *Let vs not deuise sumptuous worshippes of God with the Papists.* In Ioan. 12. v. 6. *Surely God careth not for externall pompe-- wherefore they are preposterous interpreters, who out of Christs answere do infer, that costly and magnificall worshipps do please God.*

Tigurini apud Hospin. part. 2. Hist. fol. 24. *The ornaments of Churches belonge not to the true worshippe of God.*

Vorstius in Antibellarm. p. 327. *It is not onely superfluous, but also vaine and superstitious, and in parte ethnicall also and*

Iewish, to make great and vnprofitable expenses in adorning Churches, as euerie where vseth to be done in Poperie. For that theatricall brauerie is contrarie to the simplicitie of Christian religion.

The Conference.

Scripture expressely teacheth, that God himselfe commanded the tabernacle to be adorned, that Salomon by his instinct adorned the temple, that Dauid loued the beautie of Gods house: that Christ made choice of a great and adorned chamber, wherein he should celebrate the Eucharist. The same say Catholiks.

Protestãts expressely say, that the adorning of Churches is an errour, superfluous, vaine, superstitious, ethnicall and Iudaicall, and contrarie to Christian religion: that magnificall and costlie worships please not God.

ART. III. WHETHER IT BE LAWEFVLL to put the Images of Angels or Saintes in Churches?

Scriptvre expressely affirmeth.

Images in the Temple.

Exod. 25. v. 18. God thus commandeth: *Two Cherubins also thou shalt make of beaten gould on both sides of the Oracle.* And vers. 22. *And I will speake to thee ouer the Propitiatorie and from the middest of the two Cherubins, which shalbe vpon the arke of testimonie, all things which I will cõmand the children of Israel by thee.*

3. Reg. 6. vers. 23. *And he* (Salomon) *made in the Oracle two Cherubs of oliue trees of ten cubits in height.* And v. 27. *And he put the Cherubs in the middest of the inner temple.*

Catholiks expressely Affirme.

Councel of Trent Session. 25. c. de Inuocat. *The Images*

of

of Christ and other Saintes are to be had and kept, especially in Churches.

PROTESTANTS EXPRESSELY DENIE.

Iuel art. 14. sect. 2. *The Iewes had no manner of Image, nether painted nor grauen in their temples.*

Luther in Deuteron. 7. to. 3. *I do not much loue images, and would they were not in Churches.*

Zuinglius l. de ver. & fals. relig. c. de Statuis. *Images must be taken out of Churches.* Not in tẽples

Sadeel ad Art. 59. Abiurat. *God abhorreth images.*

Peter Martyr in locis tit. de Cult. Imaginum §. 22. *We must not suffer, that Images be had in Churches.*

And in this point the Protestants doctrine is well enough knowne by their deeds: yea some of them goe so farre as they denie that we may paint any Images of Christ or the Saints. For thus saieth Leo Iudæ in Zuinglius to. 2. f. 627. *If Christ and his Saints be in heauen, it is wickednes euen to make their images.* With whome agreeth Zuinglius ib. 630. Hofman also ib. f. 631. saieth: *That good man thinketh, that images may be kept and suffered, so that none do adore or worshippe thẽ. But this opinion is contrarie to the testimonies of Scripture, wherein the Lord commandeth that we shall not make them.* The same intimateth Confessio Heluet. c. 4.

THE CONFERENCE.

Scripture expressely saieth, that God commanded twoe Images of Angels to be made and put in the Oracle: that Salomon made twoe others, and put them in the middest of the inner temple. The same say Catholiks.

Protestants expressely say, that God abhorreth images, that they are not to be suffered in Churches, no that the Images of Christ and his Saintes are to be made: that the Iewes had no manner of Images in their temple.

ART. IV. WHETHER THE HEATHENS or Idolaters did thinke their Idols to be Gods.

Scriptvre expressely affirmeth.

Exod 32.v.8. God himselfe thus speaketh vnto Moises: *They haue made to themselues a molten calfe, and haue adored, and immolating hostes vnto it, haue saied: These are thy Gods, Israel, that haue brought thee out of the land of Egypt.*

Heathens thought theirs Idols to be Gods.

Actes 19.v.26. Demetrius a Heathen hath these words: *Sirs you see and heare, that this same Paul by persuasion hath auerted a great multitude, not onely of Ephesus, but almost of all Asia, saying: That they are no Gods which be made by hands.*

Catholiks expressely affirme.

C. Bellarm. l.2. de Imagin. c.13. *It is false, that the Heathens did not thinke the idols to be Gods.*

Protestants expressely denie.

They thought not so.

Caluin 1. Instit. c.11. §.9. *Nether are the Heathēs to be thought to haue beene so blockish, as that they knew not, that God was an other thing then stones and stockes.*

Daneus Controuer. 7. p.1394. *It is a lie, that the Heathens did beleiue the Images of their Gods to haue beene their Gods themselues.*

Zuinglius in Resp. ad Valentin. to.1. f. 247. *The Heathens did no more account their Idols to be Gods, then now we vse to account of our Images.* The like say Peter Martyr Controu. Gardiner. col. 396. and Sadeel ad art. 59. abiurat.

The Conference.

Scripture plainely teacheth, that the idolaters did say, that their molten calfe was their God, that Demetrius a Heathen

Heathen reprehẽded S. Paul, becauſe he tought, that they were no Gods which were made by mens hands. The ſame ſay Catholiks.

Proteſtants plainely ſay, that the Heathẽs did not thinke ſtocks or ſtones to be their Gods: that it is a lie, that they thought the images of their Gods to be Gods themſelues. And yet theſe men, who againſt the plaine teſtimonie of Scripture do defend the Heathens, do accuſe the Catholiks that they make Images their God.

THE SVMME OF THIS CHAPTER OF TEMPLES or materiall Churches.

Out of that which we haue rehearſed in this Chapter, it appeareth, that Proteſtants haue other kind of temples, then the Scripture and Catholiks haue. For the Scripture and Catholiks teach, that temples or Churches are alſo for priuat praier, that they are to be adorned, and that images of Angels or Saintes are to be put in them: all which Proteſtants denie: and conſequently they robe the Churches of one of their ends for which they are inſtituted, and of their ornaments and holie Images.

CHAPTER IX.

OF BAPTISME.

ART. I. WHETHER WATER BE necessarie to Baptisme?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Water necessarie to baptisme.

IHON 3. v. 5. *Vnlesse a man be borne againe of water and the Spirit, he cannot enter into the kingdome of God.*

Ephes. 5. v. 26. *As Christ also loued the Church & deliuered himselfe for it, that he might sanctifie it, cleansing it by the lauer of water in the word.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent sess. 7. com. 2. *If anie say, that true and naturall water is not necessarie to baptisme, be he accursed.*

PROTESTANTS EXPRESSELY DENIE.

Not necessarie.

Beza Epistola 2. vol. 3. Theol. *Though water be wanting, if the baptisme of one cannot nor ought to be differred with edification, surely I would as well baptize with any other liquor as with water.*

Polanus in Sylloge Thes. part. 2. p. 556. *The externall and sensible matter of baptisme, is water, and that wanting an other liquor proportionable.*

Festus Homius in Disput. 45. *We do not greatly denie, but where*

where no water can be had, there some other liquor which hath the some vse that water hath, and is very proportionable thereto, may be vsed in the place thereof.

Vorstius in Antibellarm. p. 367. *Bellarmin and his do more restraine this essence of baptisme, then our men are wonte to doe; Whiles he auoucheth, that pure water and that solemne forme: In the name of the Father &c. is simply in all places and times precisely necessarie.* Agayne. *Extraordinarily and in some most rare and vnusuall cases, we do not deny, but that some other kind of liquor, which hath the same vse that water hath, may be vsed.* The same teacheth Luther in Colloq. Mensal. cap. 15. and Riuet iudgeth it probable tractat. 3. sect. 3. Nether is it disliked by Saddel ad Artic. abiurat. 11.

CONFERENCE OF THE FORESAIED WORDS.

Scripture plainely saieth, that vnlesse one be borne againe of water, he cannot enter into the kingdome of heauen: that Christ cleanseth his Church with the lauer of water. The same say Catholiks.

Protestants plainely say, that water is not simply necessarie: that extraordinarily and in case of necessitie one may baptize in other liquor as well as in water: that where water wanteth, an other liquor proportionable may suffice. Which is so euident a contradiction of Scripture, as Protestants themselues sometimes confesse it. See lib. 2. cap. 30.

ART. II. WHETHER INVOCATION of the holie Trinitie, be necessarie in baptisme?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Matthew 28. ver. 19. *Going teach ye all nations baptizing them in the name of the Father, and of the Sonne, and of the Holie Ghost.*

CA-

Catholiks expressely affirme.

Catechismus ad Parochos cap. de baptismo. *Pastors shall teach, that this is the perfect and absolute forme of baptisme: I baptize the in the name of the Father &c.* and afterward addeth, that this forme *doth especially pertaine to the substance of baptisme.*

Protestants expressely denie.

Not necessarie.

Luther l. de Captiuit. Babil. tom. 2. fol. 75. *Howsoeuer baptisme bs giuen, so that it be not giuen in the name of a man but in the name of God, it truely saueth: Nay I doubt not, but if one take it in the name of the Lord, albeit a wicked Minister do not giue it in the name of the Lord, that he is truely baptized in the name of the Lord.*

Zuinglius ad Struthionem to. 2. f. 312. *Nether am I ignorant, that the Apostles did not acknowledge these words* (In the name of the Father &c.) *for such, as without them baptisme could not stand.* De baptismo ib. fol. 65. *It is euident, that these words of Christ, which he vseth Mathew c. 28. are not so to be taken, as if they were a certaine forme of baptisme.* And fol. 77. *It shall appeare, that Christ would not, that in baptizing we should vse this forme of words: I baptize thee in the name of the Father & c.*

Caluin de ver. reform. p. 235. *Papists disputing about the forme of baptisme, stand vpon the bare pronunciation of the words, as if Christ, when he commanded the Apostles to baptize in the name of the Father and of the Sonne and of the Holie Ghost, had prescribed them I know not what magicall charme.*

Vorstius in Antibellarm. pag. 366. *According to our mens opinion nothing els is required to the essence a baptisme, but the plunging of that man into the water, who is mynded publikely to professe Christ.* p. 367. *About the forme* (of baptisme) *if that must be essentiall, here we plainly disagree. For indeed it no way consisteth in that pronuntiation of words, but in the immersion of the*

of the man or the ſprinckling of him with water done in the name of Chriſt or of the holie Trinitie.

THE CONFERENCE.

Scripture plainely teacheth, that Chriſt commanded to baptize in the name of the holie Trinitie. Catholiks ſay the ſame.

Proteſtants plainly teach, that inuocation of the holie Trinitie is not eſſentiall to baptiſme: that baptiſme howſoeuer giuen in the name of God, nay though it be not giuen in Gods name, ſo it be taken in Gods name, is true baptiſme: that baptiſme may conſiſt without inuocation of the holie Trinitie: that Chtiſt preſcribed no certaine forme of words, nor would that we ſhould vſe the foreſaied words whiles we baptize: that to ſtand vpon it, is to make it a magicall charme. Which contradiction of Scripture is ſo cleare, as ſome Proteſtants confeſſe it: As you may ſee infra l.2.c.30.

ART. III. WHETHER BAPTISME BE neceſſarie by neceſſitie of precept?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math.28.v.19. *Going teach ye all nations, baptizing them in the name of the Father &c.* *Baptiſme neceſſarie by comandment.*

Act.2. verſ.38. *Be euerie one of you baptized in the name of Ieſus Chriſt for remiſſion of your ſinnes.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Seſſion. 7. Can. 5. *If anie ſhall ſay, that baptiſme is free, that is, not neceſſarie to ſaluation be he accurſed.*

Protestants expressely denie.

Not necessarie by commandment.

Whitaker Cont. q. 47. c. 2. *It is lawfull to abstaine from baptisme, so there be no contempt or scandall in the fact.*

Casaubon Epistola ad Card. Perron. *Manie* (Protestants) *put baptisme amongst those things, which whether they be absent or present it skilleth not much.*

Bucer in Math. 9. *I answere, that baptisme as an externall thing is of lesse importance, then that the Lord should haue greatly commanded anie thing about it.*

Zuinglius de Baptismo tom. 2. fol. 96. *Baptisme is a ceremoniall thing, which the Church may well omit or take away.*

OEcalampadius l. 2. Epist. pag. 363. *It is an externall thing, which the law of Charitie may dispense with.*

The Conference.

Scripture plainely teacheth: that Christ and the Apostles commanded baptisme. Catholiks say the same.

Protestants plainely teach, that Christ did not greatly commande any thing about baptisme: that the Church may well take it away: that we may abstaine from it, so there be no contempt or scandall: and that it skilleth not much whether we haue it or want it.

ART. IV. WHETHER BAPTISME be necessarie to saluation in necessitie of means?

Scriptvre expressely affirmeth.

Baptisme a necessarie meane to salvation.

Ihon 3. vers. 5. *Amen, Amen, I say to thee: Vnlesse a man be borne againe of water and the Spirit, he cannot enter into the kingdome of God.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent. Seſſ. 6. c. 4. *Which transferring* (from iniuſtice to iuſtice) *after the promulgation of the Ghoſpell, cannot be done without the lauer of regeneratiõ, or deſire thereof.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Cont. 1. q. 6. cap. 8. *The ſaluation of infants doth not depend of the Sacraments.* And l. 8. cont. Dureum. ſect. 73. *Who now exclude infantes dying before baptiſme from life, ſpeake againſt Scriptures, againſt Gods mercie, and againſt the ancient cuſtome.* And he ſaieth that Proteſtants reiect the Catholik doctrine of neceſſitie of baptiſme, *as impious and inhumane.* *Not a neceſſarie meane.*

Confeſſion of Scotland. pag. 159. *We deteſt and reiect his* (Popes) *cruell iudgment againſt infants dying without baptiſme: and the abſolute neceſſitie of baptiſme which he putteth.*

Caluin in Marci 16. v. 16. *We ſay that baptiſme is not ſimply neceſſarie, but in regard of our obedience.* And 4. Inſtit. cap. 15. §. 12. *Children, who dye before they be chriſtened, are not shut out of the kingdome of God.* *Childrẽ ſaued without baptiſme.*

Beza cont. Weſtphal. vol. 1. p. 256. *If anie mans childe die before he be chriſtened, we doubt not of his ſaluation.* And in 2. part. reſp. ad Acta Colloq. Montisbel. p. 128. *The queſtion is, whether baptiſme be ſimply and abſolutely neceſſarie to ſaluation, which I, with all right beleiuers do denie.*

Peter Martyr in Theſ. pag. 1008. *Chriſtians children are ſaued, howbeit they dye before they be baptized.*

Daneus Cont. de baptiſmo cap. 4. *We accurſe them, who bring in abſolute neceſſitie of baptiſme.* Et c. 8. *It is blaſphemie, that baptiſme is preciſely neceſſarie to ſaluation.*

Vorſtius in Antibellarm. p. 368. *Our men openly diſclaime from Papiſts that vrge the abſolute neceſſitie of baptiſme.*

THE CONFERENCE.

Scripture plainely teacheth, that the water of baptisme is necessarie for one to enter into the kingdome of God. Catholiks say the same.

Protestãts plainely teach, that Baptisme is not necessarie to saluation; not simply not absolutely, not precisely necessarie: that infants are saued without baptisme: and that the contrarie doctrine is against Scripture, impious, inhumane, and to be detested.

ART. V. WHETHER SIMON MAGVS receaued, or reprobates receaue whole and intire baptisme.

SCRIPTVRE EXPRESSELY AFFIRMETH.

Simon Magus was baptized.

Act. 8. ver. 13. *Then Simon also himselfe beleiued, and being baptized, he cleaued to Philippe.*

Actes 2. vers. 38. S. Peter speaketh without distinction of elect or reprobates. *Be euerie one of you baptized in the name of Iesus Christ:* And vers. 41. *They therefore that receaued his word were baptized.* So cap. 8. vers. 12. *They were baptized men and weomen.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarm. lib. 3. de Iustificat. cap. 14. *Simon Magus conuerted by Philippe and bapsized, did follow Philippe, as Luke writeth.*

PROTESTANTS EXPRESSELY DENIE.

Not fully baptized.

Beza cont. Illyric. vol. 2. Theol. p. 144. *What thou writest, that Simon Peter and Simon Magus receaued the same whole baptisme, is most false.* And p. 131. *We do not acknowledge, that the Sacraments are intirely receaued of the incredulous.* In Col-

loq.

loq. Montisbel. p. 118. *I graunt, that the intire sacraments are offered not onely to the godlie but also to the vngodlie, but not receaued intirely of the vngodlie.* And in 2. part. Resp. ad acta Colloq. Montisbel. p. 91. *The whole sacrament is not receaued of the vnworthie.* Besides ib. p. 110. he sayeth, that the inwarde ablution of the Holie Ghost is an essentiall parte of baptisme: And p. 41. & seqq. & in Colloq pag. 355. & seqq. ostentimes repeateth, that the blood of Christ *is the principall and most essentiall parte of baptisme:* And will not that the reprobates receaue ether inward ablutiō or the blood of Christ: And therefore will not that reprobates receaue the whole essence of baptisme. Moreouer in 2. parte cit. p. 76. he writeth thus: *We say, that Baptisme is the seale of remission and generation, but not in euerie one, nor alwaies.* And in his opinion, it is essentiall to baptisme to be this kinde of seale and consequently baptisme is not true essentiall baptisme in euerie one.

Peter Martyr cont. Gardiner. col. 970. writeth, that Baptisme consisteth of water and remission of sinnes: Which remission he will not haue to be giuen to reprobats. And therefore col. 853. saieth: *If one would speake exactly, he should say, that the impious do not receaue the whole sacrament but onely one parte thereof.*

Piscator in Respons. ad Buscherum c. 10. *The faith of the receauer pertaineth to the substance of the Sacrament.* But they will not admit that reprobates haue faith, and therefore haue not the whole substance of the Sacrament.

Besides, Sacramentaries commonly teach, that Christ is the matter and substance of the Sacraments, and namely of the Eucharist: So expressely teacheth Caluin l. de Cæna p. 2. and 4. Instit. c. 17. §. 11. Peter Martyr cont. Gardiner. col. 655. 755. Confessio Heluet. c. 19. and Confessio Basileensis art. 20. But they denie, that the impious or reprobates receaue Christ, and consequently must say, that nether the impious nor the reprobates receaue intire baptisme or Eucharist. Whereupon Bucer apud Hospin. part. 2. Histor. fol. 147. saied; *That such impious as are quite im-*

pious, receaue nothing but bread and wine. And the like they must say of baptisme, and consequently they should rebaptize such as were quite impious when they were baptized, as not receauing the whole substance of baptisme; without which baptisme is no true baptisme. Which may be also confirmed by that which Pareus saieth: Colloq. Theol. 1. disput. 15. *That Sacraments nether signifie nor seale, and much lesse do giue, any thinge to the incredulous.* Such therefore as were incredulous when they were baptized, ought to be baptized againe, as not hauing receaued ether the signe or seale of baptisme.

The Conference.

Scripture expressely saieth, that the reprobate Simon Magus was baptized, and that diuers others were baptized without making any distinction betweene the elect or reprobates amongst them. The same say Catholiks. Protestants expressely say, that Simon Magus had not whole baptisme: that the impious or reprobats do not receaue the whole sacraments: that if we will speak exactly we must say, that the impious receaue but a parte of the Sacrament.

ART. VI. WHETHER BAPTISME BE effectuall in the reprobates, or profit them any thing.

Scripture expressely affirmeth.

Baptisme effectuall in euerie one.

Gal. 3. v. 27. *For as manie of you as are baptized in Christ, haue put on Christ.*

Act. 2. v. 38. S. Peter speaketh thus without anie distinction of elect. or reprobate. *Be euerie one of you baptized in the name of Iesus Christ for remission of your sinnes, and you shall receaue the guift of the Holie Ghost.*

Ca-

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarm. lib. 3. de Iustificat. cap. 14. *All infants are truely iustified by baptisme.* And lib. 2. de Grat. cap. 16. *Originall sinne is truely remitted to many reprobates by the grace of baptisme.*

PROTESTANTS EXPRESSELY DENIE.

Caluin de Rat. Concordiæ p. 664. *The Sacraments to the elect are helpst o saluatiõ, others they profit nothing.* De Cõsens. Sacramentor. p. 754. *We diligently teach, that God doth not indifferentlie put forth his power in all that receaue the Sacraments, but onely in the elect.* And p. 761. *The Sacraments profit not indifferently all, but onely the elect of God.* De vera reform. p. 325. *Who admit others* (beside the elect) *to baptisme, do profane it.* And addeth pag. 349. that baptisme, *was not appointed for the reprobate.*

Profiteth nothing to reprobates.

Beza in Colloq. Motisbel. pag. 385. *Whome God hath not elected, albeit they were baptized a thousand times with the externall baptisme of water, yet faith and the Holie Ghost would neuer be giuen to them.* And ib. and other where often: *The power of baptisme sheweth it selfe onely in the elect.* And in 2. part. resp. ad acta Colloq. Montisbel. p. 89. *Faith and grace of baptisme is not giuen to all infants that are lawfully baptized.* Which he repeateth p. 90. and 97. And in Colloq. cit. pa. 393. *Manie thousande of infants receaue baptisme, who yet are neuer regenerated.* Whereupon ib. p. 377. he writeth thus: *We can onely probably affirme, that infants who are baptized, receaue the fruite of adoption.*

Baptisme effectuall onely in the elect.

Manie thousand infants baptized and not regenerated.

Zanchius de Prædest. c. 6. to. 7. maketh this conclusion. *To those, who are not elect baptisme bringeth no cõmoditie, nor the praiers made for them of the Church.* And in Confess. c. 15. to. 8. *We beleiue, that all are baptized with water; but the elect onely with the spirit.*

Musculus in locis tit. de Baptisme. *None, I thinke, is so*

madde,

madde, as to say, that the Holie Ghost doth, euē in the reprobates whiles they are baptized, worke the effect of his grace which is appointed for the elect and faithfull.

The Conference.

Scripture plainely saieth, that whosoeuer are baptized in Christ, do put on Christ: that euerie one (without distinction of elect or reprobate) may be baptized for remission of sinnes. The same say Catholiks.

Protestants plainely say, that Sacraments profit onely the elect and giue nothing to others: that baptisme is appointed for the elect alone: that the reprobate though they were baptized a thousand times should not receaue grace: that manie thousands of infantes are baptized and not regenerated: that onely the elect are baptized with the Spirit and that the cōtrarie is madnesse. Which is so opposite to Scripture as the holie Fathers pronounce that he is no Catholik who saieth, that baptisme doth not take away sinne in the baptized reprobats: and manie Protestants confesse it to be cōtrarie to Scripture. See l. 2. c. 30.

Prosper ad c. vlt. Gallor.

ART. VII. WHETHER BAPTISME CLEANSETH or washeth away sinnes?

Scriptvre expressely affirmeth.

Baptisme cleanseth. Ephes. 5. v. 26. *Christ loued the Church, and deliuered himselfe for it, that he might sanctifie it, cleansing it by the lauer of water in the word.*

Saueth. Tit, 3. v. 5. *According to his mercie he hath saued vs by the lauer of regeneration, and renouation of the Holie Ghost.*

Remitteth sinnes. 1. Peter 3. vers. 21. *Whereunto baptisme being of the like sorte now saueth you also.*

Washeth sinnes. Act. 2. v. 38. *Be euerie one of you baptized in the name of Iesus Christ for remission of your sinnes.* c. 22. v. 17. *Rise vp; and be baptized, and wash away thy sinnes.*

Ca-

Catholiks expressely affirme.

Catechismus ad Parochos. c. de baptismo: *This must be first deliuered: that sinne, whether it be originally contracted frō our first parēts, or committed of vs, though it were so haynous as scarce could be imagined, is remitted and forgiuen by the admirable vertue of this Sacrament of baptisme.*

Protestants expressely denie.

Whitaker Cont. 2. q. 1. c. 9. *We do not get health by the outward baptisme.* Et ib. c. 9. *God forbidde, that any attribute that to the outward Sacrament, which belongeth to spirituall grace.* Et ib. q. 6. c. 3. *Baptisme of it selfe auaileth infants nothing to saluation, nor infuseth faith or any grace into them.* — *Baptisme auaileth not.*

Perkins in Gal. 3. to. 2. col. 171. *Baptisme indeed saueth, but not baptisme of water.* — *Saueth not.*

Willet Cont. 12. q. 3. p. 567. *Baptisme is not a remedie against originall sinne.* 569. *Baptisme doth not conferre grace.* — *Giueth not grace.*

Luther de Captiuit. Babil. c. de baptismo. *Baptisme iustifieth none, nor profiteth anie.* ib. cōt. Cocleum f 408. *No parte of Iustification can be attributed to baptisme.* — *Profiteth not.*

Melanchon in locis edit. 1522. *Sacraments do not iustifie.* Which he repeateth l. cont. Anabaptistas.

Zuinglius de baptismo to. 2. fol. 62. *Baptisme is giuen and receaued for their sakes who hould the same faith with vs, not for his sake who is baptized: for in him, that outward signe can worke nothing.* Fol. 70. *Externall baptisme which is done by water, helpeth nothing to ablution of sinnes.* Et f. 56. *Some cried, that externall things are wholy vnprofitable to saluation, and that no trust is to be put in them, seing they are vaine and altogether vnprofitable. And surely they saied well, if they had not passed the bounds of charitie and modestie.* Fol. 97. *Baptisme cannot wash away the filth of sinne, nor washeth away sinne: It is nothing but a sacramentall signe whereby Gods people is bound to one faith and religion.* 98. *Baptisme maketh vs no whit the better.* — *Helpeth not.* — *Washeth not sinnes.* — *Maketh no vs better.*

better. And l. de ver.& fal. relig.fol.91. *Some thinke that baptisme ether wipeth away sinnes, or is a signe and certification of their wiping away: both which say what they please, not what the word of God hath tought.* And in Rom. 4. tom.4. *The signe of baptisme is not receaued for to confirme faith, for to purge sinnes.* And apud Hospin.part.2.Histor.fol.31. *Sacraments are onely badges of Christian societie, and helpe nothing to saluation.* Finally l.de Peccato originall.to.2. f.122.he saieth: *How foolish then should he seeme, who for the words* (of Scripture) *would auouch that by baptismall water we are washed from sinnes?*

Confirmeth not faith.

Caluin 4.Instit. c.15. §.10. *Now it is cleare, how false it is, that by baptisme we are loosed and exẽpted from originall sinne.* §. 2. *Who will say, that we are cleansed by this water?* In Catechismo pag. 36. *Doest thou thinke, that water is a lauer of the soule? No.* In Admonit.vlt.ad Westphal. p.812. *What if baptisme wash vs, how is the onely blood of Christ otherwhere called our ablution?* p. 855. *If they inferre, that the filth of the soule is purged by the corruptible element of water, the sunne of iustice it selfe wilbe darkened.* In Actor.22.v.16. *Paule was not washed by baptisme, but receaued a new confirmation of the grace which he had obtained.* In Rom.4. v.12. *We denie, that men are iustified by baptisme.* In Ephes.5.v.26. *We must beware, to thinke, that water purgeth the filth of the soule.*

Is no lauer of the soule. Washeth not.

Beza in Catechismo vol. 1. Theol. pag. 693. *Doth water wipe away sinne? No.* In Colloq.Montisbel.p.366. *The soule is not washed with water, but the bodie onely.* p.377. *The baptisme of water is not the lauer of regeneratiõ and renouation, but onely signifieth and representeth it.* Et 357. *We thinke it absurd, that infants are renouated ether at that verie time when they are baptized, or before they be of discretion and haue knowne and apprehended Christ by faith.* Which also he hath in 2.part. resp.ad Acta p.322. Where also he saieth.p.91. *I saied and do yet say, that the renouation of infants who come to be men, is not to be restrained to the time of their baptisme giuen to them ether in their infancie or their youth, but that it beginneth frõ that time when by actuall faith they apprehend Christ.* Which he repeateth p.106. And apud Grauerum in Absurdis Caluin. c.4.

Infants not renouated when they are baptized.

sect.

sect.20. I nether saied that all, or anie children are regenerated at the time of baptisme. Which also teacheth Musculus in locis tit.de baptismo. So that they will not haue children to be regenerated ether by baptisme, or whē they are baptized.

Zanchius l.4.de tribus Elohim c.5. *Water is onely a signe of regeneration.*

Piscator in Thes.loco.25. *Ananias saied to Paul: Rise, and be baptized and washe away thy sinnes, not that his sinnes were to be washed away by baptisme, which cannot be washed away but by the blood of Christ.*

The Conference.

Scripture plainely saieth, that the Church is sanctified and cleansed by the lauer of water: that we are saued by the lauer of regeneration: that baptisme saueth vs: that we are baptized for remission of sinnes: that by baptisme sinnes are washed away. The same say Catholiks.

Protestants plainely say, that baptisme iustifieth not, saueth not, auaileth nothing to saluation, infuseth not faith or anie grace: that it worketh nothing in him who receaueth it: maketh vs no whit better, cleanseth not sinne, purgeth not sinne, washeth not sinne, wipeth not sinne away: confirmeth not faith, certifieth vs not of remission of sinne; is onely a badge of Christian societie, a signe whereby men are bound to on faith and religion; that children are not regenerated ether by baptisme or at the time when they are baptized: finally that baptisme profiteth none, but is a vanie and vnprofittable thing. What Christians, I pray the, are these, who make this account of their Christendome: And these sayings are so repugnant to Scripture as sometimes Protestants confesse it. See l.2. cap.30.

ART. VIII. WHETHER IN BAPTISME euen sinnes to come be pardoned?

Scriptvre expressely denieth.

Sinnes to come not forgiuen in baptisme.

Act. 8. v. 21. S. Peter speaketh thus to Simon Magus already baptized: *Doe pennãce therefore frõ this thy wickednesse, and pray to God if perhaps this cogitation of thy hart may be remitted thee.*

1. Cor. 5. v. 5. S. Paul commandeth a Corinthian baptized, for incest, *to be deliuered to Sathan, that his spirit may be saued in the day of our Lord.*

Catholiks expressely denie.

C. Bellarm. l. 1. de baptismo. c. 18. *Catholiks gather that the efficacie of baptisme doth not extend it selfe vnto the time to come, but onely to the time past: for it pardoneth sinnes committed and not yet remitted.*

Protestants expressely affirme.

Sinnes present and to come forgiuen in baptisme.

Perkins in Serie Causarum c. 33. *In baptisme once administred, is giuen remission of sinnes not onely past and present, but also of those that are to come all your life time.* The like he hath in Galat. 3. to. 2.

Whitaker lib. 8. cont. Dur. sect. 101. *Who are baptized, are baptized in Christs death: but Christs death auaileth to wash away, not onely those sinnes which goe before baptisme, but also those which follow in all the life time.* The like he hath Cont. 2. q. 5. 7. p. 515.

Willet Cont. 12. q. 6. p. 579. *Baptisme is a seale of remission of sinnes for the confirmation of our faith, euen of those which are committed after baptisme, as well as of sinnes done before---- Therefore baptisme sealeth vnto vs the remission of all our sinnes, going before or following after.*

Beza

Beza l. Quæst. & resp. vol. 3. p. 344. *Baptisme therefore doth not abolish onely sinnes past? Yea the fruite thereof stretcheth through the whole life of the faithfull.* And in Hebr. 10. v. 11. *Whosoeuer is sprinkled with blood of Christ, is deliuered for euer from sinnes past and to come.* Et Epist. 5. *The fruit of baptisme, is the sealing of adoption, the ablution from sinnes both past and to come.*

Daneus de baptismo cap. 18. tom. 2. *Howsoeuer that grace and remission of sinnes be sealed vnto vs, it pertaineth as is referred in all Christs sacramẽts to blot out all our sinnes past, present, and to come.*

Zanchius in sua Confessione cap. 18. to. 8. *For baptisme is not giuen in remission onely of originall or sinnes past, but of all for all the life time.*

Festus Homius in Disp. 44 *Remission of sinnes, not onely of those which were committed before baptisme, but also of those which are to be committed all the life, is sealed in baptisme vnto the faithfull.* More of their like sayings may be seene in my Latin booke c. 9. art. 8.

THE CONFERENCE.

Scripture plainely teacheth, that a baptized man must doe pennance for remission of such sinnes as he committeth after baptisme: that a baptized man was deliuered to Sathan, that his soule might be saued. The same say Catholiks.

Protestants plainely teach, that in baptisme is giuen remission of sinnes past, present, and to come: that baptisme auaileth for sinnes that follow all the life time: that baptisme is a seale of remission of sinnes as well committed after as before: that whosoeuer is once sprinkled with Christs blood, is deliuered for euer of all sinnes past and to come: that in baptisme is giuen and sealed to the faithfull remission of all sinnes to be committed all their life time. Which is to oppen a brode way to all wickednesse. And whereas Protestants haue falsely saied that, the Pope

Protestants pardon, to sinne. giueth pardons for sinnes to be done: we see, that they manifestly giue such pardon to all and euerie one that is baptized or iustified with them.

ART. IX. WHETHER THE CHILDREN of the Faithfull be borne and abide in state of damnation vntill they be baptized?

Scriptvre expressely affirmeth.

Children of faithfull borne in state of damnation. Ephes. 2. v. 3. *And we were by nature the children of wrath, as also the rest.*

Rom. 5. v. 12. *As by one man sinne entred into this world, and by sinne death, and so vnto all men death did passe.* v. 15. *For if by the offence of one manie died.* v. 18. *Therefore as by the offence of one, vnto all men to condemnation: so also by the iustice of one vnto all men to iustification of life.* The same also is cleare by the places before cited for the necessitie of baptisme.

Catholiks expressely Affirme.

D. Stapleton. in 1. Cor. 7. v. 14. *It is a new and profane paradoxe of Caluin: that the children of Christian parents are borne the sonnes of God.*

Protestants expressely denie.

Not in sote of damnation. Perkins de baptismo tom. 1. col. 842. *Baptisme doth not make the children of Christian parents the sonnes of God, but onely doth seale vnto them the couenant of grace, and certifieth them that they are comprehended in it.* In Gal. 2. v. 15. *Originall sinne, which is hidden from beginning in them, is not imputed to them. The children of the faithfull are borne Saints.*

Are holie. Willet Cont. 12. q. 3. p. 565. *The children of the faithfull are holie already euen before they be baptized.*

In the Church Zuinglius in 1. Co. 12. tom. 4. *The children of Christians are with in the Church and bodie of Christ, euen before they be Christened.*

Caluin

Caluin 4. Instit. cap. 16. §. 31. *Who are borne of faithfull parents, are by supernaturall grace Saints.* §. 32. *Streight after they are borne, they are had and acknowledged of God for children.* In Actor. 8. v. 37. *I say that the children of the godlie, are borne children of the Church, and from the wombe reputed members of Christ.* And de ver. reform. pag. 349. he stretcheth this fauour not onely to the immediat children of faithfull parents, but also *manie generations after*, and as he saieth 4. Instit. c. 16. §. 9. *to the thousand generation.* And seing, that there is no man in the world, who is a thousand generations from Noe, he must say, that all children whosoeuer, at lest all the elect, are borne saints and in state of grace & saluation. *Are Saints.* *Members of Christ.*

Beza l. cont. Heshus. vol. 1. Theol. p. 307, *The children of the faithfull are saints before God euen from the wombe.* The like hath Confessio Heluet. cap. 20. Gallica artic. 35. Peter Martyr in locis Class. 2. c. 8. and others commonly, as also may appeare by what hath beene saied before art. 4. *Are Saints.*

Nay sometimes they say, that euen the children of Infidels are borne in state of grace and saluation.

Zuinglius de baptismo to 2. f. 91. *Infants which are borne of infidels I leaue to the iudgment of the almightie and iust, albeit I can finde no cause of damnation in them.* De Peccato orig. f. 119. *Of Christians children, we are sure that they are not dãned for originall sinne, albeit to cõfesse plainely, that opinion seemeth more probable to vs which we taught, to wit, that we must not rashly condemne the children of Heathens.* In Elencho fol. 36. *We impiously condemne not onely children of Heathens, but also of Christians.* And de Ratione fidei fol. 540. *We rashly condemne the children of Christiã parents, yea of Heathen parentes.* *Infidels Children in state of saluation.*

Vorstius in Antibellarm. p. 542. *In this point the Protestãts do not wholy agree, but ether say that all children whatsoeuer are through Christs grace saued, as Zuinglius and manie more: or at least all elect children whether they be borne of faithfull or other parents though not baptized, are saued, as the most Protestants say.* And he addeth: *These mens opinion is much more secure; but the sentence of the former is more gentle and probable*

enough,

enough, and therefore not roshly to be condemned.

Hermingius in Enchiridio classi. 3. p. 322. *If the children of Infidels die without baptisme, we must leaue them to Gods iudgment.* The same also followeth out of that which Caluin loco cit. Beza ad reprehens. Castel. vol. 1. p. 502. and others say, that childrē of faithfull parents are sanctified and comprehended in the couenant of life vnto the thousand generation.

The Conference.

Scripture expressely saieth, that the children of the faithfull are by nature or natiuitie the children of wrath as others are: that death passed vnto all: that condemnation passed vnto all. The like say Catholiks.

Protestants expressely say, that Christian children are sonnes of God before they be christened: that they are borne Saints: that originall sinne is not imputed to them: that they are holie, within the Church, and bodie of Christ before they be baptized: Saints by supernaturall grace, members of Christe from the wombe, borne children of the Church, and from the wombe Saints before God. Likewise they say of Infidels children, that they finde no cause of condemnation in them, that they are rashly and impiously condemned: that all children whosoeuer, or at least all elect children, though not baptized, are saued: that such as come of faithfull, though after a thousand generations are sanctified and comprehended within the couenant of life. Which are so contrarie to Scripture as sometimes Protestants confesse it. l. 2. c. 30. and S. Austin saieth:

L. 3. de Anima. c. 9. *Do not beleiue, do not say, do not teach, that infants dying before they be baptized, may attaine remission of originall sinne, if thou wilt be a Catholik.*

ART.

ART. X. WHETHER THE BAPTISME of S. Ihon and of Christ were the same?

SCRIPTVRE EXPRESSELY DENIETH.

Marc. 1. v. 8. S. Ihon saieth: *I haue baptized you with water, but he shall baptize you with the Holie Ghost.* *S. Ihons baptisme differet from Christs.*

Act. 19. ver. 2. (S. Paul) *saied to them: Haue ye receaued the Holie Ghost, beleiuing? But they saied to him: Nay, neither haue we heard, whether there be a Holie Ghost. But he saied: In what then were you baptized? Who saied: In Ihons baptisme.* vers. 5. *Hearing these things they were baptized in the name of our Lord Iesus.*

CATHOLIKS EXPRESSELY DENIE.

Councel of Trent Sess. 7. Can. 1. de baptismo: *If anie shall say, that Ihons baptisme had the same vertue that the baptisme of Christ, be he accursed.*

PROTESTANTS EXPRESSELY AFFIRME.

Whitaker ad Ration. 8. Campiani: saieth of the baptisme of S. Ihon and Christ. *It was the same ceremonie, the same doctrin, the same grace.* *Not different*

Willet Cont. 12. q. 7. p. 585. *Ihons baptisme was not diuers frō Christs baptisme, but was all one with it in propertie and effect.*

Zuinglius de ver. & falsa relig. c. de baptismo. *It is altogether one baptisme, whether you call it Ihons, or Christs.* Et de Baptismo to. 2. f. 75. *It will appeare, that that outward baptisme of water which Iohn vsed agreeth with the externall baptisme of Christ and the Apostles, and that there is no difference at all betweene them.*

Caluin in Luc. 3. v. 3. *It is false, that the baptismes of Ihon and Christ were diuers.*

Beza lib. quæst. & respons. pag. 344. *I say, that indeed it was one onely and the same baptisme, administred first of Ihon, and*

after by Christs commandment.

Bucanus in Inst. Theol. loco. 47. *What differ the Baptisme of Ihon Baptist and of Christ? Not in Author, not in substance, not in doctrine, not in signe or ceremonie, not also in effect or signification.* More of their like sayings in my Latin booke c. 9. art. 10.

The Conference.

Scripture plainely saieth, that S. Ihons Baptisme was giuen in water, Christs baptisme in the Holie Ghost: that S. Ihons baptisme was not giuen in the name of the Holie Ghost, in so much as they who had beene Baptized with it, knew not that there was a Holie Ghost: that they who had beene baptized with S. Ihons baptisme were baptized againe with Christs baptisme. The same say Catholiks.

Protestants plainely say, that S. Ihons and Christs baptisme was all one ceremonie, one doctrine, one grace: was not diuers, but all one in propertie and effect, altogether one: that there was no difference at all betweene them, not diuers, one onely and the same, not different in Author, substance, doctrine, signe, ceremonie, effect or signification.

ART. XI. WHETHER THOSE EPHESIANS, whereof is spoaken Actor. 19. had beene baptized with S. Ihons baptisme?

Scripture expressely affirmeth.

The Ephesiãs baptized with S. Ihons baptisme.

Act. 19. v. 3. *But he* (S. Paul) *saied: In what thẽ were ye baptized? Who saied: In Ihons baptisme.* v. 5. *Hearing these, they were baptized in the name of our Lord Iesus.*

Catholiks expressely affirme.

D. Stapleton in Actor. 19. v. 5. *We must beleiue and stedfastly beleiue, that those twelue Ephesians had beene before baptized of Ihon.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Whitaker lib. 8. cont. Dur. sect. 70. *I denie, that those men whereof Luke maketh mention in the Actes, were baptized againe.* *They were not baptized with S. Ihons baptisme.*

Caluin 4. Institut. c. 15. §. 18. *I denie, that they were baptized againe.*

Zuinglius de Baptismo to. 2. f. 80. *Behould an other argument, whereby it is demonstrated, that those* (Ephesians) *were neuer baptized in Ihons outward baptisme.* Resp. ad Hueber. f. 104. *If thou hadst had any consideration of those things, thou wouldst neuer haue come to that madnesse, to say that these disciples had beene baptized of Ihon.*

Beza in Actor. 19. v. 2. *We must needs say, that there is not treated of any peculiar historie of twelue men, who were ether baptized or rebaptized of the Apostle, or of baptisme.*

Sadeel ad Art. 10. Abiurat. *We no where read, that Ihons disciples, after his death following Christ, were rebaptized of the Apostles.*

THE CONFERENCE.

Scripture expressely saieth, that the saied Ephesians were first baptized with the baptisme of S. Ihon, and after with the baptisme of Christ. Catholiks say the same.

Protestants expressely say, that they were not baptized againe, were not baptized with Ihons baptisme, and that it is madnesse to say it: that in the foresaied place of the Acts, there is no speech of baptisme or baptizing. Which are so contrarie to Scripture, as Protestants sometime confesse it. See lib. 2. cap. 30.

ART. XII. WHETHER THE FORESAIED Ephesians had heard of the Holie Ghost.

Scriptvre expressely denieth.

The Ephesians had not heard of the holie Ghost.

Act. 19. v. 2. *And he (S. Paul) saied to them: Haue ye receaued the Holie Ghost, beleiuing? But they saied to him: Nay: nether haue we heard whether there be a Holie Ghost.*

Catholiks expressely denie.

D. Stapleton in Actor. 19. v. 5. *S. Paul saied to these Ephesians, because they had answered, that they had heard nothing of the Holie Ghost; In what then were you baptized?*

Protestants expressely affirme.

They had heard of the holie Ghost.

Caluin in Actor. 19. v. 2. *How could it be, that Iewes had heard nothing the Holie Ghost? Surely hence we gather, that Paul spoake not so much as in generall of the Holie Ghost, and therefore there is a figure in the word Ghost.*

Beza in Actor. 19. v. 2. *It were most absurd to beleiue, that they who had beene baptized of Ihon, and professed themselues disciples of Christ, were ignorant that there was anie holie Ghost.*

Bucanus in Instit. loco. 47. *What those twelue men denie, that they had heard that there was a Holie Ghost, is not to be vnderstood of the being or person of the Holie Ghost, but figuratiuely of the visible manner of powring downe his guifts.*

Reineccius to. 4. Armaturæ c. 18. *If demaund and answere had beene simply made of the Holie Ghost in respect of his person and grace, it would follow, that they had had no knowledge of the person of the Holie Ghost: But the consequent is absurd.*

The Conference.

Scripture plainely saieth, that the saied Ephesians had not

not so much as heard that there was a Holie Ghost. Catholiks say the same.

Protestants plainely say, that it could not be that they had not heard of the Holie Ghost: that it is absurd, most absurd to thinke that they were ignorant of the Holie Ghost.

THE SVMME OF THIS CHAPTER OF BAPTISME.

The things which we haue in this Chapter rehearsed, do clearly shew, how differently Protestants beleiue of baptisme from the Scripture. For the Scripture together withe Catholiks teacheth, that water and the inuocatiõ of the holie Trinitie be necessarie to baptisme: that baptisme is necessarie by necessitie both of precept and of meane to saluation: that Simon Magus and reprobats receaue whole baptisme: that baptisme is effectuall in the reprobates: that baptisme cleanseth sinnes, but pardoneth not sinnes that are to be done: that children of the faithfull are in state of damnatiõ before they be baptized: that Christs baptisme is different from S. Ihons baptisme: All which Protestats denie.

They shew also, that Protestants play the theiues with baptisme, and steale from it the necessitie of water and of the inuocation of the holie Trinitie: the necessitie of precept and meane to saluation: the integritie and efficacie thereof in the reprobates; the vertue of cleansing sinnes in anie whomsoeuer; the difference and excellencie aboue the baptisme of S. Ihon: which being taken away, Christs baptisme remaineth onely in name; and they likewise Christians in name onely. Thus much of Baptisme: Now of the Eucharist.

CHAPTER X.

OF THE EVCHARISTE.

ART. I. WHETHER THE EVCHARIST, or that which Christ after his last supper gaue with his hands vnto his Apostles, was his bodie and blood?

SCRIPTVRE EXPRESSELY AFFIRMETH.

The Eucharist is the bodie of Christ.

MATHEW 26.v.26. Christ saied of that which with his hands he gaue to his Apostles to eate: *This is my bodie.* The same is Marc. 14.v. 14. And Luc.22.ver.19. *This is my bodie which is giuen for you.* And 1.Cor.11.v.24. *This is my bodie which shalbe deliuered for you.* Moreouer Ihon.6. ver. 15. he saieth: *The bread which I will giue, is my flesh for the life of the world.*

The blood of Christ.

Mathew 26.v.28. Christ saieth of that which he gaue his Apostles to drinke: *This is my blood of the new testament, which shalbe shed for manie vnto remission of sinnes.* Marc. 14. v.24. *This is my blood of the new testament that shalbe shed for manie.* Luc.22.v.20. *This is the Chalice, the new testament in my blood, which shalbe shed for you.* 1. Cor.11. v. 25. *This chalice is the new testament in my blood.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent seſſ.13.c.3. *The Apoſtles had not yet receaued the Euchariſt of the hands of our Lord, and yet he truely affirmed that to be his bodie which he gaue.* And cap.4. *Becauſe Chriſt truely ſaied, that that was his bodie which he offered vnder forme of bread, therefore &c.*

PROTESTANTS EXPRESSELY DENIE.

Iuel in Denfenſe of the Apologie part. 2. c.10. diuiſ.1. p. 209. *The bread of the Sacrament is one thing, and the flesh of Chriſt is an other.--There is great difference betweene the bread of the Sacramẽt and the flesh of Chriſt.* Art.8.ſect.5. *The ſacramentall bread is called Chriſts bodie, although indeed it be not Chriſts bodie.* So alſo art.21.ſect.1.

Not the flesh of Chriſt.

Not indeed his bodie.

Bel in his Ieſuits Antepaſt. p.44. *The meaning of Chriſt is not: This is my naturall bodie, and my reall blood.*

Not his reall blood.

Spalatenſis l.5.de Repub.c.6.n.108. *The holie bread, is not the bodie of Chriſt.* n.112. *The bread is called the bodie of Chriſt, not that it is the bodie of Chriſt.--The Euchariſt, though it be called the bodie of Chriſt; Yet it is not truely and really the bodie of Chriſt.* ibid.pag.165. *It is falſe to ſay: The bread is the bodie of Chriſt.*

Not the bodie of Chriſt.

Not truely.

Melanchon epiſt.ad Com. Palatin.apud Hoſpin.part.2. Hiſtor.f.260. *Paul doth not ſay, as they of Breme do; Bread is the ſubſtantiall bodie of Chriſt: nor as Heshuſius doth: Bread is the true bodie of Chriſt.*

Not the true bodie of Chriſt

Hoſpinian himſelfe lib. cit.f.261. *The bread of the Supper is not the ſubſtantiall bodie of Chriſt.* Which he repeateth fol. 254. The verie like words of the Heluetians he rehearſeth f.161.& 153. of the Tigurins 161. of the Strasburgians f. 100. of the Witenbergians fol.292. of Hardenberg. 297. and of Engelhard fol.25.

Not his ſubſtantiall bodie

Zuinglius l.de Cæna to.2.f.283. *Theſe words of Chriſt: This is my bodie, can no way be vnderſtood of ſubſtãtiall and corporall flesh.*

Not corporall flesh.

flesh. Which he hath againe l. de relig. c. de Euchar. and in Subsidio to. 2. fol. 147. And Sermon. 1. Bernen. f. 532. *As if* (the Apostle) *should say, this is the meaning of those things which we haue tould. It is not flesh which is set afore vs, albeit now I haue vouchsafed it that name, nor likewise blood, but bread and drinke.*

Not the selfe same bodie.

OEcalampadius in Hospin. lib. cit. f. 41. *Not without follie would we binde men to confesse, that this selfe same bread is the bodie of Christ.* And f. 118. *Some do vrge that the Lords bread is the very bodie of Christ: But we say the contrarie.*

Not his verie bodie.

Bucer in Hospin. l. cit. fol. 191. *Nether is bread the very bodie of Christ, but a Symboll of it.* And 192. *All acknowledge that bread and wine are symbols, and not the very things themselues of this great misterie.*

Not lawfull to say: This is &c.

Peter Martyr cont. Gardiner. col. 147. *The Sacrament of the Euchariſt being shewne, it is not lawfull for them to say of it all: This is my bodie.* Col. 359. *Manifest it is, that the Eucharisticall bread is not properly the bodie of* Christ. And in Dialog. col. 137. *This is my bodie, is thus to be expoũded: This, to wit that which was shewed, signifieth my bodie.*

Not Christs bodie.

Caluin in Math. 3. ver. 16. *The bread of the holie Supper, is called the bodie of Christ, not that it is it, but because it testifieth to vs, that it is truely giuen to vs for meate.*

Not our spirituall food.

Beza in Catechismo sect. 9. *This bread and this wine are they not our spirituall food? No: but they signifie to vs that, from which life euerlasting proceedeth.* And lib. quæst. quęst. 207. pag. 356. *So if you properly vnderstand this saying it wilbe no lesse false, that bread is the bodie of Christ, then that a gourd is a man.*

As false that it is his bodie as that a gourd is a man.

Not Christs true bodie

Daneus Cont. de Euchar. c. 10. *That Sacramentall bread is not the true and reall bodie of Christ. The bread which Christ reached to the Apostles, was not the true bodie of Christ.* And c. 1. *Whẽce it followeth, that the signes remaine signes and seales, and neuer become the thing it selfe which is signified, to wit, the true flesh and true blood of Christ.*

Not the naturall bodie.

Volanus l. 1. cont. Scargam. p. 793. *Surely bread is not that true and naturall bodie of Christ, albeit it be called, but sacramẽtally his bodie.*

Musculus

Muſculus in locis tit. de Signis. *The bread of the lords Supper is not the verie bodie of Chriſt.* *Not the verie bodie.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expreſſely ſaieth, that the Euchariſt or that which our Sauiour after his laſt ſupper gaue with his hands to his Apoſtles to eate and drinke; was his bodie & blood; and to put vs out of doubt, what bodie and blood, he added: *His bodie giuen for vs, deliuered for vs: His blood of the new teſtament, and shed for remiſsion of ſinnes:* And otherwhere that the bread which he would giue vs, *was his flesh which he would giue for the life of the world.* The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the bread, the holie bread, the bread of the Sacrament, the Sacramẽtall bread, the lords bread, the bread of the ſupper, the bread of the holie ſupper, the bread of the lords ſupper, the bread which Chriſt reached to his Apoſtles: the Symbols, the Signes: the Euchariſt, the ſacrament of the Euchariſt, the Euchariſticall bread, is not the bodie of Chriſt, not his very bodie, not his bodie it ſelfe, not his true bodie, not his ſubſtantiall bodie: not flesh, not Chriſts true flesh, an other thing and much different from Chriſts flesh; not the thing it ſelfe of this miſterie, not our ſpirituall food: that Chriſts words can no way be vnderſtood of Chriſts ſubſtantiall flesh, that his meaning is not; This my naturall bodie: That the Euchariſt being shewed we may not ſay if it: This is my bodie: that though it be called Chriſts bodie, yet it is not his bodie. Which are ſo directly contrarie to the Scripture as many of theſe men ſometimes confeſſe it as shalbe ſeene cap 30. of the 2. booke. But becauſe they do not onely contradict the Scripture in denying the Euchariſt to be the bodie of Chriſt, which the Scripture ſo often and clearly affirmeth, but diuers other waies alſo, I will likewiſe ſet them downe.

Secondly therefore, they contradict the Scripture, in saying that the Eucharist is nothing but a simple ceremonie, onely bread, onely a type or figure, onely a seale or signe of the bodie and blood of Christ, which the Scripture so oftentimes saieth, is his true bodie and blood.

Onely a seale. Whitaker Cont. 2. q. 5. c. 19. *Sacraments are onely seales of those goods which are proposed to vs in the word.*

Onely a signe. Cartwright in disput. Oxonien. apud Martyrem p. 134. *The Eucharist is onely a signe.*

Spalatensis l. 5. de Rep. c. 6. n. 113. *The bread is not the bodie of Christ indeed, but onely a signe of it.*

Onely a signe and seale. Perkins de Cæna to. 1. col. 858. *The bread is called the bodie, whereas it is onely a signe and seale of the bodie.*

A simple ceremonie. Melanthon as Luther reporteth in Hospin. part. 2. Histor. fol. 194. *Accounted the Eucharist no better then a simple ceremonie.*

Hath onely the name. Confessio Czinge. in Syntagmate pag. 196. *The* (Eucharisticall) *signes, haue not the substance of the things signified, but onely their names.*

Onely a signe. Helueti in Hospin libr. cit. fol. 153. *The bread, is not the verie bodie of Christ, but onely a signe and Sacrament of it.*

Very naturall bread. Iuel art. 10. sect. 1. p. 313. *The bread in it selfe, is very naturall bread.* art. 21. sect. 1. p. 443. *The misticall bread is not Christ himselfe, but onely a sacrament of Christ.*

Onely a figure Zuinglius de Cæna to. 2. f. 286. *The bread is onely a figure, wherewith is signified that bodie which we ought to remember.* f. 291. *This drinke was nothing else indeed but wine.* 293. *Nothing else but a signe and figure.* And. 296. *The Apostles themselues neuer called this bread the bodie of Christ, but onely bread.* And in Respons. ad Lutherum fol. 431. *It is nought els but bread.*

Nothing els but a signe.

Nothing but bread and wine.

No hing but commõ bread. Oecolampadius apud Zuinglium to. 2. fol. 503. *These particles* (This, that) *we denie not to be certaine & infallible tokens, but such they are, as teach that here is nothing els but common bread.* And ibid. 510. *The drinke is a pure and bare creature, and nought els beside.*

Nothing but a note and signe. Caluin de administr. Cænæ. p. 41. *Let vs account it enough, if bread and wine be giuen vs for a note and signe.*

In

In admonit. vlt. ad Wesphal. p. 826. *What other is the bread and wine of the Supper, then a visible word?* Cont. Heshus. pag. 861. *The bread of the Eucharist in the same maner is called the bodie of Christ, as the doue is called the holie Ghost.* And 4. Instit. c. 17. § 14. *The Supper is nothing els, but a visible testificatiõ of that promise which is Ioan. 6. to wit, that Christ is the bread of life which came from heauen.*

As the Doue was the Holie Ghost.

Beza in Colloq. Montisbel. p. 42. *The disciples saw, that Christ held bread, and that it was mere bread and wine which he gaue with his hands.* Cont. Illyric. col. 2. Theol. p. 149. *I say, that the water of baptisme is as well the blood of the Lord, as that bread is his bodie.* Cont. Heshus. vol. 1. p. 308. *The bread is no otherwise the bodie, and wine, no otherwise the blood, then the water of baptisme is blood.* And in 1. Corint. 5. vers. 7. *The Pascall lambe is called Christ in the selfe same manner, that that bread is saied to be the bodie of Christ, which was giuen for vs.*

Mere bread and wine.

No better then water of baptisme.

No otherwise then the pascall lambe.

Daneus Cont. de Euchar. cap. 13. *The Fathers will haue the bread and wine to be onely symbols and signes of the true and essentiall bodie and blood of Christ.*

Onely symbol and signe.

Peter Martyr apud Coccium to. 2 l. 6. art. 1. *The bread and wine, are onely types and signes of the bodie and blood of Christ.* And hereupon, albeit, as Zanchius confesseth in Resp. ad Arian. col. 876. the Roman Church *doth keepe baptisme and the Supper*, or as Caluin speaketh, *the halfe parte of the Supper is remaining in Poperie*, yet neuertheless they sometime terme our Eucharist, *a Crust of bread*, as doth Whitaker Contr. 1. q. 2. c. 16. and Perkins de Sermon. Dom. col. 554. Sometimes, *a small crust of bread*, as Caluin Admonit. vlt. p. 800. cont. Versipel. p. 358. in Math. 19. v. 13. Sometimes, *a Crust*, as Whitaker Contr. 2. q. 6. c. 3. Beza in Confess. c. 7. sect. 11. Sometimes, *a gobbet of bread*, as Whitaker in place last cited: Sometime, *a most profane crust*, as Beza li. quæst. vol. 3 p. 355. Sometime, *a cake and crust*, as Peter Martyr orat. 1. Tigurin. Sometime, *a wafer of pastie*, as the same Martyr cont. Gardiner. col. 422. Thus reproachfully they terme that, which in their owne opinion is the lords Supper, or at least the halfe parte thereof; but no meruaile if they so

Onely type and signe.

ſpeake ſo of our Euchariſt, who ſay, that theirs, is nothing els but bread, nothing but common bread, nothing but a bare creature, nothing but a bare ſigne or figure, nothing but mere bread and wine. But farre otherwiſe ſaied Chriſt, that his Euchariſt was his bodie giuen for vs, his blood shedde for remiſſion of ſinnes, and not as Proteſtāts ſay onely a ſigne, onely a ſeale, onely a figure, onely a tokē, onely a teſtificatiō, onely a ſymbol, onely a type of Chriſts bodie, which onely hath the name of Chriſts bodie, onely a ſimple ceremonie; and no otherwiſe the bodie of Chriſt, Then the Paſcal lambe was Chriſt; the doue, the Holie Ghoſt; or the water of baptiſme, the blood of Chriſt.

Thirdly they contradict the Sripture, in ſaying, that the Euchariſt is onely figuratiuely and in ſome ſorte the bodie and blood of Chriſt, which the Scripture in the places cited ſimply and abſolutely ſaieth to be his bodie and blood, and addeth Ihon 6. v. 55. *My flesh is truely meate, and my blood truely drinke.* Which is moſt clearly oppoſite, *to mere figuratiuely.*

Onely figuratiuely.

Spalatenſis l. 5. de Repub. c. 6. n. 45. *The wine in the Chalice is the blood of the lord onely oſtenſiuely or in shew, that is, figuratiuely and typically.* And num. 115. *The Euchariſt, is not Chriſt ſubſtantially, but onely ſignificantly and figuratiuely.* And 118. *It is but figuratiuely and typically called the bodie of Chriſt.*

By reſemblance and no otherwiſe.

Perkins in Cathol. ref. Cont. 11. c. 2. *We take the bread to be the bodie of Chriſt ſacramentally by reſemblance, and no otherwiſe.* And Cont. 10. cap. 4. *Theſe words muſt not be vnderſtood properly, but by a figure.*

Rogers on the 28. Article of Proteſt. Confeſſ. pag. 174. *Abhominable be the Popish errours, that ſubſtātially and really the bodie and blood of Chriſt is contained in the Sacrament Euchariſticall.*

As he is herbs or milke. As manna.

Iuel art. 5. ſect. 10. p. 255. *As Chriſt is herbes or milke, euen ſo, and none otherwiſe, he is bread or flesh.* Art. 8 ſect. 25. p. 303. *As the bread is Chriſts bodie, euen ſo was manna Chriſts bodie.*

Not ſubſtantially.

Vsher in his Anſwere to a Chalenge p. 58. *Nothing in this world is more plaine, then when our Sauiour ſaied: It was his blood,*

blood, he could not meane it to be substantially. And ib.pag. 60. *The things which he honoured with those names, cannot be really his bodie and blood, but figuratiuely.* *Not really.*

Whitaker l. 2.cont. Du.sect.10. *The bread is the true bodie of Christ, and the wine the true blood of Christ, but mistically, metonymicall, Sacramentally.* *Metonimycally.*

Melanchon apud Hospin. lib.cit. fol.69. *This is my blood, is a metonimie, as if you should say: The ensigne or Maze is the Roman Empire.*

Caluin cont. Heshus. p. 844. *Bread may truely be saied, to be symbolically the true bodie of Christ.* Which also he hath Admonit. vlt. ad Westphal. pag. 836. Where also pag. 821. he saieth: *It appeareth, that to them bread was symbolically the bodie.* and p. 830. *In some sorte it is the bodie.* And 4 Instit. c. 17. § 23. *The bread is figuratiuely the bodie.* And cont. Heshus. l. cit. p. 847. *Could he more clearly testifie, that bread is improperly called the bodie of Christ, in respect of likenes?* *Symbolically.* *In some sorte.* *Improperly.*

Beza respons. ad Selneccer. vol. 2. pag. 270. *The names of the bodie and blood, are but metonymically giuen to the bread and wine.* *But metonymically.*

Daneus Cont. de Euchar. c.10. *The bread is tropically called the bodie of Christ.* *Tropically.*

Peter Martyr l. cont. Gardin. col. 293. *We say, that speach: This is my bodie, is not proper, but metaphoricall and tropicall.* And in Hospin l. cit. f. 259. *The words: This is &c. cannot be taken simply and without a figure.* *Notproperly.*

Peucer apud Hospin. in Concordia discordi fol. 206. *The consecrated bread and chalice are the bodie and blood of Christ relatiuely, as figures and signes.* *Notsimply.* *Relatiuely.*

Wolfius in Schusselburg. l. 1. Theol. Caluin. art. 22. *The bread is the bodie, and the wine the blood of Christ, significātly, no other waies then a keye deliuered is a house.* More of their mere figuratiue expositiōs of these words may be seene in my Latin booke l. 2. c. 20. But by that which here we haue rehearsed, it clearly appeareth, that what the Scripture simply saieth is the bodie and blood of Christ, Protestāts say, is onely ostensiuely or in shew, onely figurasiuely, by *Significantly.*

reſemblance and no otherwaies, but metonymically, not properly no otherwiſe then a keye is a houſe, is the bodie and blood of Chriſt.

Fourthly, they cõtradict the holie Scripture, in that they denie, that Chriſts bodie is preſent in the Supper, in the Euchariſt, in the Euchariſticall bread, or in the Sacrament: in which according to Chriſts words it was ſo preſent, as he badde his Apoſtles take it with their hands and eate it.

The Pſeudoſynod of London in Hoſpin. part. 2. Hiſtor. f. 220. *No faithfull man ought to beleiue or profeſſe the reall and ſubſtantiall preſence of Chriſts flesh in the Euchariſt.*

Reall preſence not to be beleiued.

Whitaker in Reſponſ. ad Demonſtr. Sanderi pag. 741. *Chriſts bodie is not in the Sacrament; nor in infinite Sacraments.*

Chriſts bodie not in the Sacrament.

Iuel Defenſ. Apol. p. 221. *Thus is Chriſts bodie preſent, not really, nor in ſubſtance, but onely in miſterie.* Agayne. *As Chriſt is preſent in the one Sacrament* (of Baptiſme) *euen ſo and none otherwiſe, is he preſent in the other* (of the Euchariſt) which he repeateth p. 264. And p. 234. *Chriſt is preſent in maieſtie, abſent in bodie.* 272. *By abuſe of ſpeech, they ſay the bodie of Chriſt is laied vpon the table.* 273. *As people is in the Cuppe: ſo is Chriſts blood in the Cuppe.* The like he hath. artic. 8. diuiſ. 1 And art. 12. diuiſ. 14. *As Chriſt dyeth in the Sacrament: ſo is his bodie preſent in the Sacrament.*

Not preſent in ſubſtance.

Abſent in bodie.

As the people in the Cuppe.

As he dieth in the Sacrament.

Perkins in his Ref. Cathol. Contr. 10 ca. 1. *We hould and teach, that Chriſts bodie and blood are not preſent with the bread and wine in reſpect of place of coexiſtence, but by Sacramentall relation or this manner: When a word is vttered, the ſame comes to the eare, and at the ſame inſtãt the thing ſignified comes to the mynde, and thus by relation the word and the thing ſpoaken of, are both preſent together.*

Preſent as a thing to the name.

Zuinglius in Reſponſ. ad Propoſ. Eckij to 2. fol. 576. of this propoſition: *The true and liuelie bodie of Chriſt and his blood are preſent in the Sacrament if the Altar*: Maketh this cenſure: *This propoſition is nether pious nor Chriſtian.* Serm. 1. Bernæ fol. 527. *Three articles of Chriſtian faith directly fight*

Not preſent in the Sacrament.

againſt

against the presence of the bodie and blood of Christ in the Supper. In Respons. ad Lutherum fol. 363. *By contemplation Christ is in the Eucharist.* 420. *As for substance, there is nothing present besides bread and wine.* 456. *We willingly graunt and confesse, that Christs bodie is in the Supper in the same manner that our bodies are now in heauen.* And in epist. ad Principes fol. 546. *Seing all this presence is nothing without the speculation of faith, it belongeth to faith, that these things are, or be made present.* And apud Hospin. part. 2. Histor. fol. 102. *I beleiue, that in the Supper of the Eucharist, Christs true bodie is present by contemplation of faith, that is, that they who giue thãks to the Lord for the guifts giuen vs in his Sonne, do acknowledge him to haue taken true flesh, truely to haue suffered in it, truely to haue wiped away our sinnes with his blood: and so that all the matter done by Christ is made as it were present by contemplation of faith. But that Christs bodie should be really and in substance present, we do not onely denie, but auouch to be an error.*

Not in the Supper. *Present by cõtemplation.* *As our bodies are in heauen.* *Present by speculation.* *By contemplation.*

Tigurini in Hospin. part. 2. fol. 161. *The sacramentall vnion wholy consisteth in significatiõ.* And in Scusselburg. l. 1. Theol. Caluin. art. 21. *The bodie and blood of Christ are by mere imagination in the Sacrament of the Supper.* And Carolstadius ib. art. 20. *The bodie of Christ is not in the Supper. Christ is not in the Sacrament nether can be in it.*

By signification. *By mere imagination.* *Not in the Supper.*

Caluin 4. Instit. c. 17. §. 30. *Whereas our Mediatour is euerie where whole, he is alwaies present to his seruants, and in the Supper affordeth himselfe present in a speciall manner: but so as he is whole there, not wholy, * because in his flesh he is contained in heauen, vntill he come to iudgment.* In Defens. 2. cont. Westphal p. 774. *I saied, that Christs bodie is exhibited effectually in the Supper, not naturally: according to vertue, not according to substance.* Se more ib. p. 778. 779 In Consens. de re Sacrament. art. 25. *It must needs be, that Christs bodie be as farre distant from vs, as heauen is from earth.* Which Beza often times repeateth, as cont. Brent. vol. 1. pag. 574. De hypostat. vnione pag. 638. lib. quæst. & resp. pag 673. Resp. ad Andream pag. 130. Apol. 1. cont. Sanctem. p. 302. Resp. ad

* Totus nõ totum. *Not present in substance.* *As farre frõ vs, as heauen from earth.*

ad Repetit. eiusdem. c.10. p.50. also Daneus cont Kemnit: c.30. and others.

Not present in the bread.

Beza cont. Heshus. vol. 1. p. 278. *We say not, that Christs bodie is present in the bread.* Respons. ad Acta Torgensia vol. 368. *We may easily vnderstand and declare out of the word the sacramentall manner of presence, to wit, such as the thing signified is offered to the vnderstanding to be knowne and approued; and by faith to be embraced and applied to the beleiuer.* And epist. 76. *What this presence is, we clearly vnderstand and perceaue out of the word of God: to wit, such as the thing thought vpon is present to our thought; and the thing beleiued, is present to faith.* And as Grauerus in Absurdis Caluin. cap. 3. §. 43. saieth. *This presence he plainely putteth in imagination.*

Present as the abiect is the thought.

Present in imagination.

Zanchius in Hospin l. cit. f. 316. *Touching the presence of Christs bodie in the Supper, I protest, that I do not willingly dispute of it, because I read no word of it in Scripture.* The like he hath l. 2. Epist. p. 69. and 89.

No ward of presence in the Scripture.

Peter Martyr in Schusselburg. l. 3. Theol. Caluin. art. 8. *I remoue the presence of Christs bodie from the Eucharist.* And l. cont. Gardiner. col. 815. *The presence of Christs bodie in heauen directly feighteth with the presence thereof in the Sacrament.* col. 994. *If besides signification he will that there is a reall presence; that we altogether denie.* More of their like speaches may be seene in my Latin booke. c. 10. art. 1. But by these it is cleare, that they say that Christs bodie is not in the sacrament, is not present in the Sacrament, is not in substance present, is absent in bodie, is not in the Sacrament nor can be in it: is not in the Supper according to substãce, is not present in the bread, is remoued from the Eucharist: that there is no word in the scripture of the presence of Christs bodie in the Supper: that his blood is in the chalice as the people are there, that he is no otherwise in the Eucharist then in baptisme: that he is not there otherwise then a thing is present to our cogitation, or a thing to the name thereof, or our bodies are now present in heauen, finally onely present by speculation and mere imagination.

Presence remoued from the Eucharist.

No presence besides signification.

Fiftly

Fiftly they contradict the Scripture, by saying that no other thing is receaued in the Eucharist or Supper, then in baptisme, or in the simple word.

Caluin cont. Heshus. p. 860. *There is no cause, why Christ should be saied to be more present in the Supper, then in baptisme.* p. 847. *Surely there is a plaine solution: That God giueth not more to the visible symbols, then to the word. Therefore communication is no lesse truely giuen vs by the Ghospell, then by the Supper.* 4. Instit. c. 14. §. 14. *He is deceaued, who thinketh, that any thing more is giuen him by the Sacraments, then which offered by the word of God he receaueth by true faith.* §. 17 *There is no other function of the Sacraments, then of the word of God.* And c. 16. §. 5. he saieth, *that the Sacrament is inferiour to the word.*

No more present in the Supper then in baptisme. Then in the word.

Beza in Colloq. Montisbel. p. 136. *There is the same receauing of Christ in the Sacrament, which is in the simple word.* In 2. part. respons. ad Acta Colloq. p. 109. *Nothing more is to be sought in the Sacraments, then in simple word.* l. cont. Heshus. p. 287. *Nothing more is giuen in the Supper, then in baptisme, or in the preaching of the word.*

Bucer in Hospin. l. cit. p. 161. *The memorie of this bodie may be refreshed by the bread, but more fully by the word.*

More in the word then in the Sacramēt.

Peter Martyr in 1. Cor. 11. *This is the summe: that we vnderstand the bodie and blood of Christ to be offered to vs no lesse by the words of God then by Sacraments.* In Disput. Oxonien. pag. 225. *We receaue no lesse the bodie and blood of Christ in the word of God, then in this Sacrament.* And cont. Gardiner. col. 1041. *I denie not that that is our speach: Christs bodie is receaued no lesse in words then in the Sacraments. Nether am I afraied to say, that we come much better to them by words, then by Sacraments.*

Willet Cont. 11. q. 3. c. 557. *There is the same substance of both Sacraments.*

Iuel art. 5. diuis. 5. *The word of God is the bodie and blood of Christ, and that more truely then is the Sacrament.* Art. 21. diu. 1. *As Christ entreth into vs by a minister, by his word, euen so he entreth into vs by the Sacrament of his bodie, and no other-*

wise. Defense of the Apol. p. 221. *As Christ is present in the one Sacramẽt, euen so and no otherwise, is he present in the other.*

Hereupon Apologia Confess. Augustanæ. cap. de vsu Sacrament saieth, that the *Sacrament is as it were a picture of the word.* Melanchon in Disputat. tom. 4. pag. 513. *The Sacrament is like a picture of the promise.* And lib. contr. Anabaptistas: *As the will of God is shewed in the worde or promise, so also it is shewed in the Sacrament as in a picture.* And oftentimes they say *that there is no other presence of Christs bodie in the Eucharist, then there is in the simple word*, as you may see in Beza Apol. 1. cont. Sanctem p. 297. in Hospin l. cit. fol. 36. 39. and in Concordia discordi f. 205. So that they plainly say, that Christ is no more present in the Supper then in baptisme, no more cõmunicated in the Supper thẽ in the Ghospell: no more receaued in the Sacramẽt them in the word: that there is the same receauing of Christ in the Sacrament and in the simple word, nothing more giuẽ in the Supper then in preaching, no more offered by the sacrament then by the word: yea that the Sacrament is inferiour to the word, the memorie of Christs bodie more fully refreshed by the word, then by this Sacrament: that we may better come to Christs bodie by words, then by this Sacrament. Which are so contrarie to Scripture, as sometimes themselues confesse it. See lib. 2. cap. 30.

Sixtly they contradict the holie Scripture, whiles they say, that they Iewes receaued Christs bodie before it was borne, as truely as we receaue it in the Eucharist.

The Fathers no lesse receaued the bodie of Christ then we.

Willet Cont. 11. q. 2. p. 544. *We do hould, and constantly affirme and teach, that the Fathers in the law receaued no lesse the substance of Christ by faith in their Sacraments, then we do in ours.--Christ was as well exhibited to them in their Sacraments, as he is in ours.*

Beza in Colloq. Montisbel. p. 96. *He was as present in their Sacraments, as he is to vs in ours.* p. 69. *The Fathers were no lesse partakers of the bodie and blood of Christ, then we are in the Lords Supper.* Respons. ad Acta, Colloq. p. 119. *The Fathers as truely*

truely receaued Christs true bodie and true blood, in the word and in their Sacraments, as we by the instrument of the same faith now receaue them.

Peter Martyr cont. Gardiner. col. 150. *The Fathers in the ould testament did no lesse then we eate and drinke the bodie and blood of Christ, for so much as pertaineth to the thing it selfe.*

Seuenthly they contradict the holie Scripture, in saying that the Eucharist is a symbolicall, mysticall, and Sacramentall bodie of Christ, which the Scripture plainely saieth to be his true bodie.

Zuinglius de ver. & falsa relig. c. de Euchar. to. 2. f. 208. *We are here compelled plainely to confesse, that this selfe same which Christ gaue with so great diligence and maiestie, is his symbolicall bodie.* Respons. ad Luther. ib. fol. 514. *It is easie to vnderstand, that this bread which Christ giueth vs, is Christs sacramentall bodie, that is, the signe of his bodie, in that manner and forme of speach wherewith shewing the statue of Cocles, we say: Behould Cocles that stout champion of his countrie.* Epistola ad Principes fol. 548. *The bread is made the sacramentall bodie of Christ.* Againe: *Our aduersaries say that Christs naturall and substantiall bodie is giuen; we say, his sacramentall. Hereupon the contention.* And in Hospin. l. cit. fol. 143. *We are forced, will we nill we, to confesse, that these words: This is my bodie, are thus to be vnderstood: that is: A sacrament of my bodie: or, This is my sacramentall or mysticall bodie.*

Christs symbolicall bodie Sacramentall bodie.

Misticall bodie.

Oecalampadius in Beza Resp. ad Repet. Sanctis. pag. 48. *That bread is a symbolicall bodie.*

Zanchius lib. 1. Epistolarum pag. 280. *These three bodies of Christ we reade in the holie Scriptures, His true and naturall, his Misticall, which is the Church, and sacramentall, which is bread.*

Misticall bodie.

Daneus Cont. de Euchar. c. 10. *Austin confesseth, that the bread is onely the sacramentall bodie of Christ, but not his naturall bodie.* Againe: *The bread which Christ gaue to his Apostles, was his sacramentall bodie.*

Onely Sacramentall bodie.

Vrsinus in Miscellaneis. p. 172. *There is a bodie of Christ*

properly so called, and a sacramentall, which is the Eucharisticall bread. Thus we see, how plainly they say, that the Eucharist is Christs symbolicall bodie, his sacramentall bodie, his mysticall bodie, and not his true bodie. Which himselfe saieth most plainly to be his true bodie, that very bodie which was giuen and deliuered for vs.

Finally we see, how manie wayes the Caluinists do contradict the expresse word of God in this one matter. First, in expressely denying the Eucharist to be the bodie of Christ, which the Scripture so often and so plainely affirmeth: Secondly, in saying that it is onely a signe or figure of Christs bodie, which the Scripture plainely and often saieth is his true bodie. Thirdly, in saying that it is but onely figuratiuely his bodie, which the Scripture simply and absolutely saieth is his bodie. Fourthly, in saying, that Christs bodie is but figuratiuely, or by faith and imagination in the Eucharist: Which the Scripture directly affirmeth to be the substance of the Eucharist. Fiftly, in saying that Christs bodie is no more receaued in the Eucharist, then in the simple word; whereas Christ, bidde vs take and eate his bodie in the Eucharist, but not in his word. Sixtly, by saying that the Fathers in the ould law receaued Christs bodie in their Sacraments, as truely as we do in the Eucharist: when as they were neuer bidden to take and eate Christs flesh in their Sacraments, as we are in the Eucharist. Finally, in saying that the Eucharist is Christs symbolicall, sacramentall, and mysticall bodie; which the holie Scripture saieth is his bodie, which was giuen and deliuered for vs.

ART. II. WHETHER CHRISTS FLESH be to be eaten, and his blood to be drunke?

Scriptvre expressely affirmeth.

Christs bodie and blood to be eaten and drunck.

Math. 26. ver. 26. *Take ye and eate: This is my bodie.* ver 28. *Drinke ye all of this: For this is my blood &c.*

Ihon

Ihon 6. v. 53. *Vnlesse you eate the flesh of the Sonne of man, and drinke his blood, you shall not haue life in you.* Et 56. *My flesh is truely meate, and my blood is truely drinke.* *Truely.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Math. 26. v. 28. *For to perfect the new testament and couenant, of which Christ speaketh, betwixt vs and him, no spirituall eating or drinking of the bodie and blood of Christ sufficeth, but there is plainely required an externall, reall, and corporall receauing of them both.*

PROTESTANTS EXPRESSELY DENIE.

Zuinglius l. de Relig. c. de Euchar. to. 2. *Christs flesh eaten, profiteth nothing at all.* Which he often repeateth in Exegesi fol. 333. 334. 336. 346. and in Ioan. 6. to. 4 in so much as Hospin. part. 2. Histor. fol. 181. writeth, that *Zuinglius euerie where inculcateth, that Christs flesh eaten profiteth nothing.* *Christ flesh eaten profiteth not.*

And c. cit. de Euchar. *Nether do we thinke, that they are to be heard, who determin thus: we eate the true and corporall flesh of Christ, but spiritually: for they do not see, that it can not stand together, to be a bodie and to be spiritually eaten.* Againe: *What is giuen to be eaten, is Christs bodie, but symbolicall.* In Exegesi fol. 329. *Christ did not command his bodie to be eaten, but symbolicall bread.* Resposn. ad Luther. fol 435. *We eate and drinke nothing but bread and wine.* In Apol. f. 370. *We teach, that the onely signe of Christs bodie is eaten in this Eucharisticall Supper.* Resposn. ad Billican: fol. 264. *We are taught, that Christs corporall flesh can be no way eaten.* And as Hospin. lib. cit. fol. 181. saieth: *Zuinglius euerie where inculcateth, that the true and reall flesh of Christ cannot be eaten so much as spiritually: and that to eate Christs flesh is nothing els but to beleiue.* *Not be eaten spiritually.* *We eate and drinke nothing but bread and wine.*

Oecolampadius in Hospin. l. cit. f. 75. *Flesh eaten profiteth nothing, but the spirit.* And in Schusselburg. lib. 1. Theol. Caluin Mistica artic. 22. *I do not read in the Euangelists, that*

they bidde receaue and eate Christs bodie.

Carolstadius in Scusselburg l. cit. art. 28. *This I know, that Christ neuer gaue his bodie that we should receaue it: For he saieth: My flesh profiteth you not.*

Tigurins in Schusselburg lib. cit. artic. 23. *His flesh on earth profited for to accomplish our saluation, now it profiteth no more.*

Christs bodie not to be truely eaten.

Peter Martyr cont. Gardiner. col. 146. *It is farre from the bodie of the Lord, to be truely eaten.*

He gaue not his bodie but bread.

Confessio Czengerina c. de Cæna p. 193. *Yea after the pronouncing of Christs words, Christ gaue bread to the Apostles, and not his bodie.*

He exhibited not his bodie in substance.

Caluin defens. 2. cont. Westphal. pag. 774. *I saied, that Christs bodie was exhibited effectually in the Supper, not naturally: according to vertue, not according to substance.*

Beza Resp. ad Acta Torgens. vol. 3. p. 68. *What is eaten with the mouth, auaileth nothing to eternall and spirituall life.*

Perkins in Cathol. reform. Cont. 10. c. 3. *Though the bodie may be bettered with spirituall food of the soule, yet cannot the soule be fedde with bodily food.*

The words not ment of his bodie.

Polanus in Grauer in Absurdis Caluin. cap. 3. *Those words of Christ: Take, eate, are not spoaken of Christs bodie for nether tooke he that into his hands, nether brake, nor gaue it to his disciples.* And albeit sometimes they say in words, that they eate the bodie of Christ: yet they adde, that *to eate is nothing but to beleiue*, as we haue already repeated out of Zuinglius, and haue cited more places of their like sayings in my Latin booke c. 10. art. 2. or by word *Body*, or *Flesh*, they vnderstand not Christs true body or flesh, but some other thing, as the same Zuinglius doth Respons. ad Luther. tom. 2. fol. 390. In Exegesi fol. 350. and 333. and in Explicat. art. 18. tom. 1. fol. 37. In like sorte, howbeit sometimes in words they say, they eate the substance of Christs bodie, yet Beza confesseth Apolog. 1. cont. Sainctem pag. 294. that vnwillingly they vse the name *Substance*, and as he addeth Respons. 3. ad Selneccer pag. 271. *Manie of them refuse it, and not without cause*, and that is euident by the words

words now cited out of Caluin, and more by Bullinger in Hoſpin. part. 2. fol. 344. Where he ſaieth: *Who knoweth not, that we are of their number, who do not admit this* (word Subſtance) *nor euer would admit it.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that Chriſt gaue to his Apoſtles his bodie to be eaten, and his blood to be drunke: that vnleſſe we eate his flesh, we shall not haue life: that his flesh is truely meate. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that Chriſts flesh eaten profiteth nothing, nothing at all: that Chriſts true flesh, cannot be eaten ſpiritually, can be no way eaten; that it is farre from Chriſts bodie to be truely eaten: that Chriſts bodie is not exhibited in the Supper according to the ſubſtance thereof: that thoſe words: Take, eate, are not ſpoaken of Chriſts bodie: that Chriſts neuer gaue his bodie to be receaned, the Euangeliſts neuer commanded vs to receane and eate it: that what is giuen to be eaten, is Chriſts ſymbolicall bodie, is but ſymbolicall bread, is nothing but bread and wine, onely a ſigne of Chriſts bodie: that Chriſt gaue bread to the Apoſtles, and not his bodie. Which are ſo cõtrarie to the holie Scripture, as themſelues ſometimes confeſſe it. See l. 2. c. 30.

ART. III. WHETHER CHRIST GAVE the blood of the new teſtament to be drunke?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Mathew 26. v. 28. *Drinke ye all of this: For this is my blood of the new teſtament.*

The blood of the new teſtament to be drunk.

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Mathew 26. verſ. 28. *Chriſt profeſſeth, that*

that what we drinke in the chalice, is the blood of the new testament.

Protestants expressely denie.

Not the blood of the new testament.

Zuinglius in Subsidio to. 2. fol. 245. *Christ did not giue the blood of the testament to drinke.* Which he repeateth againe. And of the same opinion all the rest are, who ether denie that Christ gaue his true blood to drinke, as we haue seene in the former chapter, for Christs true blood, is the blood of the new testament: or denie, that the Eucharist is the testament, as we shall heare art. seq.

The Conference.

Scripture expressely saieth, that Christ gaue the blood of the new testament to be drunke. The same say Catholiks.

Protestants expressely denie it.

ART. IV. WHETHER THE EVCHARISticall Chalice be the testament of Christ?

Scriptvre expressely affirmeth.

The Chalice was the new testament.

Luc. 22. v. 20. Christ saieth: *This is the chalice, the new testament in my blood.*

1. Corinth. 11. vers. 25. *This chalice is the new testament in my blood.*

Catholiks expressely affirme.

Card. Bellarm. l. 1. de Euchar. c. 11. *As for the figure which they put in the word, Testament, I say there is none there:* and he auoucheth, that the Eucharist is properly the testament of Christ.

Pro-

PROTESTANTS EXPRESSELY DENIE.

Iuel art.10.sect.1. *Nether was that cuppe in deed and really the new testament.* So also art.12.sect.16. *It was not ths new testament.*

Willet Cont.13.q.1.p. 595. *The wine in the cuppe was not the new testament.* 596. *The blood is not the testament.*

Peter Martyr in Hospin. part. 2. Histor. fol. 257. *Nether the cuppe it selfe, nor the liquor contained in it, is indeed the testament.*

Zuinglius in Subsidio to.2.fol.245. *This cuppe was not the blood of the testament, nor the testament it selfe.* De Cæna fol. 291. *The blood of Christ, is not the new testament, and much lesse can we say, that this drinke is the new testament, howbeit it be called by this name.* And the reason, why against the expresse word of God, he denieth the chalice to be the testament of Christ, he giueth l. de Relig. c. de Eucharist. in these words: *If the cuppe be the testament, it followeth, that it is the true and sensible blood of Christ.*

Oecolampadius apud Zuinglium to.2. fol.499. *It must needs be, that this chalice or cuppe be the signe of the couenant or new testament, not the new testament it selfe indeed.*

Beza in Lucæ 22. v. 20. edit. An. 1565. *Wine is called the couenant it selfe, whereas it is onely a symbol or badge of the couenant, or rather of that wherewith the couenant is made, to wit, of the blood of the Lord.* In Colloq. Montisbel. pag.38. *I maruail, that you call the Supper of the Lord, a testament, which seemes very strange to me. The Supper of the Lord is not the testament it selfe, but onely a parte of the testament, that is, the seale thereof. The Cuppe cannot be the testament.*

THE CONFERENCE.

Scripture expressely saieth, that the chalice of the Eucharist is the new testament. Catholiks say the same.

Protestants expressely say, that nether the chalice nor the liquor therein contained is the new testament: that

nether the wine nor the blood of Christ is the new testament: that the Cuppe cannot be the new testament, but is onely a symbol or badge thereof or rather of the blood wherewith the testament was made: That the Lords Supper is not the testament, and that it were strange to call it so. Which contradictiõ of Scripture is so euident as diuers Protestants confesse it. See l. 2. c. 30.

ART. V. WHETHER AT THE VERIE time of Christs celebration of the Eucharist, his bodie was giuen and deliuered and his blood shedde for vs?

Scriptvre expressely affirmeth.

Christs bodie was giuẽ and his blood shed at Supper.

Luc. 22. v. 19. *And taking bread he gaue thanks, and brake, and gaue to them saying: This is my bodie which is giuen for you.* And S. Paul 1. Corinth. 11. vers. 24. in Greek hath, *which is broken*: as also S. Mathew 26. vers. 28. S. Mark. 14. v. 24. S. Luke c. 22. v. 20. speake of the blood, or of the Chalice, in the present tense: *Which is shedde.*

Catholiks expressely Affirme.

D. Stapleton in Math. 26. v. 28. *Those words: Which shalbe shedde for you, are to be redde in the present tense according to all the Euangelists in the Greek text, and the sense is: which is now distributed for you, and is by reall participatiõ sprinkled and inwardely powred into euerie one of you.*

Protestants expressely denie.

Iuel art. 17. sect. 4. *Christ gaue his bodie to be broken, and his blood to be shedde not at his last supper, but onely vpon his crosse, and not where else.*

Spalatensis l. 5. cap. 6. sect. 219. saieth, that the forecited words, *can be no way true of the present time.*

Peter

Peter Martyr cont. Gardiner. col. 354. *But I pray you, tell vs once, what that is which remaineth and is broken? If you say, Accidents; you wilbe laughed at by children: If you say. The bodie of Christ: you wilbe blasphemous.* Col. 812. *But who will say, that Christ himselfe or his bodie is broken in the Supper.* *Not giuen or shedde at the Supper.*

Moulins in his Bucler part. 2. pag. 91. *Christ did not say, that his blood was shedde in the Eucharist.* Pag. 87. *He speaketh of a shedding which was not yet made, but to be made at his death.*

Bucanus in Institution. loco 48. *Which is giuen: is not saied but by change of time present for that which is streight to come, for, Which shalbe giuen, to wit, on the crosse, not in the Eucharist.*

Reineccius to. 4. Armaturæ c. 19. *Christ vsed the time present for the future.* The same saieth Caluin Admonit. vlt. p. 836. Beza in Math. 26. v. 28. Tilenus in Syntagm. c. 61. Micronius in Hospin. part. 2. f. 236.

THE CONFERENCE.

Scripture expressely saieth, that at the verie present time of the celebration of the Eucharist, Christs bodie is giuen, is deliuered, is broken, and his blood is shedde for vs. And the holie Fathers declare how it is most true. The Catholiks say the same. *Chrysostom. Theophilact. Oecum. in 1. Cor. 10.*

Protestants expressely say, that it is blasphemie to say, that Christs bodie is broken in the Eucharist: that his bodie is not brokē in the Supper: that his blood is not shedde in the Eucharist: that Christ saied, *which is giuen*, for, *which shalbe giuen*, and tooke the present time for the future. Which are so cōtrarie to the Scripture, as diuers Protestāts confesse it. See l. 2. c. 30.

ART. VI. WHETHER THE CHALICE of the Eucharist was shedde for vs?

Scriptvre expressely affirmeth.

The Chalice shedde for vs.

Luc. 22. vers. 20. *This is the Chalice, the new testament in my blood, which* (Chalice, as is euident in the Greek text) *shalbe shedde for you.*

Catholiks expressely affirme.

D. Stapleton in Math. 26. v. 28 *Keeping the grammaticall and right sense of the words of S. Luke, as they are in Greek, where the Chalice it selfe is saied to be shedde in remission of sinnes, by the name of the Chalice we must needs vnderstand not wine, but blood in the chalice.*

Protestants expressely denie.

Not shedde for vs.

Whitaker ad Ration. 1. Campiani. *The Chalice was not shedde for vs*: And yet he confesseth; *that if we stick to the words* (of the Euangelist) *we must ether say, that the Chalice was shedde for vs, or we must make false Greek.*

Beza in Lucæ. 22. v. 20. *These words cannot be vnderstood of the wine, much lesse of the Cuppe.*

Musculus in locis titul. de Cæna: *But if in Luke we reade: Which is shedde for you, that is not referred to the Cuppe, but to the blood.* Againe: *I thinke, that the word of Shedding in Saint Luke, is not to be referred to th Cuppe of the Sacrament, but to the blood.*

The Conference.

Scripture plainely saieth, that the Chalice was shedde for vs, as is manifest by the Greek text, which alone Protestants account authenticall: in so much as not onely Lutheran

theran Protestants confesse it, but also D. Willet though a a Caluinist. For thus he writeth Controu.13. quæst. 1.pag. 595. *The Paticiple shedde, agreeth with the Cuppe, not with my blood: as the Euangelist saieth: The Cuppe was shedde.* The same say Catholiks.

Protestants expressely say, that the chalice was not shedde for vs; that these words cannot be vnderstood of the Cuppe: that the word *Shedde* in S. Luke is not referred to the Cuppe: Which contradiction of Scripture is so plaine, as manie Protestants confesse it, nor can it he auoided by any better colour then by changing the Greek text, or by saying that Saint Luke wrote false Greek, who yet was an excellent Grecian as is euident by all his writings.

ART. VII. WHETHER BREAD BE NECESSARIE to make the Eucharist?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math.26.v.26. *And whiles they were at supper, Iesus tooke bread, and blessed and brake, and he gaue to his disciples and saied: Take ye ad eate: This is my bodie.* *Bread necessarie to the Eucharist.*

Ioan.6. vers.51. *If anie man eate of this bread, he shall liue for euer: and the bread which I will giue is my flsh for the life of the world.*

1.Cor.10.v.16. *The bread which we breake, is it not the participation of the bodie of our Lord?*

CATHOLIKS EXPRESSELY AFFIRME.

S.Thomas 3.part.q.74.art.4. *There must needs be bread of wheate, without which the Sacrament is not made.*

PROTESTANTS EXPRESSELY DENIE.

Beza Epist.2. vol.3. *Where there is no vse of bread or wine,*

Bread not necessarie.

or no plentie at sometime, may no Supper of the Lord be celebrated? yes it may be well celebrated, if that which is in steed of bread and wine, ether by common, vse or by occasion of the time, be taken in place of bread and wine. Which very words are repeated by Hospin. part. 1. Histor. c. 2.

Tilenus in Syntagmate c. 61. *In these countries in which there is no plentie, no vse of wheaten bread or wine pressed out of of grapes, we doubt not but the Sacrament may be well celebrated, if that be vsed for this Symbol, which there is in steed of bread and wine.*

Bucanus in Institut. Theol. loco 48. *What if bread, such as we haue, and wine wante in any countrie, with what signes is the Supper to be celebrated? With those earthlie elements and corporall meats, which all men in that countrie vse for bread and wine, meate and drinke.* So also teacheth Homius Disput. 47. nether is it disliked of Peter Martyr in 1. Cor. 10. Caluin also apud Bezam epist. 25. alloweth other drinke in steed of wine in places where wine wanteth.

The Conference.

Scripture plainely saieth, that the Eucharist is to be made of bread. Catholiks say the same.

Protestants plainely say, that bread is not necessarie: That where bread wanteth, there it may be made of other meats.

ART. VIII. WHETHER THE EVCHARIST may be made of azime or vnleauened bread?

Scripture expressely affirmeth.

Christ vsed azime bread.

Math. 2. ver. 17. is saied, that Christ celebrated the Eucharist *the first day of the Azimes*: Et Marc. 14. v. 12. *The first day of the Azimes when they sacrificed the Pasche*: & Luc. 22. v 7. *the day of the Azimes wherein it was necessarie that the Pasche should be killed.* Now in the dayes of the Azimes it

was

was forbidden Exod. 12. and 13. that there should be anie leauen bread amongst the Iewes, and commanded, that he should die, who in that time had eaten leauen bread.

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 3. part. q.74. art. 4. *The custome of celebrating in azime bread, is more agreable to reason.*

PROTESTANTS EXPRESSELY DENIE.

Beza l. quæst. & respons. vol. 3. *I say freely, that there is a duble blemish in those Churches, which rather vse azime then leauen bread. For that sauoureth Iudaisme, and is lesse agreable to our daily meat.* — *To vse azime is a blemish: sauoureth Iudaisme.*

Lobechius Disput. 12. thus writeth. *The Zuinglian Caluinists despising azime bread with a Pharisaicall pride, yea cursing it, do thrust leauen bread vpon the Church vnder opinion of necessitie.* — *Leauē bread, necessarie.*

Pareus Colleg. Theol. 9. disput. 26. *It must be houshould bread, for analogies sake.*

THE CONFERENCE.

Scripture plainely saieth, that Christ instituted the Eucharist, the first day of the Azimes, when there was no leauen bread to be found amongst the Iewes but onely azime: And Beza himselfe loc. cit. confesseth, that Christ celebrated the Eucharist in azime bread. The same say Catholiks.

Protestants plainely say, that we ought to make the Eucharist rather of leauen bread then of azime, that to make it of azime, is a blemish, sauoureth Iudaisme, and is to be accursed.

ART.

ART. IX. WHETHER THE BREAD and wine of which the Eucharist is made, be to be blessed?

Scriptvre expressely affirmeth.

Bread and wine, blessed.

Mathew 26. vers. 26. *Iesus tooke bread, and blessed and brake; and he gaue to his disciples, and saied: Take ye and eate: This is my bodie.*

1. Cor. 10. v. 16. *The chalice of benediction which we do blesse, is it not the communication of the blood of Christ?*

Catholiks expressely affirme.

D. Stapleton in Math. 26. v. 26. *An other circumstance is, that he blessed the bread and chalice.*

Protestants expressely denie.

The word of Blessing not to be vsed.

Zuinglius l. de Cæna to. 2. f. 294. *They should not vse the words of Benediction and Blessing in this place.* (1. Cor. 10. cit.) *For commonly the vse to be taken for the word of Consecrating.*

Blessing, for Thanks giuing.

Caluin in Math. 26. v. 26. *Mathew and Marke vse the word of Blessing; but seing in place thereof we read in Luke the word* εὐχαριστήσας, *there is no doubt of the sense; and seing also, that in the Chalice they adde the word of thankes giuing, they clearly interprete their former speach. Whereby the ignorance of Papists is more ridiculous, who expresse their blessing with the signe of the crosse, as if Christ had vsed an exorcisme.*

Nether Mathew nor Paule vsed the word Blessing.

Musculus in loc. tit. de Missa. *To blesse, is not to consecrate, but to giue thanks, and to speake well of one; that I may not say, that nether Mathew, nor Marke, nor Paul haue vsed the word of Blessing in this matter.* Of the same opinion are others, who will haue the word εὐλογεῖν in S. Mathew, to signifie nothing but thanks giuing. And so haue the Bibles of K. Edward and of Q. Elizabeth 1562. translated it.

The

THE CONFERENCE.

Scripture expreſſely ſaieth, that Chriſt bleſſed the bread, and that we bleſſe the Chalice. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that bleſſing of bread is an exorciſme, that by, bleſſing, nothing is ment but thankes giuing, that we should not vſe it here, that nether Mathew nor Paul vſed it in this matter. Which contradiction of the Scripture is ſo cleare, as ſome Proteſtants confeſſe it. See l. 2. c. 30.

ART. X. WHETHER THERE OVGHT to be made any preparation to the receauing of the Euchariſt?

SCRIPTVRE EXPRESSELY AFFIRMETH.

1. Cor. 11. v. 28. *But let a man proue himſelfe, and ſo let him eate of that bread, and drinke of the chalice. For he that eateth and drinketh vnworthily, eateth and drinketh iudgment to himſelfe.*

CATHOLIKS EXPRESSELY AFFIRME.

Card. Bellarm. lib. 4. de Euchariſt. cap. 17. *The Catholik Church teacheth, that preparation to the Euchariſt is not faith alone, but true pennance and confeſſion of ſinnes, if a man after baptiſme be fallen into mortall ſinne.*

PROTESTANTS EXPRESSELY DENIE.

Luther Poſtilla in die Paſcæ fol. 241. *We taught, that it is of no moment and of no valew at all, whatſoeuer we prepare of our ſelues to receaue the Sacrament, as they did who by their* Preparation of no moment

confession and by other workes would make themselues worthie to receaue the Sacrament. Which is a horrible error and abuse. Et f. 242. *We haue condemned them, and not without cause, who endeauour by their workes to come worthily.*

Onely erroneous consciences worthily communicate.

The same Luther lib. de Captiuitat. Babilon. tom. 2. cap. de Eucharist. *Out of these things we conclude, who do worhily communicate: to wit onely they who haue sadde, afflicted, troubled, confounded, and erroneous consciences.* Which doctrine Whitaker defendeth ad Ration. 8. Campiani pag. 41. Againe: *By which thou seest, that to haue Masse worthily no other thing is required but faith.* And apud Fabritium in artic. 20. Augustan. *By how much the wickeder thou art, by so much the sooner God giueth thee grace.* And in psalm. 5. tom. 3. fol. 172. *I will say one thing rashly and bouldly: In this life, there are none nearer to God, then these haters and blasphemers of God, nor anie more gratefull or louing children.* Which also Whitaker mantaineth loco citat. And Concione de Præparat. ad Euchar. An. 1518. *The best disposition is no other, then that wherewith thou art worst disposed: and on the contrarie, then thou art worst disposed, when thou art best disposed.*

The more wicked, the nearer to grace.

Blasphemers, most gratefull to God.

Worst disposed, best disposed.

Faith sufficeth.

Schusselburg Catal. Hæret. tom. 8. pag. 216. *Papists do impudently denie, that faith is a sufficient preparation to receaue the Sacrament of the Eucharist.* Kemnice. 2. part Exam. tit. De preparat. p. 178. *Faith alone is a sufficient Præparation.* The like hath Caluin 4. Instit. c. 14. §. 26.

The Conference.

Scripture plainly saieth, that a man must proue or prepare himselfe to receaue the Eucharist: that who receaueth it vnworthily, receaueth his iudgment. The same say Catholiks.

Protestants plainely say, that we must not make our selues worthie by workes; not endeauour by workes to come worthily: that they onely communicate worthily who

who bring troubled and erroneous consciences: that we need nothing but faith: that the best disposition is to be ill disposed: that haters and blasphemers of God are neareſt vnto him and most gratefull: that the more wicked one is, the sooner God giueth him grace: that faith is a sufficient preparation to the Eucharist.

ART. XI. WHETHER THERE BE ANIE Sacrifice in the Church?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Malachie 1. v. 11. *From the rising of the sunne to the going downe great is my name among the Gentils, and in euerie place there is sacrificing, and there is offered to my name a cleane oblation.* cap. 3. vers. 3. *He shall purge the Sonnes of Leui, and will streyne them as gould and siluer, and they shalbe offering sacrifices to our Lord in iustice.* *Sacrifice in the Church.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent. Sess. 24. c. 1. *Christ in his last supper, that he might leaue a visible sacrifice to his beloued Church, as the nature of man requireth, offered his bodie and blood to God the Father vnder the formes of bread and wine.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Cont. 4. q. 1. c. 2. *There is now no more Sacrifice remaining in the Church.* *No Sacrifice in the Church*

Caluin in 1. Cor. 9. v. 19. *The Lord instituted no Sacrifices in which holie Ministers should be occupied.* And becauſe the Protestants opinion in this matter is well enough knowne, I will rehearse no more of their sayings.

The Conference.

Scripture expreſſely ſaieth, that in the Church there is Sacrifice and offering of a cleane oblation, and Sacrifice in iuſtice. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that there is no more Sacrifice in the Church. And yet Whitaker Controu. 3. quæſt. 6. pag. 2. 615. writeth thus: *Without Preiſthood there is no Church.* And Vallada Apologia cont. Epiſcop. Luzon. c. 26. *No man denieth, but the celebration of the Euchariſt is a true Sacrifice.*

ART. XII. WHETHER THERE BE AN altar in the Church?

Scriptvre expressely affirmeth.

Chriſtians haue an altar.

Hebrews 13. v. 10. *We haue an altar, whereof they haue no power to eate which ſerue the tabernacle.*

Iſaie 19. ver. 10. *In that day there ſhalbe an altar of our Lord in the middeſt of the land of Egypte, and a title of our Lord to the border thereof.*

Catholiks expressely affirme.

Councel of Trent Seſſ. 24. c. 1. *The Apoſtle Paul writing to the Corinthians, when he ſaieth, that they who are polluted with participation of the table of Diuels, cannot be made partakers of the Table of our Lord, by a table in both places vnderſtandeth an altar.*

Protestants expressely denie.

They haue nō altar.

Caluin in 1. Corinth. 9. verſ. 19. *There are no altars to ſacrifice.*

Beza

Beza in Colloq. Montisbel. p. 350. *Paul maketh mention of a table of the Lord, and not of an altar.* Ad Repetit. Sanctis c. 4. *I confesse, there is no altar in the Christian Church.* And 1. Quæst. & Resp. vol. 3. *In the Apostolicall writings there is no mention of an altar, but onely of a table of the Lord.* *Paul speaketh not of an altar.*

Peter Martyr in Rom. 11. *Altars haue no place in the time of the Ghospel.* Herein also the Protestants doctrine is well knowne.

THE CONFERENCE

Scripture plainely saieth, that we haue an altar. The same say Catholiks.

Protestants plainely say that we haue no altar, that Paul maketh no mention of an altar, that there is no mention of an altar in the writings of the Apostles.

ART. XIII. WHETHER THE PASCHAL lambe was sacrificed?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Marc. 14. v. 12. *And the first day of the Azimes, when they sacrificed the Pasche.* *Pascal lambe sacrificed.*

Exod. 12. ver. 6. *And the whole multitude of the children of Israel shall sacrifice him* (Pascal lambe) *at euen.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent. Sess. 24. c. 1. *The multitude of the children of Israel did sacrifice the ould Pasche in remembrance of their going out of Egypt.*

PROTESTANTS EXPRESSELY DENIE.

Perkins in Cathol. reform. Controu. 11. c. 5. *The Paschal* *No sacrifice.*

lambe was a ſacrament, but no ſacrifice. The ſame hath Pleſſie l. 2. de Miſſa c. 2.

Not ſacrificed.

Reineccius to. 4. Armaturæ c. 19. *The holie Bible no where teacheth, that the Paſchal lambe was immolated and ſacrificed.*

Tilenus in Syntagmate c. 64. *We do not graunt, that the Paſchal lambe was a ſacrifice properly called: yea Moiſes expreſſely denieth, that it was a ſacrifice.*

Pareus in Colloq. Theol. 9. diſput. 27. *The Minor is falſe: That the Paſchal lambe was a ſacrifice properly called.*

Beza in Marci. 14. v. 12. *I vſed the word of Killing, rather then of Sacrificing, that the domeſticall bankets of the Paſche might be diſtinguiſhed from thoſe Sacrifices which in the temple were done of the Preiſts.*

The Conference.

Scripture expreſſely ſaieth, that the Paſchal lambe was ſacrificed. Catholiks ſay the ſame.

Proteſtants expreſſely ſay, that it was not ſacrificed, that it was no proper ſacrifice, that it was a domeſticall banket: that Moiſes expreſſely denieth, it to be a Sacrifice. Which is ſo repugnant to Scripture, as ſame Proteſtants confeſſe it. See lib. 2. c. 30.

The Svmme of this Chapter of the Euchariſt.

Out of all which hath beene rehearſed in this chapter, it is cleare, how different an Euchariſt Proteſtants haue from that which the holie Scripture propoſeth. For the Scripture, and Catholiks with it, teacheth, that the holie Euchariſt is the true bodie and blood of Chriſt, that it is his teſtament: that Chriſts flesh is to be eaten, that whileſt the Euchariſt was inſtituted Chriſts bodie was giuen and his blood shedde for vs: that the chalice was shedde in remiſſion of ſinnes; that bread is a neceſſarie matter of the Euchariſt:

Euchariſt: that vnleauened bread is a couenient matter, and that we muſt prepare our ſelues to receaue the Euchariſt. Moreouer the Scripture teacheth, that there is a Sacrifice and altar in the Church, and that the Paſchal lambe (which was a figure of the Euchariſt) was ſacrificed: all which Proteſtants do denie.

What Proteſt. ſteale from the Euchariſt.

It is cleare alſo, that Proteſtants do ſteale from the Euchariſt the trueth of the bodie and blood of Chriſt, the nature of his teſtament, the neceſſitie of bread, the conueniencie of vnleauened bread to make it of, and neceſſitie of our preparation to receaue it. They ſteale alſo eating and drinking from the flesh and blood of Chriſt, & oblation and shedding of them when the Euchariſt was inſtituted. And from the Church they ſteale both Sacrifice and altar, and ſacrificing frō the Paſchal lambe. And thus much of the Euchariſt: Now of the other Sacraments.

CHAP.

CHAPTER XI.

OF THE OTHER SACRAMENTS.

ART. I. WHETHER PREISTS CAN forgiue ſinnes?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Preiſts can forgiue ſinnes.

MATHEW 16. v. 19. *And I will giue to the the keyes of the kingdome of heauen--And whatſoeuer thou ſhalt looſe on earth, it ſhalbe looſed in heauen.*

Math. 16. v. 19. *Amen, I ſay vnto you, whatſoeuer you ſhall binde vpõ earth, ſhalbe bound alſo in heauen: and whatſoeuer you ſhall looſe vpon earth, ſhalbe looſed alſo in heauen.*

Ihon. 20. v. 24. *And he ſaied to them: receaue ye the Holie Ghoſt: Whoſe ſinnes you ſhall forgiue, they are forgiuen them, and whoſe you ſhall retaine, they are retained.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent. Seſſ. 14. Can. 9. *If anie ſhall ſay, that the Sacramentall abſolution of the Preiſt is not a iudiciall act, but a bare miniſterie of pronouncing or declaring that ſinnes are forgiuen, be he accurſed.*

PROTESTANTS EXPRESSELY DENIE.

They cannot.

Perkins Galath. 4. tom. 2. *The Pope challengeth to himſelfe*

himselfe proper and iudiciall power of forgiuing and reteining sinnes.

Zuinglius in Art.51.to.1. *Who attributeth remissiõ of sinnes to a creature, robbeth God of his glorie, and is an idolater.*

In resp.ad Luther.to.2. f.430. *These words: whose sinnes you shall forgiue &c. haue not that sense, as if Christ in speaking thẽ would giue his disciples power to forgiue sinnes.* In Exposit.fidei ib.f.557. *Wherefore all these things seeme friuolous: I absoluethee, I certifie thee, that thy sinnes are forgiuen. This is deceit and mere trifles.* Et in Hebr.6.to.4. he saieth, that Christ spoke the words cited out of Math.18. *by hyperoche*, or ouerlashing.

They cannot certifie a man of forgiuenes of his sinnes.

Bullinger in Marci. 2. *Men do not forgiue sinnes, but teach that they are or haue beene forgiuen in Christ by faith.*

Caluin in Ioan. 20.v.22. *He made the Apostles onely witnesses or preachers of this benefit* (of remission of sinnes) And 4.Instit.c.11.§.1. *For Christ gaue not this power properly to men, but to his word, whereof he madde men ministers.*

Beza in Confess c.5.sect.27. *We must beleiue, that nether Pastors, nor Doctors can properly binde, or loose anie, or open the kingdome of heauen to anie. For it is proper to God alone to remit or retaine sinnes, and indeed so proper, as he communicateth this glorie with none at all.*

They cannot properly binde or loose.

Zanchius de Eccles.c.9.to.8. *Power of forgiuing sinnes is not giuen properly to the Apostles themselues or to others, but to their Ministerie or to the Ghospell. For they do not properly forgiue sinnes, but the Ghospell bringeth remission of sinnes to those that beleiue.*

Daneus Cont.4.c.9. *Christ gaue power of forgiuing sinnes to his Apostles, as to Ministers that do onely declare his benefit towards faithfull men, not as such that worke and effect the forgiuenesse of sinnes.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expressely saieth, that the keyes of the kingdome of heauen are giuen to pastours of the Church: that what they loose or forgiue on earth, is loosed or forgiuen

in heauen: that the Holie Ghoſt was giuen them that by vertue of him they might forgiue ſinnes. The ſame ſay Catholiks.

Proteſtants expreſſely ſay: that God communicateth power of forgiuing ſinnes to none at all; that it is idolatrie to attribute this power to anie creature: that Miniſters of the Ghoſpell do not properly looſe any, that they forgiue not ſinnes, but onely declare it; that they are onely witneſſes & declarers of this benefit: that vertue of forgiuing ſinnes is giuen to the Goſpell, not to men. Which is ſo plainly againſt the Holie Scripture, as ſome Proteſtants confeſſe it. See lib. 2. c. 30.

ART. II. WHETHER WE MVST CONfeſſe our ſinnes to men?

Scriptvre expressely affirmeth.

Sinnes are to be confeſſed to men.

Iames 5. v. 16. *Confeſſe your ſinnes one to an other.*

Actes 19. v. 18. *And manie of them that beleiued came confeſſing and declaring their deeds.*

Catholiks expressely Affirme.

Councel of Trent Seſſ. 14. Can. 6. *If anie ſhall denie that Sacramentall Confeſſion was inſtituted, or is neceſſarie by Gods law, be he accurſed.*

Protestants expressely denie.

Not to be confeſſed to men.

French Confeſſion art. 14. *Auricular Confeſſion was forged in Sathans ſhoppe: It is a deuiſe of men.*

Willet Controu. 14. q. 6. p. 736. *It is not neceſſarie to make confeſſion at all to men.*

Confeſſio Argentinenſis c. 20. *Nether Chriſt nor the Apoſtles would command it.*

Luther in Poſtilla Epiphaniæ, *God requireth not this confeſſion*

feßion to men. Serm. de 10. Leproſis tom. 7. *Confeßion of ſinnes is forbidden.*

Caluin in Refutat. Cathalani. *The lawmade of auricular confeßion, is diuelish: It is an intolerable corruption, if you ſearch into it from the beginning and foundation.* *Law of confeßion, diuelish.*

Iuel defenſ. Apologie part. 2. c. 6. diuiſ. 1. *Thus much onely we ſay: That priuat confeßion to be made vnto the Miniſter, is nether commanded by Chriſt, nor neceſſarie to ſaluation.*

THE CONFERENCE.

Scripture expreſſely commandeth, that we confeſſe our ſinnes to men, and telleth that the firſt Chriſtians did confeſſe their ſinnes. That ſame ſay Catholiks.

Proteſtants expreſſely ſay, that it is not neceſſarie to confeſſe to men, that nether Chriſt nor his Apoſtles commanded it, that God requireth it not: that it is forbidden, is a diuelish law and deuiſe of man and of Sathan.

ART. III. WHETHER GRACE BE GIVEN by Impoſition of hands?

SCRIPTVRE EXPRESSELY AFFIRMETH.

2. Tim. 1. v. 6. *I admonish thee, that thou reſuſcitate the grace of God, which is in thee by the impoſition of my hands.* *Grace giuen by impoſition of hands.*

Actes 8. verſ. 18. *And when Simon had ſeene, that by the impoſition of the handes of the Apoſtles the Holie Ghoſt was giuen, he offered &c.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Seſſ. 23. Can. 4. *If anie shall ſay, that by holie ordination the Holie Ghoſt is not giuen: be he accurſed.* Et ib. c. 3. ſaieth, *that by holie orders grace is giuen.*

PROTESTANTS EXPRESSELY DENIE.

Not giuen by impoſition of hands.

Caluin in 2. Tim. 1. ver. 6. cit. *The queſtion is, whether grace were giuen by the externall ſigne* (of impoſition of hands.) *To which queſtiõ I anſwere: As often as Miniſters were ordered, they were commended to God by the praiers of the whole Church, and by this means grace was obtained of God for them, but not giuen them by vertue of that ſigne.* The ſame Caluin in Actor. 8. v. 15. *Luke here ſpeaketh not of the common grace of the Spirit, wherewith God doth regenerate vs for ſonnes to himſelfe, but of eſpeciall guifts.* In c. 6. v. 6. *Hence we gather, that impoſition of hands, ſith it was vſed of the Apoſtles, is a comelie and ſeemlie rite, but yet hath not of it ſelfe any efficacie or vertue, but the force and effect dependeth of God alone.*

Beza Apologia altera cont. Sainctem vol. 2. p. 325. *In the Miniſterie, the ceremonie of impoſition of hands, doth not make a Miniſter, as you verie ignorantly vſe to vrge, but teſtifieth to the Church, that he is already made.* And l. quæſt. & reſponſ. vol 3. pag. 347. *We muſt hould, that there were neuer any Miniſters of the Church made by impoſition of hands: but who had beene lawfully called to the Miniſterie, were ſo put as it were in poſſeſſion of their function.* Of the ſame opinion are they, who thinke that Impoſition of hands is not neceſſarie to Miniſters, as Brentius in Apol. pro Confeſ. Writemberg c. de ordine. Herbrandus Diſput. 11. Beurlinus in Refutat. Soti c. 67. Conciliabulum Pariſienſ. An. 1565. artic. 7. and much more they, who forbidde impoſition of hands, as Pſeudoſynodus Dordracenſis An. 1574. art. 23. in theſe words: *The brethren concluded, that Impoſition of hands is to be omitted.*

Impoſition of hands, forbidden.

THE CONFERENCE.

Scripture expreſſely ſaieth, that the grace of God and the Holie Ghoſt are giuen by Impoſition of hands. The ſame ſay Catholiks.

Pro-

Protestants expressely say, that grace is not giuen by imposition of hands: that it hath no efficacie or vertue, but that the effect is of God alone: that by it pastours are not made, yea that it is not necessarie to them, but to be omitted.

ART. IV. WHETHER HANDS BE TO BE imposed vpon them that haue beene baptized?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Act.8.v.16.and17. *For he* (Holie Ghost) *was not yet come vpon anie of them: but they were onely baptized in the name of our Lord Iesus. Then did they impose their hands vpon them and they receaued the Holie Ghost.* *Hands imposed vpon the baptized.*

Act.19.v.5. and 6. *Hearing these things, they were baptized in the name of our Lord Iesus: and when Paul had imposed his hands on them, the holie Ghost came vpon them.*

CATHOLIKS EXPRESSELY AFFIRME.

D.Stapleton in Actor.8. v.17. *In these words is described an other Sacrament of the Church different from the baptisme; which is called Imposition of hands by reason of the forme which Luke here telleth that the Apostles vsed.*

PROTESTANTS EXPRESSELY DENIE.

Caluin in Actor.8. v.17.cit. *Let vs remember, that Imposition of hands was the instrument of God, at what time he bestowed the visible graces of his Spirit vpon his seruants: but since the Church hath wanted such riches, it is onely a vaine fansie.* *Imposition of hands is now a vaine fansie.*

And 4.Institut.c.19.§.6.he calleth Catholiks, *Stage players*, because they say they imitate the Apostles in imposing hands vpon those that are baptized.

Gualterus in Actor 8.homilia 58. *We know, that out of*

this place, Papists haue brought in the Sacrament of Confirmation, but it is so ridiculous, as &c.

The Conference.

Scripture expressely saieth, that the Apostles imposed their hands vpon those that were baptized. The same Catholiks say.

Protestants expressely say, that it is a vaine fansie and ridiculous to impose hands vpon those that are baptized.

ART. V. WHETHER MATRIMONIE be a Sacrament?

Scriptvre expressely affirmeth.

Matrimonie a Sacrament. Ephesians 5. v. 31. *For this cause shall man leaue his father and mother, and shall cleaue to his wife, and shalbe twoe in one flesh. This is a great Sacrament; but I speake in Christ and in the Church.*

Catholiks expressely affirme.

Councell of Trent Sess. 24. can. *If anie shall say, that Matrimonie is not truely and properly one of the seauen Sacraments of the Euangelicall law instituted by Christ our Lord, but inuēted of men in the Church, nor giueth grace; be he accursed.*

Protestants expressely denie.

No Sacramēt. Confessio Heluet. c. 19. *We confesse, that Matrimonie is a profitable institution of God, but not a Sacrament.* In like sorte the English Confession art. 25.

Of it selfe, not good. Iewel defens. Apolog. p. 185. *Marriage of it selfe is nether good nor ill.*

Whitaker l. 8. cont. Dur. sect. 64. *What more foolish, then to make a Sacrament of Matrimonie?*

Caluin

Caluin 4. Instit. c. 19. §. 34. *What sober man would euer haue thought, that Matrimonie was giuen for a Srcrament.* And others, as we shall see hereafter c. 15. art. 2. say, that Matrimonie *is nothing, nor maketh a man any whit the better.*

THE CONFERENCE.

Scripture plainely saieth, that Matrimonie in Christ & the Church, that is, among Christians, is a great Sacrament. The same say Catholiks.

Protestants plainely say, that Matrimonie is no sacrament, that it is follie and madnesse to make it a sacrament: that of it selfe it is not good, is nothing, nor maketh a man better. Which contradiction of Scripture is so manifest, as same Protestants confesse it. See l. 2. c. 30.

ART. VI. WHETHER ONE WIFE BEING diuorced one may marrie an other?

SCRIPTVRE EXPRESSELY DENIETH.

Luke. 16. vers. 18. *Euerie one that dimisseth his wife, and marrieth an other, committeth aduoutrie: and he that marrieth her that is dimissed from her husband, committeth aduoutrie.* No marriage after diuorce.

Marc. 10. v. 11. *Whosoeuer dimisseth his wife, and marieth an other, committeth aduouttie vpon her. And if the wife dimisse her husband, and marrie an other, he committeth aduoutrie.* v. 6. *Which God hath ioyned together let no man separate.*

1. Cor. 7. v. 10. *But to them that be ioyned in matrimonie, not I giue commandment, but our Lord, that the wife departe not from her husband, and if she departe, to remaine vnmarried, or to be reconciled to her husband.* And. v. 39. *A woman is bound to the law so long time as her husband liueth: but if her husband sleepe, she is at libertie, let her marrie to whome she will, onely in our Lord.*

CA-

Catholiks expressely denie.

Councel of Trent. Sess. 24. Can. 7. *If anie shall say, that the Church doth erre, when it taught and doth teach according to the Euangelicall and Apostolicall doctrine, that the bande of Matrimonie cãnot be broken for the adulterie of one of the married parties: and that nether, no not the innocent partie which haue no cause of the adulterie, can marie againe whiles the other partie liueth: be he accursed.*

Protestants expressely affirme.

New marriage after fornication.

Willet Controu. 15. quæst. 2. pag. 782. *For fornication, our Sauiour hath granted libertie both to dissolue matrimonie, and to marrie againe.*

Confessio Saxonica. cap. 18. *Marriage is not forbidden to the innocent partie, when the cause being knowne, she is pronounced free.*

Confessio Scotica. *We detest his* (Popes) *crueltie against the innocent reiected by diuorce.*

Pseudosynod of Midelburg An. 1581. art. 57. *If anie for adulterie haue separated himselfe from his wife, and will not be reconciled againe with her, and desire leaue of a new marriage, the Presbyterie (the adulterie being first proued) shall declare, that it is lawfull by the word of God.*

And other offences.

Luther in 1. Cor. 7. to. 5. *What if the one partie will not be reconciled to the other, but will abide separated, and the other, not able to containe, should be enforced to marrie, what should he doe, may he marrie with an other? I answere, that without doubt he may.* Againe: *If the husband would teach or force his wife to steale, to adulterate, or committe any other crime against God, it is the same reason of diuorce with the other, that vnlesse they be reconciled, a new marriage may be made.* Furthermore. *What if the second marriage did not fall out right, that the one partie should vrge the other, the husband the wife, or contrariewise, to liue wickedly like Pagans, or if the one would flie from the other*

vntill

Vntill the third or fourth marriage were made, may he marrie of wife as often as she is such as we haue spoaken of, so that he haue at once ten or more fugitiue wiues? And againe shall it be lawfull for the wife to haue ten or more husbands who all are fled from her? I answere, that we cannot stoppe S. Pauls mouth, who, as often as it is needfull, will vse his doctrine: his words are cleare. The like he hath ib. Sermon de matrimonio, where also fo. 123. he addeth: *If the Mistresse will not, let the Maide come.*

A woman may haue ten husbands liuings.

Bidembachius in Consensu Iesuitarum & Christian. p. 1588. *Who reiecting his wife for whordome, marieth an other, doth not commit adulterie.*

Beza in Confess. c. 5. sect. 39. *To whome diuorce is lawfully graunted, if reconcilement cannot be procured within the time appointed, to them we giue leaue to marrie a new.* And epist. 10. he writeth, that Bucer and most of the Protestãt Churches in Germanie giue leaue to marrie a new for leprosie: *to whome* (saieth he) *we leaue their iudgment free, as is reason.*

Mariage lawfull after diuorce.

Perkins de Serm. Dom. to. 2. col. 261. *By reason of whordome marriage is dissolued.* The same is the common doctrine of Protestants, as you may see more in my Latin booke art. 6.

Whordome dissolueth mariage.

THE CONFERENCE.

Scripture expressely saieth, that euerie one and whosoeuer dimisseth his wife and marrieth an other committeth aduoutrie: that a woman parted from husband must be reconciled to her husband or remaine vnmarried: that she is bound to the law of marriage so longe as her husbãd liueth: that man cannot separate those whome God hath ioyned. The same say Catholiks.

Protestants expressely say, that who hauing put away his wife for adulterie, marrieth an other, doth not commit aduoutrie; that one may marrie againe for aduoutrie, for malitious forsaking, for deniall of coningall dutie, for incitation to wickednesse, for leprosie; that whordome

dissolueth marriage, that one may haue ten or more fugitiue wiues at once: that if the Mistresse will not, the Maide may be called.

ART. VII. WHETHER THEY WHO lie a dying are to be anointed with oile?

SCRIPTVRE EXPRESSELY AFFIRMETH.

The sick are to be anointed with oile.

Iames 5. v. 14. *Is anie man sick among you? Let him bring in the preistes of the Church, and let them pray ouer him, anoiling him with oile in the name of our Lord, praier of faith shall saue the sicke, and our Lord shall lift him vp, and if he be in sinnes, they shalbe remitted.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Sess. 14. Can. 2. *If anie shall say, that the holie anoiling of the sicke giueth not grace, nor remitteth sinnes, nor lightneth the sicke, but that is now ceased, as if in ould time is had beene onely the grace of curing: be he accursed.*

PROTESTANTS EXPRESSELY DENIE.

Not to be anointed with oile.

Confessio Saxonica art. 19. *That which is now called extreme vnction, is now a spectacle full of superstition.* Confess. Heluet. c. 19. calleth *it a deuise of man.* Et Confess. Writemberg. *An vnprofitable and idle ceremonie.*

Caluin 4. Institut. c. 19. §. 18. *Of the same nature is the anoiling of the sick, to wit, an histrionicall hipocrisie; It pertaineth not now to vs.*

Beza in Confess. c. 7. sect. 11. *The sacrament of anoiling, is idle and vaine, and now altogether superstitious.*

Hospinian part. 2. Histor. f. 23. *The preists were commanded, that they should not anoile those that dyed, for that was superstitious and contrarie to the expresse word of God.*

THE

THE CONFERENCE.

Scripture expreſſely ſaieth, that thoſe thall lie a dying, are to be anoiled with oile, and it promiſeth remiſſion of ſinnes to them. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that this anoiling pertaineth not to vs, that it is hypocriſie, an idle, and vaine ceremonie, and contrarie to the expreſſe word of God.

ART. VIII. WHETHER THE SACRAments of the ould law were of equall vertue with oures.

SCRIPTVRE EXPRESSELY DENIETH.

Hebr.10.v.1. *For the law hauing a ſhaddow of good things to come, not the very image of the things &c.* *Sacraments of the ould law ſhadows of the new.*

Coloſſ. 2. verſ. 17. *Let no man therefore iudge you in meate or in drinke, or in parte of a feſtiuall day, or of the new moone, or of the Sabboths, which are a ſhaddow of things to come, but the bodie Chriſts.*

CATHOLIKS EXPRESSELY DENIE.

Councel of Trent Seſſ. 7. cap. 2. *If anie ſhall ſay, that the very ſacraments of the new law, do not differ from the Sacraments of the ould law, but becauſe they be other ceremonies and other rites, be he accurſed.*

PROTESTANTS EXPRESSELY AFFIRME.

Whitaker l.8. cont. Dureum. ſect.39. *Paul expreſſely teacheth, that the Iſraelites had the ſame ſacraments in ſubſtance which Chriſt deliuered vnto vs.* *Equall to the Sacraments of the new law.*

Confessio Heluet. c.19. *For so much as belongeth to that which is the cheefe and the substance in the sacraments, the sacraments of both people were equall.*

Lutherus l.de Captiuit.to.2. fol.75. *It cannot be, that the new sacraments do differ from the ould sacraments.*

Caluin 4. Institut. cap.14. §.23. *The Apostle speaketh not more honorably of them, then of these. In the sacraments he maketh them equall to vs. Whatsoeuer he gaue vs in the Sacraments, the same the Iewes in ould time receaued in theirs, what vertue ours haue, the same also they felt in theirs.*

Beza ad Repetit. Sanctis c.8. p.30. *Vnlesse with the Apostle, you make the ould sacraments the same indeed, there wilbe litle or no difference at all betweene the true God, and the false God of Marcion.*

The Conference.

Scripture plainely saieth, that the Sacraments of the ould law differed from the sacraments of the new, as much as a shaddow differeth from the image or from the bodie it selfe. The same say Catholiks.

Protestants plainely say, that in substance they were the same, were equall, did not differ, that what vertue we receaue in our Sacraments the Iewes felt the same in theirs.

The Svmme of this Chapter of the other Sacraments.

The things which haue be declared in this chapter do euidently demonstrate, how differently Protestāts thinke of the other Sacraments from the holie Scripture. For the Scripture together with Catholiks teacheth, that Preists forgiue sinnes, that sinnes are to be confessed to men: that grace is giuen by Imposition of hands, that hands are to be imposed vpon those that are baptized: that

Matrimonie

Matrimonie is a Sacrament, that one wife being put away it is not lawfull to marrie an other: that thoſe who lie a dying are to be anointed with oile: that our Sacraments are more excellent then thoſe of the ould law. All which are denied of Proteſtants.

They alſo shew, that Proteſtants in this matter alſo keepe their ould cuſtome, and ſteale from Preiſts power to forgiue ſinnes; ſteale away the neceſſitie of confeſſing ſinnes to men: from the baptized they ſteale impoſition of hands, and from the impoſition of hands, vertue to giue grace: from Matrimonie alſo they ſteale the nature of a Sacrament, and the indiſſolubilitie thereof, from thoſe that die, their anoiling, and from all our Sacraments their excellencie and vertue aboue the Sacraments of the ould law. And thus farre of the Sacraments: Now touching Faith.

CHAPTER XII.

OF FAITH.

ART. I. WHETHER FAITH BE A WORKE, or to beleiue, be to doe?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Faith is a worke.

IHON. 6. v. 28. 29. *They ſaied therefore to him: what ſhall we doe that we may worke the workes of God? Ieſus anſwered and ſaied to them: This is the worke of God that you beleiue in him whome he hath ſent.*

To beleiue, is to doe.

Act. 16. verſ. 30. The Gailer ſaied to S. Paul and Hilas: *Maiſters, what muſt I doe that I may be ſaued: But they ſaied: Beleiue in our Lord Ieſus, and thou ſhalt be ſaued and thy houſe.*

Iames 2. v. 19. *Thou beleiueſt, that there is one God. Thou doeſt well.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. 6. v. 30. *The worke of faith, becauſe it is a worke of man wherewith he beleiueth and giueth glorie to God, is an actiue and free worke.*

PROTESTANTS EXPRESSELY DENIE.

Faith is no worke.

Luther de Captiuit. Babilon. to. 2. fol. 71. *Faith is no worke.*

Caluin

Caluin in Ioan. 6. v. 29. *It is euident enough, that Christ speake improperly, when he called faith a worke.*

Beza ib. *They are very ridiculous, who out of this place do inferre, that faith is a worke.*

Pareus l. 4. de Iustif. c. 17. *It is false, that we are iustified by the worke of faith, or that faith is a worke.*

Tilenus in Syntagmate c. 40. *But nether (if we will speake properly) can faith be called a worke.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expressely saieth, that faith is a worke of God or a diuine worke: that to beleiue, is to doe. The same say Catholiks.

Protestants expressely say, that faith is no worke: that they are ridiculous who say faith is a worke: that it is false that faith is a worke.

ART. II. WHETHER FAITH BELEIVETH any thing besides Gods promises?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ioan. 17. v. 3. *And this is life euerlasting, that we know thee, the onely true to God, and whome thou hast sent Iesus Christ.* — *Faith knoweth God and Christ.*

Rom. 10. vers. 9. *For if thou confesse with thy mouth our Lord Iesus, and in thy hart beleiue that God hath raised him vp from the dead, thou shalt be saued.* — *Beleiueth the resurrection of Christ.*

Hebr. 11. v. 3. *By faith, we vnderstand that the worlds were framed by the word of God.* — *Vnderstandeth the creation.*

1. Ioan 5. v. 5. *Who is he that ouercometh the world, but he that beleiueth that Iesus is the Sonne of God?* — *Beleiueth Iesus the Sonne of God.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Sess. 6. Can. 12. *If anie shall say, that iusti-*

iustifying is nothing els but a trust of the mercie of God forgiuing sinnes for Christ; be he accursed.

Protestants expressely denie.

Faith, nothing but an assent to the promises.

Luther in Genes. 15. to. 6. f. 178. *Surely faith, is nothing els, nor can do any thing els, but assent to the promises.* Postilla in Epist. Dom. 3. Aduentus fol. 31. *Faith is nothing els, then a firme, constant, perseuerant trust farre from all doubt and wauering, of Gods grace and good will to endure for euer.*

A trust of Gods grace.

Melancthon in Coloss. 1. *Faith signifieth not knowledge of the historie, for such is in the Diuels, but an assent wherewith we embrace the promise.*

Nothing but a full trust.

Hutterus in Analysi Confess. Augustan. art. 4. *To beleiue in Christ, is nothing els, but with full trust of mynd to relie vpon the Euangelicall promises of free pardon of sinnes, and out of them to promise vndoubtedly to himselfe Gods grace, saluation, and euerlasting life, for the merit and redemption wrought by Christ.* Againe: *There is one onely and the same obiect* (of faith) *in respect whereof it is saied to saue, to wit, the onely promise of Gods mercie of free pardon of sinnes, by and for Christ.*

Gerlachius Disput. 17. to. 2. *There is no other obiect of iustifying faith properly and specially so termed, then the word of the Ghospell of the grace and mercie of God and merit of Christ.*

Gods whole word not the obiect of faith.

Lobechius Disput. 22. *Others do erre in the obiect of faith which they make the whole Scripture for the obiect of iustifying faith.*

Bucer in 1. Timoth. 4. v. 15. *Faith is nothing els, but a firme persuasion of saluation gotten by Christ.*

Beza in 1. Tim. 4. v. 15. *Faith is nothing els, but a firme persuasion of our election in Christ.* In Confess. 4. sect. 5. *Faith is not that, wherewith onely we beleiue God to be God, and his word to be true, for the Diuels haue this faith.* c. 7. sect. 8. *Faith is not an historicall knowledge of things reuealed by God, but a certaine testimonie which the Spirit giueth to the harts of all the elect, that they are chosen of God.* And in breui Confess.

p. 82. *That indeed is it which we call faith ſo much commended in the Scripture, to wit, when a man certainly perſwadeth himſelfe that the promiſes of ſaluation and life euerlaſting do peculiarly belong to himſelfe.*

Zanchius de Perſeuerant to. 7. col. 172. *What other thing is faith, then a certaine perſuaſion conceaued of the free good will of God towards vs in Chriſt?*

Serranus cont. Hayum part. 3. p. 211. *Faith is wholy about the promiſes.* The like hath Caluin 3. Inſtit. c. 2. §. 8. and de vera reform. p. 318. and others.

The Conference.

Scripture expreſſely ſaieth, that that is iuſtifying faith wherewith we beleiue the true God and Chriſt Ieſus: Wherewith we beleiue the reſurrection of Chriſt, the creation of the world, and Chriſt to be the Sonne of God. The ſame ſay Catholiks.

Proteſtants expreſſely ſaye, that iuſtifying faith is not that wherewith we beleiue the ſacred hiſtorie of Chriſt, wherewith we beleiue things reuealed of God, wherewith we beleiue Gods word to be true: but that it is all about the promiſes, hath no other obiect then the promiſes, is nothing but an aſſent to the promiſes, is nothing but a truſt of grace, nothing but a perſuaſion of ſaluation.

ART. III. WHETHER BELEIVE THAT Chriſt is God, be iuſtifying faith, or profiteth anie man?

Scriptvre expressely affirmeth.

Ioan. 20. verſ. 31. *And theſe are written that you may beleiue that Ieſus is Chriſt the Sonne of God, and that beleiuing, you may haue life in his name.* *To beleiue Chriſt to be the Sonne of God, ſaueth.*

1. Ioan. 4. ver. 15. *Whoſoeuer ſhall confeſſe, that Ieſus is the*

Sonne of God, God abideth in him and he in God. The like is 1.Ioan.5.v.5.and Rom.10.v.9.cit.in the former article.

Math.16.v.17.When S.Peter had saied: *Thou art the Sonne of the liuing God, Iesus answering saied vnto him: Blessed art thou Simon Bariona.*

Act.8.v.37. When S. Philip had saied to the Eunuch: *If thou beleiue with all thy hart, thou maiest: he answering, saied: I beleiue that Iesus Christ is the Sonne of God.*

Catholiks expressely affirme.

Card.Bellarm.l.1.de Iustificat. cap.8. *This faith which regardeth Christs diuinitie, is that which giueth iustice and life euerlasting.*

Protestants expressely denie.

To beleiue that Christ is God and Mä helpeth none.

Luther Postilla in Dom. 5 post. Pasca fol. 263. *Here we see, that to beleiue in Christ is not to beleiue that Christ is one person which is God and man, for that would helpe none.* F.260. *What is it then, to beleiue in Christ? It is not to beleiue that he is God, or that he ruleth in heauen equally with God, for this manie others beleiue.* In Gal.3. to.5. f.346. *It is a feigned faith, which heareth of God, of Christ, and of all the misteries of the incarnation and redemption, and apprehendeth these things heard.*

Beleefe of all the Misteries of our redẽption is a feigned faith.

Hutterus in Analysi Confess. August. art. 4. *Iustifying faith, is not anie whatsoeuer, but a faith of Iesus Christ, not wherewith we beleiue Christ or that there is a Christ --- The Epistle to the Hebrews in he whole eleuenth chapter putteth the obiect of it diuers and manifould, but faith cannot, nor must not be saied to iustifie in regard of them all.*

Zuinglius in Ioan. 2. to. 4. *Manie beleiue Christ to be the Sonne of God, that he was borne, suffered, and raised from death: but this faith iustifieth not.*

Sadeel in Resp ad Artic.abiurat. 33. *It is not sufficient, if I beleiue that Iesus Christ came into the world, suffered death, rose againe, and ascended into heauen: For this historicall faith*

will

will not saue me. Of the same opinion are other Protestants, as appeareth by their words cited in the former article, as also because they denie that the Catholik or (as they speake) historicall faith wherewith we beleiue what God hath reuealed generally to all, is iustifying faith, and likewise because they will haue iustifying faith to be onely a speciall trust, which euerie elect man hath of Gods fauour towards himselfe.

THE CONFERENCE.

Scripture expressely saieth, that the faith of the diuinitie of Christ, maketh God to abide in vs, and vs in God, that it maketh men blessed, is that which sufficieth to baptisme, and which giueth life. Catholiks say the same.

Protestants expressely say, that faith wherewith Christ, is beleiued to be God and man helpeth none: that that faith wherewith all the misteries of our redemption are beleiued, is a feigned faith: that it is no iustifying faith wherewith we beleiue Christ, or that he was borne, suffered, and rose againe.

ART. IV. WHETHER IVSTIFYING faith be one?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ephes. 4. v. 5. *One Lord, one faith, one baptisme.* *Faith is but one.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de Iustif. c. 5. *There are not manie faithes: For there is but one faith by reason of one and the same formall obiect, whereby all things are beleiued.*

PROTESTANTS EXPRESSELY DENIE.

Scharpe de Iustif. Contr. 1. *Iustifying faith according to* *Faith is two-*

the diuersitie of the subiect, is twoefould; one of Infants, an other of men. The faith of Infants can neither haue knowledge nor application of the promises of grace, as in men it hath, yet Infants haue their notions stirred vp by the Holie Ghost.

Infants haue a different faith from men.

Polanus 2. part. Thes. tit. de Fide p. 611. *Infants, albeit they haue not the same faith in all points that men haue, by reason of the weakenesse of their organs; yet they haue some thing correspondent to it, which the Holie Ghost worketh immediatly in them according to their capacitie and strenght, for their iustification.*

Caluin 4. Institut. cap. 16. §. 19. *I will not rashly say, that Infants are indued with the same faith which we feell in our selues.* Et §. 21. *If hauing receaued baptisme, they departe this life before they come to years of discretion, God reneweth them by the vertue of his spirit in a manner vnknowne to vs, which himselfe alone knoweth.*

Beza in Explicat. Christianismi vol. 1. p. 186. *Faith is in a manner twoefould. One wherewith Christ is knowne in common and as it were generally, to wit, wherewith we assent to the historie of Christ and the propheties written of him, which faith is sometimes giuen euen to the reprobates: An other, which is proper and peculier to the elect.* In Colloq. Montisbel. pag. 402. *The learnedest Diuines of our age, do not say, that faith it selfe is actually infused into the mynd of Infants, but onely some beginning thereof, and as it were some seed or roote.* Wherefore Iacobus Andreæ ib. fol. 403. saieth: *Your worshippe (if I haue well vnderstood you) discourseth of a double kinde of faith, whereof the one is ioyned with vnderstanding; the other is esteemed of you like to seede.*

A double kinde of faith

Kemnice in 2. part. Exam. Concil. Trid. p. 92. denieth, that Infants haue the same faith which men haue, but some other thing, *which* (saieth he) *we neither well vnderstād, nor can expresse by words what it is, yet we call it faith, because Scripture calleth that instrument wherewith the kingdome of heauen is gotten, faith.*

THE CONFERENCE.

Scripture as plainely saieth, that there is but one faith, as it saieth that there is but one God, one baptisme. The same say Catholiks.

Protestants plainely say, that faith is twoefould, that Infants haue some things correspondent to faith, that they haue not altogether the same faith that men haue: that they are renewed in a manner vnknowne to vs, that they haue onely a beginning root, or seed of faith, that we know not what it is which they haue in steed of of our faith: that there is a twoefould faith, one with vnderstanding, an othet without: that there is one faith of Infants, an other of men: one of the elect, an other of reprobats.

ART. V. WHETHER ALL THE ARTICLES of faith may be beleiued without the Holie Ghost?

SCRIPTVRE EXPRESSELY DENIETH.

Math. 16. v. 17. *Flesh and blood hath not reuealed it to thee, but my Father which is in heauen.* *Faith not without the holie Ghost.*

1. Corint. 12. v. 3. *No man can say: our Lord Iesus, but in the Holie Ghost.*

2. Cor. 3. v. 5. *Not that we be sufficient to thinke any thing of our selues as of our selues: but our sufficiencie is of God.*

CATHOLIKS EXPRESSELY DENIE.

D. Stapleton lib. 8. Princip cap. 2. *It is an errour: that anie can beleiue all the articles of faith by onely humane faith.*

PROTESTANTS EXPRESSELY AFFIRME.

Whitaker Contr. 1. q. 4. c. 1. *We may in some sorte know all*

All articles may be beleiued without the holy Ghost.

the doctrine of Scripture, and haue historicall faith by the ministerie of the word, so that we know all the articles of faith and iudge them to be true, and that without internall light of the Holie Ghost, as manie wicked men and the Diuels doe.

Perkins in Gal. 2. to. 2. fol. 89. *The Papists define iustifying faith, that is a guift of God wherewith we beleiue the articles of faith and all the word of God to be true. But this faith the diuels haue.* The same say Melancthon and Beza cited in the former article and others, who teach that diuels may haue the same Catholik, or (as they speake) historicall faith, wherewith the misteries of faith are beleiued, which Christians haue. Wherevpon thus writeth Pareus in Gal. 3. lection. 32. *Without trust, it would be onely historicall faith, which euen hypocrites haue, yea the Diuels themselues, who know and beleiue the Ghospell, to be true.*

The Conference.

Scripture plainely saieth, that flesh and blood reueale not the diuinitie of Christ, but the heauenlie Father: that none cā call Iesus Lord but in the Holie Ghost: that of our selues we are not able so much as to thinke any good. The same say Catholiks.

Protestants plainely say, that without the light of the Holie Ghost we can iudge all the articles of faith to be true: that it is not a guift of God te beleiue all the articles of faith and all Gods word to be true, but that the diuels themselues do beleiue so much.

ART. VI. WHETHER FAITH BE DIstinct from Hope and Charitie.

Scriptvre expressely affirmeth.

Faith is distinct from Hope and Charitie.

1. Cor. 13. ver. 13. *And now there remaine Faith, Hope, Charitie, these three, but the greater of these is charitie.*

Ibid. ver. 2. *If I should haue all faith so that I could remoue*

moun-

mountaines, and haue not charitie, I am nothing.

Catholiks expressely Affirme.

D. Stapleton in 1. Corint. 2. v. 12. *We beleiue S. Paul, not Caluin, that these, faith, hope, charitie, are three. They are three, they are distinct, they are not one and the same; there is one nature of faith, an other of hope, an other of charitie.*

Protestants expressely denie.

Zuinglius l. de ver. & falſ. relig. c. de Merito to. 2. *But who vnderſtand not, that faith, hope, and charitie are the ſelfe ſame thing, to wit, this truſt in God, wilbe forced to let paſſe manie knots in Scripture vnlooſed.* Againe: *If hope ſaue, and faith ſaue, faith and hope ſhalbe the ſame thing.* And ſoone after: *Faith and charitie muſt be the ſame thing. Nether let here anie merueill and feare, that theſe three Theologicall vertues are confounded of vs. Surely we haue learned this out of Scripture, that vnleſſe euerie one of theſe vertues be each other, it is quite nothing, much leſſe a vertue.* Et c. de Euchar. *Faith is hope and truſt.* In Reſp. ad Luther. f. 397. *The ſame nature and offspring is of faith and loue, yea both theſe are one & the ſelfe ſame thing.* The like he hath in 1. Cor. 13. to. 4. And generally all Proteſtants confound faith with hope, in that they ſay, (as we ſhall ſee hereafter art. 14.) that faith is truſt, and truſt ether is ſtrong hope, or (as we ſhall heare P. Martyr there teach) differeth not from hope.

Faith, all one with Hope and Charitie.

The Conference.

Scripture plainely ſaieth, that Faith, Hope, and Charitie, are three things. The ſame ſay Catholiks.

Proteſtants plainely ſay, that they are the ſelfe ſame thing, that they are confounded, that each one of them is the other.

ART.

ART. VII. WHETHER FAITH BE greater then Charitie?

Scriptvre expressely denieth.

Faith lesse then Charitie.

1. Cor. 13. v. 13. *And now there remaine Faith, Hope, Charitie, these there, but the greater of these is charitie.*

Catholiks expressely denie.

S. Thomas in 1. Cor. 13. v. 13. *These three remaine now, but charitie is greater then all.*

Protestants expressely affirme.

Confessio Augustana c. de discrim. ciborum in Melanthon. to. 3. *The doctrine of Iustice by faith must be eminent in the Church, that faith which beleiueth sinnes to be remitted for Christ, be placed farre aboue workes.* Et c. de bonis operibus. *Amongst good workes, the chiefest and highest worshippe of God, is faith it selfe.*

Faith aboue workes.

The diuinest of all Gods guifts.

Tindal in Fox p. 1144. *We can shew vnto God no greater honour, then to haue faith and trust in him.*

Perkins in Hebr. 11. *Hence we gather, that faith is more diuine, then all the rest of Gods guifts.*

Peter Martyr in locis clas. 3. c. 3. §. 6. *Faith, as it is a worke, surpasseth by manie degrees other workes.*

Luther in Galat. 3. to. 5. fol. 346. *If charitie be the forme of faith as they dote, streight waies I am forced to thinke, that charitie is the chiefest and greatest parte of Christian religion, and so I leese Christ.* In c. 4. fol. 382. *Who so teach faith, as they attribute more to charitie then to faith, they greatly dishonour Christ, and wickedly deprave his word.* De Captiuit. Babil. to. 2. f. 74. *Faith is the most excellent worke of all workes.* Postilla in Feria S. Ioannis fol. 93. *Whatsoeuer the Ghospell teacheth or commandeth of workes, it so teacheth and commandeth, as it*

The most excellente worke of all. The chiefest.

maketh

maketh faith the chiefe. Et in Dom. Quinquagesim. f. 207. *Faith is more worthie, better, and more noble then charitie.* *More noble then Charitie*

Herbrandus in Compendio Theol. loco. de Iustificat. *Faith is the chiefest and hardest worshippe which we can giue to God.*

Lobechius Disput. 9. *Faith hath the first and highest degree amongest all goods.*

Reineccius to. 4. Armaturæ c. 18. *Yea faith is greater then charitie.* *Greater then Charitie.*

Caluin in 1. Cor. 13. v. 13. *If we sift all the effects of faith and compare them, faith wilbe found to be superiour in manie points. Yea charitie it selfe, as the Apostle teacheth 1. Thessalon. 1. is the effect of faith, but without doubt the effect is inferiour to the cause.* *Aboue Charitie.*

THE CONFERENCE.

Scripture expressely saieth, that Charitie is greater thē Faith. The same say Catholiks.

Protestants expressely say, that faith is to be placed aboue workes, is greater, nobler, better then charitie, more diuine then the other guiftes of God: that charitie is inferiour to faith.

ART. VIII. WHETHER FAITH MAY BE without Charitie or good workes?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ioan. 12. v. 42. *Of the Princes also manie beleiued in him, but for the Pharisees they did not confesse, that they might not be cast out of the Synagogue. For they loued the glorie of men more then the glorie of God.* *Faith without workes.*

1. Cor. 13. v. 2. *If I should haue all faith, so that I could remoue mountaines, and haue not charitie, I am nothing.*

Iames 2. v. 14. *What shall it profit my brethren, if a man say, he hath faith, but hath not workes?*

Dauid alſo when he abuſed the wife of Vrias and procured him to be ſlayne, had not charitie towards his neighbour nor towards God, whome he ſo greatly offended: Nor S. Peter had charitie to Chriſt, when he denied and foreſwore him. In whome at thoſe times faith was without good, yea with verie euill workes.

Catholiks expressely affirme.

Councel of Trent. Seſſion. 6. cap. 15. *We muſt teach, that by euerie mortall ſinne, the grace of iuſtification is loſt, though not faith.*

Protestants expressely denie.

Faith neuer void of good workes.

Whitaker Concion. vlt. p. 695. *Who thinke, that true faith may be idly, or void of good workes, do beleiue againſt the Confeſſion of our Church.--That is a falſe faith, which is not ioyned with the keeping of the commandments.*

True faith without workes.

Iewel in Defenſe of the Apologie. p. 304. *Yea ſay: Faith without workes is neuertheleſſe a true and reall faith. Verily, ſo is fire without heat a true and reall fire.--If the wicked without good workes haue a true and reall faith, then may you alſo ſay, that the Diuel likewiſe hath a true and reall faith. This faith is no faith. It is onely an imaginarie and Mathematicall phantaſie.*

Not with mortall ſinne.

Apologia Confeſſ. Auguſtanæ c. 3. *Our aduerſarie teach, that faith may be with mortall ſinne.* c. 5. *They dreame that faith can ſtand with mortall ſinne.* C. de reſp. ad argumenta. *Faith without good workes, is hypocriſie.* Liber Concordiæ Lutheran. cap. 3. *True faith is neuer alone, but alwaies it hath charitie and hope with it.*

Neuer without Charitie.

Luther Poſtilla in Dom. 2. poſt Trinitat. *It is impoſſible to beleiue, where charitie wanteth.* In die Aſcenſ. *Where faith is ſincere, it cannot be without workes.* In feſto Sancti Nicolai. *As fire cannot want heat and ſmoke, ſo cannot faith be without charitie.*

Zuinglius in Math. 19. to. 4. *It is impoſſible, that iuſtifying faith*

faith be without workes. True and iuſtifying faith can no more be without workes, then fire without heat.

Bucer in Epitom. doctrinæ Argentin. art. 8. *True faith in Chriſt can neuer be without liuelie truſt in God, and firme hope of euerlaſting life, and burning loue both towards God and men.*

No more without Charitie then Chriſt without his Spirit.

Caluin in Antidot. Concilij Seſſ. 6. *They ſhall no more ſeperate faith from charitie, thē Chriſt from his Spirit.* In 1. Ioan. 4. v. 7. *Away with that foolish fiction of informed faith; for if any deuide faith frō charitie, he doeth, as if he went about to take away heat from the ſunne.*

Thou the ſunne without heate.

Beza in 1. Cor. 13. v. 2. *Iuſtifying faith, which apprehendeth Gods mercie in Chriſt, in thought may be deuided from charitie, but not indeed.* In 1. Timoth. 4. v. 1. *Who ſeparateth faith from the effects of the Spirit of Chriſt, that is, from mortification of ſinne and viuification of iuſtice, therein teſtifieth himſelfe to be an infidell.*

Pareus l. 3. de Iuſtif. c. 15. *Faith cannot be without charitie.* l. 4. c. 9. *Loue canno more be ſeperated from faith then brightneſſe from the ſunne.*

The Conference.

Scripture plainely ſaieth, that faith may be without loue, without charitie, without workes, yea with adulterie, with murder, with deniall of Chriſt. And the ſame ſay Catholiks.

Proteſtants plainely ſay, that faith, true and reall faith cannot be voide of good workes: that it is impoſſible to beleiue without charitie: that faith can no more be ſeperated from charitie, then fire from heat, the ſunne from light, or Chriſt frō his Spirit: That faith without workes is a falſe faith, an imaginarie fanſie, hypocriſie: that it is a dreame to ſay, that faith may be with mortall ſinne. Which contradiction of the Scripture is ſo manifeſt, as ſometimes Proteſtants confeſſe it. See lib. 2. c. 30.

ART. IX. WHETHER FAITH MAY BE without confession of mouthe?

Scriptvre expressely affirmeth.

Faith without Confessiō of mouth.

Ihon.12.v.41. *Of the the Princes also manie beleiued in him, but for the Phariſes they did not confeſſe, that they might not be caſt out of the Snagogue.*

S. Peters faith neuer failed, as before is shewed, and yet he confeſſed not, yea denied and foreſwore Chriſt. Marke14.

Catholiks expressely affirme.

C.Bellarm.l.1.de Iuſtif. c.15. *S. Auſtin atributeth the ſame faith to them who did confeſſe Chriſt openly, and to them who durſt not confeſſe: Nether can it be doubted, but the faith of them who confeſſed, was true faith in Chriſt. Therefore alſo the faith of them, who confeſſed not, was true.*

Protestants expressely denie.

Not without Confeſsion of mouth.

Whitaker Cont.4.q.6. c.2. *True faith can no more be ſeperated from confeſsion of mouthe, then fire from heat, or the ſunne from light and his beames. Surely it is not true faith, which breedeth, not confeſsion.* Againe: *If it yeeld and be ouercomen with feare, it is not true faith,*

Caluin in Rom.10.v.10. *Nether can anie beleiue with, but he will confeſſe with mouthe.*

Zanchius in Confeſſ.c.17.to.8. *We beleiue, that true faith cannot want plaine confeſsion of truth, where it needeth.*

Volanus lib.3.cont. Scargam. pag.1071. *God giueth true faith to none, but he openly and freely praiſeth Chriſt ſetting aſide all feare, and confeſſeth him ſecurely to be his Lord and Sauiour.*

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THE CONFERENCE.

Scripture plainely saieth, that diuers beleiued in Christ who yet for feare did not confesse him; that Peters faith failed not, though he did not confesse, yea denie Christ. Catholiks say the same.

Protestants plainely say, that none can beleiue with hart, but he confesseth with mouth; that true faith can no more be separated from cõfession then fire from heat, or the sunne from his beames: that if it confesse not, it is not true faith, that God giueth faith to none, but he opẽly and freely confesseth.

ART. X. WHETHER FAITH WITHOVT good workes be dead?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Iames 2. v. 20. *Faith without workes is dead.* v. 17. *So faith if it haue not workes, is dead in it selfe.* v. 26. *For euen as the bodie without the spirit is dead, so also faith without workes is dead.*

Faith without workes is dead.

1. Cor. 13. v. 2. *If I should haue all faith, so that I could remoue mountaines, and haue not charitie, I am nothing.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Sess. 6. c. 7. *It is most truely saied, that faith without workes is dead and idle.*

PROTESTANTS EXPRESSELY DENIE.

Apologia Eccles. Anglic. c. 301. *True faith is liuelie, and cã in no wise be idle.* Iewel ib. p. 302. *A dead faith, is no true faith.* Confessio Belgica art. 24. *It cannot be, that this holie faith be idle in a man.*

Whitaker Concion. vlt. *Who thinke, that true faith can be*

True faith cannot be dead.

idle, or dead, or void of good workes, beleiue against the Confession of our Church.

Luther in Gal. 2. to. 5. *The Papists and fanaticall fellows do so vnderstand, that faith albeit true, if it haue no workes, is nothing worth. This is false.* And Postilla in die Epiphaniæ, condemneth as a point of Papistrie: *Faith with out workes, is vnprofitable.*

Herbrandus in Compendio loco de Fide. *True faith can neuer be, nor be saied to be dead.*

Morlinus apud Schusselburg to. 7. Catal. Hæret. p. 168. *It is a blasphemous speech: Faith without workes is nothing, is worth nothing, hath no vertue or efficacie.* p. 169. *Who saieth, that faith without the presence of workes is nothing, simply saieth with the Papists: That faith informed with good workes doth iustifie a man.* p. 178. *It is a horrible obscuring and deprauing of Paul: that faith without the presence of workes is nothing.*

Schusselburg to. 8. Catal. Hæret. p. 513. *This proposition is blasphemous: Faith in the moment of iustification is nothing if it be there without workes.---Is it a dead thing as some impious men affirme? God will quaile and beat downe this blasphemie in them who do not repent.* p. 514. *The speech of Iames is not to be wrested to the act of iustification. For here faith, though it be without workes, and bring with it no merits or workes in the sight of God, yet it is not dead------In this strife, albeit faith espie none of her good workes, yet is she not dead, albeit she be fainte and weake.*

Faith in the moment of iustification, not dead, though it be without workes.

Bucer in Ioan. 12. *Surely I thinke, that the faith of these Princes* (a foresaied) *albeit weake, yet was true and liuelie.* The same saieth Pareus l. 1. de Iustificat. c. 15.

Faith liuelie, euen in most grieuous sinnes.

Caluin in Antidoto Concilij Sess. 6. Can. 28. *I denie not, that some seed of faith remaineth in a man euen in most grieuous falls. That, how litle soeuer it be, I confesse to be a parcell of true faith, and liuelie also.*

Zanchius in Confess. c. 27. to. 8. *The faith of the elect alwaies liueth.*

Contra remonstrantes in Collat. Hagæ. 396. *It is not saied here: If faith be defiled with any* (grieuous) *sinne, that*

that

that faith is dead: for so no man should haue liuelie faith. Of the same opinion are all Lutherans, who say, that faith before and without good workes doth iustifie: and Sacramentaries also, who teach that iustification of faith remaineth in the faithfull, what sinnes soeuer they commit. For faith saieth doth not iustifie or giue life, whiles it is dead, but onely whiles it is liuelie, if it iustifie without good workes, yea with verie ill workes, cleare it is, that it is not dead or idle, but liuelie without good, or with ill workes.

THE CONFERENCE.

Scripture plainely saieth, that faith without good workes is dead, is dead in it selfe, is dead as a bodie without the soule: that all faith without charitie, is nothing. The same say Catholiks.

Protestants plainely say, that faith without workes is not dead, is not nothing, is not vnprofitable: that though it be defiled with great sinnes, yet it is not dead: that it nether can be, nor cã be saied to be dead: that in grieuous falls it is liuelie, euen in those Princes who loued the glorie of men more then the glorie of God.

ART. XI. WHETHER THE FAITH whereof S. Iames speaketh be true or iustifying faith?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Iames 2. vers. 22. *Seest thou, that faith did worke with his* (Abrahams) *workes, and by the workes the faith was consummate, and the Scripture was fulfilled, saying: Abraham beleiued God, and it was reputed him to iustice.* Et v. 24. *Do you see, that by workes a man is iustified, and not by faith onely?* *Saint Iames speaketh of iustifying faith.*

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Catholiks expressely affirme.

C. Bellarm. l 1. de Iustif. cap. 15 many waies proueth that S. Iames speaketh of iustifying faith.

Protestants expressely denie.

He speaketh of a diuelish faith.

Whitaker l. 1. cont. Dureum sect. 13. *That Iames denieth vs to be iustified by faith onely, is to be vnderstood of a vaine, feigned, dead, imaginarie, and diuelish faith.* The like hath Iewel cited before art. 8.

Zuinglius in Iacob. 2. to. 4. saieth S. Iames speaketh of *a counterfeit, emptie, and vaine faith.*

Of a dead image of faith

Caluin in Iacob 2. v. 17. & 19. *He speaketh not of faith.* In v. 14. *He speaketh of a dead image of faith, of a false profession.*

Beza in Iacob. 2. v. 14. *It is not true faith, but a dead image.*

Peter Martyr in locis clas. 3. c. 3. §. 23. *Iames maketh mentiõ of a dead faith, but that is no faith.*

He remoueth faith from iustification.

Pareus l. 4. de Iustif. c. 18. *For Iames deuideth not iustification betweene faith and workes (as the Sophisters would) but wholy remoueth faith, as a dead thing, from iustification.*

The Conference

Scripture plainely saieth, that S. Iames spooke of faith which did worke with the workes of Abraham, which was consummate by his workes, wherewith Abraham did beleiue, which was reputed to him for iustice, and by which a man is iustified but not alone. The same say Catholiks.

Protestants say, that the faith whereof S. Iames speaketh was not iustifying faith, was not faith, was not true faith, was a vaine, feigned, imaginarie, and diuelish faith, was a counterfeite and dead image of faith.

ART.

ART. XII. WHETHER ANIE FAITH be full or perfect and of some account in the sight of God?

Scriptvre expressely affirmeth.

Mathew 15. v. 28. *Then Iesus answering saied to her: O Woman great is thy faith.* — *Some faith great.*

Act. 6. v. 5. *And they chose Steuen a man full of faith and of the Holie Ghost.* — *Full.*

Rom. 4. v. 18. *Who contrarie to hope beleiued in hope.* Et v. 19. *And he was not weakened in faith.* — *Strong.*

2. Cor. 8. v. 7. *In all things you abuond in faith.* — *Abeundant.*

Heb. 10. ver. 22. *Let vs approch with a true hart in fulnesse of faith.*

Iames 2. vers. 22. *And by the workes the faith was consummate.* — *Consummate.*

1. Petri 1. v. 7. *That the triall of your faith much more pretious then gould, which is proued by the fire, may be found vnto praise.* — *Pretious.*

Catholiks expressely affirme.

D. Stapleton in Rom. 4. v. 2. *The act of faith wherewith the vnderstanding is captiuated vnto the obedience of Christ, is an act of notable vertue.*

Protestants expressely denie.

Iacobus Andreæ in Colloq. Montisbel. p. 106. *Faith is imperfect, and no man beleiueth so firmely as he is bound to doe.* — *Faith is imperfect.*

Caluin. 3. Instit. c. 11. §. 7. *Faith, albeit of it selfe it be of no worth or value, iustifieth vs bringing Christ: as a pitcher filled with money doth enrich a man.* In Math. 9. v. 22. *We see, that faith hath need of pardon, for to please God.* In Act. 6. v. 8. *Nether must we imagin any perfection of faith, because he* (Saint Steuen)

 — *Of no worth.*

Steuen) *was saied to be full of faith.*

Not perfect. Beza in Colloq. Montisbel. pag. 28. *It neuer came in our mynd to say, that there was any perfect faith in any.*

Peter Martyr in locis classe. 3. c. 3. §. 6. *Which I say, not, that I thinke, that we are iustified by faith as it is a worke, for it is defiled with many spottes of our infirmitie.* c. 4. §. 8. *If faith it selfe be considered as it is worke, we cannot be iustified by it, sith it is a worke lame and imperfect and farre worse then the law requireth; but we are saied to be iustified by it, as by it we apprehend and applie to our selues the promises of God and iustice & merits of Christ. Imagin a most filthie hand leprous and of some beggar,* *Like a most filthie and leprous hand.* *with which he receaueth almes of the giuer, surely that beggar is not holpen of the filthinesse or leprosie of his hand, but of the almes which he taketh with what kinde of hand soeuer.* And in Roman. 11. he compareth our faith, *to a weake, leprous, and scabbie hand.*

Sinfull. Pareus de Iustificat. c. 17. *It is not absurd: that with faith is mingled sometimes distrust or incredulitie which is a sinne, and that so by an accident faith is sinne.* Againe: *Faith iustifieth, as a beggar by a scabbie hand receaueth almes.*

Not worthie the name of vertue. Pareus in c. 31. Enchiridij S. Augustini. *If we consider how faith is of it selfe and in vs, it is imperfect, lame, polluted, and defiled and mingled with infidelitie, so that it is not truely worthie of the name of vertue.* Of the same opinion are all Protestāts who as we shall see in the next chapter thinke that all our good workes are defectuous and sinfull. For in this, the same reason is of faith and good workes.

The Conference.

Scripture expressely saieth, that some faith is great, full, abundant, consummate, in hope against hope, nor weake, and more pretious then tried gould. The same say Catholiks.

Protestants expressely say, that euerie faith is imperfect, none perfect, none of anie worth or value, euerie one needeth pardon, is sinne, is defiled with manie spots,

worse

worse then the law requireth, lame, polluted, defiled with infidelitie, like a most filthie, leprous, and scabbie hand, and not truely worthie of the name of vertue.

ART. VIII. WHETHER FAITH BE CONsummate or perfected by good workes of charitie?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Iames 2. v. 22. *Seest thou, that faith did worke with his workes, and by workes the faith was consummate?* — *Faith perfected by workes.*

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 2. 2. quæst. 4. artic. 3. *Charitie is called the forme of faith, in that by charitie the act of faith is perfected and formed.*

PROTESTANTS EXPRESSELY DENIE.

Luther in Gal. 2. to. 5. f. 296. *The true Ghospell is: that workes or charitie are not the ornament or perfection of faith.* — *Workes no perfection of faith.*

Bullinger Decade 3. Serm. 9. *That opinion is altogether vnworthie of a Christian, which affirmeth, that our faith is perfected by workes, that is, that by workes is supplied that which wanteth to faith.*

Caluin in Iacob. 2. v. 22. *Faith is saied to haue beene perfected by workes, not that it taketh its perfection thence but because thereby it is proued to be true.* The same say other Protestants commonly. — *Faith not perfected by workes.*

THE CONFERENCE.

Scripture expressely saieth, that faith is consummate or perfected by workes. The same say Catholiks.

Protestants expressely say, that faith is not adorned or

perfected by workes: that workes do not perfect faith: that faith taketh not her perfection from workes.

ART. XIV. WHETHER BY FAITH WE do onely know that we are iustified?

Scriptvre expressely denieth.

Faith maketh safe. Luc. 7. v. 50. *And he* (Iesus) *saied to the woman: Thy faith hath made thee safe: goe in peace.*

Giueth life. Rom. 1. c. 17. *The iust liueth by faith.* The same is Galat. 3. Hebr. 10. & Abacuc. 2.

Iustifieth. Rom. 3. v. 30. *For it is one God, that iustifieth circumcision by faith and prepuce by faith.* c. 5. v. 1. *Being therefore iustified by faith, let vs haue peace towardes God.*

Act. 26. vers. 18. *That they may receaue remission of sinnes, and lot among the saints by the faith that is in me.*

Saueth. Gal. 2. ver. 16. *We also beleiue in Christ Iesus that we may be iustified by the faith of Christ.*

Ephes. 2. v. 8. *By grace you are saued through faith.*

Catholiks expressely denie.

C. Bellarm. l. 1. de Iustif. c. 17. *Let vs proue that true faith, is not (as our aduersaries would) a bare and sole apprehension of iustice, but a cause, and that it hath vertue of iustifying.*

Protestants expressely affirme.

Faith onely maketh vs certaine of forgiuenesse. Zuinglius in Exposit. Fidei to. 2. f. 557. *We say, that sinnes are remitted by faith; whereby we meane nothing els then to say, that onely faith maketh a man certaine of the remission of his sinnes.* De Prouidet. c. 6. to. 1. f. 371. *Iustification and Saluation are attributed to faith, whereas they proceed onely from Gods election and liberalitie, and faith followeth the election, so that who haue it, may know as it were by a signe and pledge that they are elected.* Et in Rom. 8. to. 4. *If we will speake properly, election*

Faith saueth not.

ction saueth, not faith: but because faith is a certaine signe that thou art an elect, it is attributed to faith, which pertaineth to election.

Sutclif. l. 2. de Eccles. c. 6. *The iustice, wherewith we are iust before God doth not depend of anie temporall act of man, but of the eternall decree of God, and is then indeed when a man beginneth to beleiue.* The like hath Perkins in Serie Causarum c. 57. Abbots in Diatribam Tomsoni c. 4. *He should remember, that before God we are actuallie iustified from all eternitie: in whome yet this is not reuealed and manifested but in due time.*

Iustification dependeth of no act of ours.

We are iustified from all eternitie.

Piscator in Thesibus l. 2. loco 8. *When we say: we are iustified by faith, we meane, that by faith we are certainely perswaded, that God imputeth iustice to vs, or remitteth our sinnes for the satisfactiō and obedience of Christ.* Of the same opiniō are they, who (as we shall see in the next article) denie, that faith is necessarie to iustification or saluation. For that sheweth, that in their opinion faith hath no other function in iustification, then to know it and to make vs certaine thereof. And perhaps for this cause, they both call faith *an apprehension of iustice*, and define it to be *a knowledge of Gods will towards vs* (as Caluin doth 3. Instit. c. 2. §. 6. and in Catheciſmo c. de fide) *or a persuasion of iustification or saluation*, as do Bucer and Beza cited art. 2. For knowledge or persuasion doth no way cause the thing, but onely maketh vs certaine of it.

Faith persuadeth vs of our iustification.

THE CONFERENCE.

Scripture expressely saieth, that we are iustified by faith, receaue remission of sinnes by faith: that we liue by faith, are saued by faith, that faith maketh vs safe. The same say Catholiks.

Protestants expressely say, that we are actually iustified from all eternitie, that our iustification dependeth of no temporall act of ours: that our iustification is then reuealed whē we begin to beleiue: that to be iustified by faith, is to be perswaded that God imputeth iustice to vs: that

sinnes to be remitted by faith, is nothing els, but men to be made certaine by faith that their sinnes are remitted.

ART. XV. WHETHER FAITH BE NEcessarie to iustification or saluation?

Scriptvre expressely affirmeth.

Faith necessarie to saluation.

Marc. 16. v. 16. *He that beleiueth not, shalbe condemned.*

And iustification.

Ioan. 3. v. 18. *He that doth not beleiue, is already iudged, because he beleiueth not in the name of the onely begotten Sonne of God.* Et v. 36. *He that is incredulous to the Sonne, shall not see life, but the wrath of God remaineth vpon him.*

Hebr. 11. v. 6. *Without faith, it is impossible to please God.*

Catholiks expressely affirme.

Councel of Trent Sess. 6. c. 7. *Without faith none was euer iustified.*

Protestants expressely denie.

Not necessarie to iustification.

Willet Cont. 12. q. 5. p. 574. *Christ dwelleth in Infants by his Holie Spirit, though they haue no faith.* The same he repeateth Contr. 13. q. 1. p. 592. Et Cont. 12. cit. p. 569. *Infants haue nether faith nor charitie.*

Whitaker Contr. 2. q. 6. c. 3. *Baptisme infuseth not faith or any grace into Infants.*

Desire to beleiue, is sufficient.

Perkins Cathol. reform. Contr. 16. c. 1. pag. 271. *Though a desire to repent, and to beleiue, be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deed.* p. 272. *Now if any shall say, that without a liuelie faith in Christ none can be saued: I answere, that God accepts the desire to beleiue for liuelie faith, in the time of temptation and in the time of our first conuersion.* p. 273. *Certaine it is, that God in sundrie cases accepts of this desire to beleiue, for true faith indeed,* See Rogers on the 25. Art. p. 147.

Zuin-

Zuinglius de Prouidentia to. 1. fol. 370. *It is not generall. that who hath not faith is to be damned.* Againe: *As for the damnation of the incredulous, they onely are vnderstood, who heard and beleiued not, of others we cannot iudge.* De Peccato orig. to. 2. f 118. *That* (who beleiueth not shalbe damned) *is not to be vnderstood absolutely, but of thē who hauing heard the Ghospell would not beleiue.* Et in Exposit. Fidei to 2. fol. 659. he saieth, that in heauen we shall find Hercules, Theseus, Numa and such like Pagans; and his opinion therein defend the Tigurins in their Confession of faith: Bullinger in the Preface thereof. Gualter in Præfat. operum Zuinglij, & in Apologia pro eodem. And the same doctrine of the saluation of Pagans mantayne Erasmus, Thommer, Hardenberg, Tossanus and other Protestants as Schlusselburg reporteth l. 3. Theol. Caluin art. 7.

Faith not necessarie to saluation.

Heathens may be saued.

Bucer in Math. 19. *Furthermore, out of that that Infants want faith, nothing lesse is concluded, then (which some thinke) that therefore they please not God, nor are Saintes.*

Infants saued without faith.

Musculus in locis tit. de baptismo. *Infants are saued by Gods election, albeit they be taken out of this life not onely without baptisme, but also without faith.*

Caluin in Math. 19. v. 14. *That they auouch, that we are no other waies reconciled to God and made heires of adoption, then by faith, that we confesse of such as are of discretion, but for so much as pertaineth to infants this place conuinceth it to be false.* Et 4. Instit. c. 16. §. 29. & 31. & li. cont. Seruet. p. 647. he writeth, that that sentence: *Euerie one that beleiueth not the Sōne of God, abideth in death, belongeth not to infants.*

Beza in Colloq. Montisbel. p. 407. *Albeit the children of Christians want faith, yet is not baptisme vnprofitable to them.*

Daneus Controuers. de Baptismo c. 10. *He asketh, what faith it is which we require in the baptisme of Infants: I answere, None.*

No faith needfull to Infants.

Peter Martyr in Schlusselburg. l. 1. Theol. Caluin art. 18. *The children of faithfull parents are saintes by the mere mercie of God, though they haue not true faith in Christ.*

Hungari apud Grauer. in Absurdis Caluin cap. 4. sect. 25.

The

children of Christians cannot be properly saied to haue faith; yet all that are predestinate amongst them are saued and obtaine the kingdome of heauen.

The Conference.

Scripture expressely saieth, that who beleiueth not, shalbe condemned, is already iudged, shall not see life, that the wrath of God abideth vpon him, and that it is impossible to please God without faith. The same say Catholiks.

Protestants expressely say, that Christ dwelleth in Infants though they haue no faith; that they please God, are saued, are Saintes without faith: that the sentence of condemnation against incredulous belongeth nether to infants, nor to such as haue not heard the Ghospell: that a man may be saued with desire of faith, though he haue no faith indeed: that in diuers cases God accepteth the desire of faith for liuelie faith: that diuers Pagãs are saued. Which are so contrarie to Scripture as diuers Protestants confesse it. See lib. 2. c. 30.

ART. XVI. WHETHER FAITH DO INdeed iustifie, or be a true cause of iustification?

Scriptvre expressely affirmeth.

Faith is a true cause of Iustification and Saluatiõ.

The holie Scripture in the places cited before artic. 14. saieth, that we are iustified by faith, receaue remission of sinnes by faith, liue of faith, are saued by faith.

Catholiks expressely affirme.

Councel of Trent Sess. 6. cap. 8. *Faith is the beginning of mans saluation, the foundation and roote of all iustification.*

Pro-

Catholiks expressely affirme.

Confessio Belgica art. 22. *Properly speaking, we meane not, that faith it selfe, by it selfe, or of it selfe doth iustifie vs, as which is onely as it were an instrument, with which we apprehend Christ our iustice.* — *Faith it selfe doth not iustifie.*

Whitaker ad Demonstrat. 10. Sanderi. *Faith is not cause of our saluation.* — *No cause of saluation.*

Perkins in Galat. 3. *Faith doth not cause, worke, or procure our Saluation.* In Serie causarum cap. 57. *Saluation dependeth not of our faith.* The same hath Sutclife cited art. 14. — *Saluation dependeth not of faith.*

Illyricus in Claue Scriptur. part. 2. tract. 6. col. 551. *Faith, the word, and Sacraments are saied to saue vs, whereas God alone doth such things.* col. 552. *It is often saied: Thy faith hath made thee safe, whereas the onely mercie of God and his omnipotencie apprehended by faith doth that.* Whereupon he addeth, that in the Scripture; *Effects are often times attributed to not true, or not to principall causes.* — *Faith no true cause salvation.*

Zuinglius in Elencho to. 2. f. 34. *Here is a difficultie: How faith doth make blessed or iustifieth--But whatsoeuer seemeth hard to loose, flieth a sunder with a small stroke of the figure Synechdoche. For faith is taken for the election, the predestination, and vocation of God, all which goe before faith.*

Bucanus in Instit. Theol. loco 31. *Nether the worke nor act of faith doth iustifie vs, but Christ himselfe whome we apprehend by faith.* — *Faith doth not iustifie vs*

Pareus l. 1. de Iustif. c. 17. *It cannot be saied with out plaine absurditie, and falsitie, that we are iustified by faith or out of faith, as by an efficient or formall cause.* Againe: *By no means that efficiencie or vertue of iustifying can be ascribed to faith, without absurditie and falsitie.*

Tilenus in Syntagmate c. 41. *This speech: Faith doth iustifie vs, is figuratiue and metonymicall, and hath this sense: God iustifieth the beleiuer for the merit of Christ, which the beleiuer by onely faith apprehẽdeth. c. 56. Baptisme goeth before saluatiõ, but causeth it not, which we giue not to faith properly, but onely metaleptically.*

The Conference.

Scripture plainely saieth, that Faith truely causeth iustification and saluation. The same say Catholiks.

Protestants plainely say, that faith is no cause of our saluation, nether worketh not procureth our saluation: that our saluation dependeth not vpon our faith: that faith doth not iustifie vs: that without absurditie and falsitie it cannot be saied faith is ether efficient, or formall cause of iustification, or hath vertue of iustifying.

ART. XVII. WHETHER FAITH BEING alone and without good workes can iustifie?

Scriptvre expressely denieth.

Iames 2. v. 14. *What shall it profit my brethren, if a man say he hath faith, but hath not workes? Shall faith be able to saue him?* v. 24. *Do you see, that by workes a man is iustified, and not by faith onely.* The same proue the places before cited, which affirme that faith without workes is dead.

Faith alone doth not iustifie nor saue

Catholiks expressely denie.

Councel of Trent Sess. 6. c. 7. *Faith doth not perfectly vnite to Christ, nor maketh a liuelie member of him, vnlesse to it be adioyned hope and charitie.*

Protestants expressely affirme.

Confessio Belgica art. 24. *We are iustified by faith in Christ, and that also before we haue done any good workes.*

Iustified before workes.

Luther in Gal. 2 to. 5. fol. 310. *This faith, doth iustifie before and without charitie.* fol. 312. *It is an errour and impietie to say, that infused faith doth not iustifie, vnlesse it be adorned with the workes of charitie.* Et in Disput. to. 1. f. 371. *Vnlesse faith be without anie euen the least workes, it doth not iustifie, nay it is not faith.*

Faith without charitie doth iustifie.

Liber

Liber Concordiæ Lutheran. c. 3 *We reiect and condemne, That faith doth not iustifie without good workes, and so good workes to be necessarily required to iustification, and that without their presence a man cannot be iustified.* *The presence of workes is not needfull.*

Illyricus in Claue Scripturæ part. 2. tractat. 6. *It is falsely saied: That faith is neuer without good workes, if it be ment of their actuall, and not onely potentiall presence especially in the first iustification.* Againe: *God iustifieth the impious euen not working: Therefore in iustification good workes do not onely not cooperate, but nether are they present.*

Schlusselbug to. 7. Catal. Hæret. pag. 837. *Our proposition remaineth stráge: That faith in the first iustification of a wicked sinner, is without all good workes actually present.* *Faith without workes iustifieth.*

Wigandus in Schlusselburg lib. cit. p. 792. *Faith must needs be first, and then workes follow, albeit we cannot discerne the time. For Luthers sentence is certaine: Faith iustifieth before it doth good workes.* Etp. 764. *The absence of our good workes doth not hinder God to impute iustice by Christ.* *Absence of workes hindreth not iustification.*

Authour de Iustif. to. 5. doctrinæ Iesuit. p. 241. *The holie Scripture describeth manie iustified in whome is no good worke seene but onely faith:* Againe: *These and the like examples do clearly shew, that in the beginning faith is truely without good workes, and that it so voide of good works is imputed to iustice, and receaueth remission of sinnes.* See more of their like sayings hereafter cap. 14. art. 12. For the same beleiue, as well the Lutherans (who hould that the presence of good workes is not necessarie to iustification) as Caluinists, who teach that iustification of faith remaineth in the faithfull euen in most grieuous sinnes.

THE CONFERENCE.

Scripture plainely sayeth, that faith without workes profiteth not, saueth not, is dead: that a man is not saued with faith onely. The same say Catholiks.

Protestants plainely say, that faith iustifieth before we doe any good worke, without and before charitie, with-

out euen the leaſt good workes, without good workes actually preſent, without the preſence of good workes: that in iuſtification good workes are not ſo much as preſent: that manie are iuſtified in whome no good workes are ſeene: that faith void of good workes is imputed to iuſtice and receaueth remiſſion of ſinnes.

ART. XVIII. WHETHER FAITH DO iuſtifie as it is Beleife, or as it beleiueth or knoweth?

Scriptvre expressely affirmeth.

Faith iuſtifieth as it is a knowledge.

Ioan.17.v.3. *This is life euerlaſting, that they know thee the onely true God, and whome thou haſt ſent, Ieſus Chriſt.*

1.Ioan.c.5.ver.1. *Whoſoeuer beleiueth, that Ieſus is Chriſt, is borne of God.* v.5. *Who is he that ouercometh the world, but he that beleiueth that Ieſus is the Sonne of God?*

Rom.4.v.3. *Abraham beleiued God, and it was reputed him to iuſtice.*c.10.verſ.9. *If thou confeſſe with thy mouth our Lord Ieſus, and in thy hart beleiue that God hath raiſed him vp from the dead, thou ſhalt be ſaued.*

Catholiks expressely affirme.

Councel of Trent Seſſ.6.cap.6. *They are diſpoſed to iuſtice, whilſt ſtirred vp and holpen by Gods grace, conceauing faith by hearing, they are freely moued to God, beleiuing theſe things to be true which are reuealed and promiſed.*

Protestants expressely denie.

Faith iuſtifieth not as it is a Beleife.

Willet Controu.19.pag.983. *Faith doth not iuſtifie vs by the worke of beleiuing. As it is an act of beleiuing onely, it iuſtifieth not.*

As it is a Beleife.

But as it is a Petition.

Feild l.3.de Eccleſ.c.44. *Speciall faith hath ſundrie actes, but to this purpoſe ſpecially two: The one, by way of petition hũbly*

intreating

intreating for acceptation and fauour: the other, in the nature of confortable assurance, consisting in a persuasion, that that is graunted which was desired. Faith by her first act obtaineth and worketh our iustification: by her second act she doth not actiuely iustifie, but finding the thing done, certifieth and assureth vs of it.

Zuinglius l. de ver. & falsa relig. cap. de Merito. *Faith in Scripture is taken manie waies. First for beleife, then for stedfastnes, next for trust in God; and of this onely it must be vnderdoost; That faith saueth.* Respons. ad Confess. Lutheri f. 507. *To say that this kind of faith and assent, bringeth any comfort, securitie, peace, tranquillitie or saluation to our soules, were false and most foolish.* *As it is a Trust a Confidence.*

Hemingius in Enchirid. classe 1. pag. 109. *It is manifest, that none is saued by onely knowledge. Whereupon euerie one seeth, that iustifying faith is not onely the knowledge of the historie of Christ.*

Lobechius Disput. 22. *Sauing faith is saied to iustifie, not by the foundation, as it is a knowledge and assent in the mynd and trust in the will, but by reason of the end or obiect, which is Christ.* And of the same opinion are other Protestants, as appeareth both by their words related before art. 2. & 3. and also because they teach, that iustifying faith, is not the Catholik faith wherewith we beleiue the misteries of faith, but a speciall trust or confidence, wherewith euerie elect faithfull man assureth himselfe of the remission of his sinnes; or at least, that it includeth this trust. Herevpon Confessio Saxon. c. 4. saieth: *By faith is signified a trust resting on the Sonne of God.* Which is repeated c. 7. & 16. Luther Præf. in Epist. ad Rom. to. 5. *Faith is a trust of the mercie of God towards vs.* Ministri Saxonici in Colloq. Aldeburg. fol 30. *Faith, in this matter we vnderstand to be trust relying vpon Christ.* Zuinglius Respons. ad Confess. Lutheri to. 2. fol. 506. *Faith, is no other thing, then a certaine and solid trust in God onely.* *Protestants faith is Trust.*

Caluin in Antidoto Concilij 6. Can. 12. *It pleaseth not the reuerend fathers, that faith is a trust wherewith we embrace*

the mercie of God remitting ſinnes for Chriſt, But it pleaſeth the Holie Ghoſt. And in like ſorte, others. But as Peter Martyr ſaieth in 1. Cor. 13. *Hope differeth not from truſt, ſo farre as I thinke can be gathered out of the Scripture:* And conſequently, their iuſtifying faith, is not beleife, but hope.

The Conference.

Scripture plainely teacheth, that faith iuſtifieth as it beleiueth God: as it knoweth God and Chriſt, as it beleiueth Chriſt to haue riſen from death, as it beleiueth Chriſt to be the Sonne of God. The ſame ſay Catholiks.

Proteſtants plainely ſay, that faith iuſtifieth not as it is an act of beleiuing, as it is an aſſent or knowledge, or perſuaſion: that as it is an aſſent it bringeth no good to our ſoules; but onely as it is a petition or truſt.

ART. XIX. WHETHER FAITH IT SELFE can be imputed to iuſtice?

Scriptvre expressely affirmeth.

Faith imputed to Abrahã to iuſtice. And to others

Rom. 4. ver. 3. *Abraham beleiued God, and it was reputed him to iuſtice.* v. 5. *But to him that worketh not, yet beleiueth in him that iuſtifieth the impious, his faith is reputed to iuſtice.* v. 9. *We ſay, that vnto Abraham faith was reputed to iuſtice.* The ſame is Gal. 3. v. 6.

Catholiks expressely affirme.

D. Stapleton in Rom. 4. v. 3. *That act of beleiuing* (In Abraham) *was an act of iuſtice.*

C. Bellarm. l. 1. de Iuſtif. c. 17. *That it ſelfe is iudged iuſtice, and therefore faith doth not apprehend iuſtice, but faith it ſelfe in Chriſt, is iuſtice.*

Protestants expressely denie.

Perkins in Galat. 3. tom. 2. *The act of beleiuing is not our iustice.*

Peter Martyr in Rom. 4. vers. 3. cit. *Nether are they to be heard, who so expound this sentence, that they take faith ment by Paul to be an act, as if this were the meaning: God imputed to iustice that act of Abraham wherewith he beleiued, as if he accounted it for iustice.* *Act of faith not imputed to iustice.*

Beza in breui Confess. vol. 1. Theol. p. 81. *Paul saied, that we are iustified by faith onely, and line by it alone, that is, are happie; not as if faith properly were our iustice or life, but because by onely faith we embrace Christ, and surely know him to be our iustice and life.*

Sadeel ad Art. abiurat. 44. *Not the act or worke of our faith, that is, our beleife, iustifieth vs.* *Beleife iustifieth not.*

Piscator in Thes. l. 2. pag. 119. *It is vnproperly saied: Faith is imputed to the beleiuer to iustice.*

Pareus l. 1. de Iustific. c. 17. *Faith is saied to be accounted for iustice or imputed to iustice, not absolutely but relatiuely, by reason of her obiect, which she regardeth and apprehendeth, that is, Christ with his iustice.* Againe: *It is cleare, that faith to be imputed to iustice, is nothing els, but to seeke and receaue iustice or iustification in the death and resurrection of Christ.* And no meruaile that they denie that faith can be imputed to iustice, seing they say it is so vitious and defectuous, as we haue seene art. 12.

The Conference.

Scripture plainely saieth, that the very beleiuing of Abraham, the faith of Abraham, the faith of the beleiuer is imputed to iustice. The same say Catholiks.

Protestants plainely say, that our beleiuing doth not iustifie vs, that the act of Abrahams beleiuing was not imputed to iustice; that the act of beleiuing is not our iustice

ſtice that faith is not properly iuſtice: that faith is vnproperly ſaied to be imputed to iuſtice: that faith to be imputed to iuſtice, is nothing els, but by faith to receaue iuſtice. Which is ſo repugnant to Scripture, as ſome Proteſtants confeſſe it. See l. 2. c. 30.

ART. XX. WHETHER FAITH BE proper to the iuſt?

Scriptvre expressely denieth.

Manie ill mē Beleiue in Chriſt.

Ihon. 2. v. 23. *And when he was at Hieruſalem in the Paſche vpon the feſtiuall day, manie beleiued in his name, ſeing his ſignes which he did. But Ieſus did not commit him ſelfe vnto them, for he knew all.*

Ioan. 12. v. 42. *Of the Princes alſo manie beleiued in him, but for the Phariſes they did not confeſſe --- For they loued the glorie of men more then the glorie of God.*

Iames 2. v. 19. is ſaied to a wicked beleiuer: *Thou beleiueſt that there is one God. Thou doeſt well.*

Catholiks expressely denie.

D. Stapleton l. 8. de Iuſtif. cap. 32. *The Scripture euidently witneſſeth, that faith was in manie without, charitie, repentance, and other vertues.*

Protestants expressely affirme.

Impious haue no true faith.

Whitaker Concion. vlt. *That which is called faith in the impious or thoſe who profeſſe faith for a time, is nothing els, but ether bare knowledge, or gheſſe, or opinion, or imagination, or an image of faith, true faith it is not.*

Are not faithfull.

Rainalds theſ. 4. *But the impious, are not faithfull.*

Nor true beleiuers.

Abbots in Diatribam Tomſoni c. 15. *Do they ſeeme to thee to be true beleiuers or iuſtified, who loued more the glorie of men then of God? Yea if we ſpeake properly, they are not ſo much as beleiuers.*

Caluin

Caluin in Math. 13. v. 20. *We must know, that none are partakers of true faith, but those, who being sealed with the spirit of adoption, call vpon God with their hart.* Et 3. Instit. cap. 12. §. 9. *We acknowledge onely the faith of those that are godlie.*

Peter Martyr in 1. Corinth. 13. *We do not graunt, that those Princes* (Ioan. 12. cit.) *had true faith.* Et in Rom. 11. *We denie, that they truely beleiued.*

The foresaied Princes did not beleiue truely.

Muſculus in locis tit. de neceſſit. fidei: *We ſpeake not of that faith, which is rather opiniō then faith; Such was their faith of which Ihon ſpeaketh c. 2. cit. The Lord did not approue their faith, becauſe it was not true.*

Zanchius de Perſeuerant. c. 2. to. 7. *Conſidering both their owne and the Churches iudgment, they are ſaied truely to beleiue, but in the ſight of God they beleiue not truely---Like to theſe were thoſe whereof Ihon 2. ſaieth: Manie beleiued in him but Ieſus &c. As if he had ſaied: They thought they had beleiued truely, but Chriſt ſaw that this did not beleiue truely, and therefore he did not commit himſelfe to them.* Againe: *This faith is in Gods ſight hypocriſie alwaies. Such was the faith of them, of whome is ſaied Ihon. 2. Manie beleiued &c.* And in like manner is this place of S. Ihon expounded by Caluin 3. Inſtit. c. 2. §. 12. by Gualter in Ioan. 2. and by others.

Volanus l. 3. cont. Scargam. pag. 1069. *The wicked haue no true faith, but a feigned and diſſembled faith.* Et p. 1071. *Of this faith were they deſtitute, who are ſaied of Ihon to haue beleiued, but not confeſſed for feare of the Phariſes.*

The Conference.

Scripture plainely ſaieth, that manie Princes who confeſſed not Chriſt, and loued the glorie of men more then of God, did beleiue in Chriſt: that manie beleiued in Chriſts name, whome Chriſt truſted not: that a euill man doth well in beleiuing. The ſame ſay Catholiks.

Proteſtants plainely ſay, that the foreſaied Princes did not beleiue, had not true faith, were no beleiuers: that thoſe whome Chriſt truſted not, did not beleiue in the

ſight of God, that their faith was not true, not ſincere, but hypocriſie: that onely the godlie and the adopted ſonnes of God are partakers of true faith: that the faith of the impious and wicked, is feigned, diſſembled, an imagination, or image of faith, not true faith: that the impious are not faithfull.

ART. XXI. WHETHER FAITH BE proper to the Elect?

Scriptvre expressely denieth.

Simon Magus had faith Act. 8. ver. 13. *Then Simon* (Magus) *alſo himſelfe beleiued, and being baptized he cleeued to Philippe: Seing alſo ſignes and very great miracles to be done, he was aſtonished with admiratiõ.*

Alſo ſome reprobates. Heb. 6. v. 4. *For it is impoſſible for them that were once illuminated, haue taſted alſo the heauenlie guift, and were made partakers of the Holie Ghoſt &c. and are fallen, to be renewed againe to pennance.*

Catholiks expressely denie.

D. Stapleton in Actor. 8. v. 13. *Simon Magus had true faith.*

Card. Bellarm. l. 3. de Iuſtificat. c. 14. *Faith is not proper to the elect.*

Protestants expressely affirme.

Whitaker l. 8. cont. Dur. ſect. 48. *True faith is proper to the the elect.* In Concion. vlt. *In no reprobate, true faith is found.*

Simon Magus had no faith indeed. Zuinglius in Math. 19. tom. 4. *The Scripture ſometimes ſaieth, that ſome beleiued who profeſſed faith, which indeed they had not, as appeareth of Simon Magus in the Actes.* In expoſit.

Beleiued not all. Fidei to. 2. fol. 558. *There are ſome who beleiue not at all, as were Iudas and Simon Magus.*

Caluin in Actor. 8. v. 3. c. *The mynd* (of Simon) *was wrapped in diſſimulation of faith.*

Beza

Beza cont. Illyric. vol. 2. p. 131. *Simon Magus was quite faithlesse.* In Colloq. Montisbel. p. 379. *Indeed he wanted faith, indeed he beleiued not.* — *Was quite faithlesse.*

Volanus l. 3. cont. Scargam. p. 1070. *Scarga foolishly attributeth true faith to Simon Magus.*

Daneus Contr. de Baptismo c. 14. *He obiecteth, that Simō Magus lost faith, and that other Apostates did the like: But I denie, that they haue, or euer had true faith.*

Pareus l. 3. de Iustif. c. 14. *Simon was an hypocrite, beleiuing onely with mouth, not with harte.* And he addeth: *Nether maketh it any matter, that Luke absolutely saieth, that he beleiued.* And as for reprobats.

Caluin 3. Institut. c. 2. §. 11. *None are illuminated vnto faith, but they who are predestinated to saluation.* In Confessione p. 106. *I acknowledge, that faith is a peculiar guift giuen to the elect alone.* — *None but the predesti nate haue faith. Faith peculiar to the Elect.*

Beza in Conf. c. 4. sect. 20. *Faith is the guift of God proper and peculiar to the elect alone.*

Bucer in Matthæi. 16. *They are safe for euer, who once haue gotten true faith.*

Musculus in locis: titul. de fide. *Faith in Christ is onely of the elect.*

Zanchius de Prædestinat. c. 4. to. 7. *The reprobates neuer truely beleiue in Christ.* And the same is the common doctrine of the Protestants. — *Reprobates neuer beleiue truely.*

THE CONFERENCE.

Scripture plainely saieth, that the reprobate Simon Magus did beleiue, was baptized, cleeued to Philippe, and was astonished at the miracles wrought by S. Philippe: that euen they who cannot be recalled to pennance, were once illuminated. Catholiks say the same.

Protestants plainely say, that Simon Magus did not beleiue at all, was wholy faithlesse, indeed wanted faith, indeed beleiued not, had not true faith, beleiued onely with mouth not with hart: that onely the elect are illu-

minated vnto faith: that reprobates neuer truely beleiue: and that it maketh no matter that the Scripture absolutely saieth the contrarie. These are so opposite to Scripture as some Protestants confesse it. See lib. 2. c. 30.

ART. XXII. WHETHER FAITH BE by hearing?

Scriptvre expressely affirmeth.

Faith is by hearing. Rom. 10. ver. 15. *Faith then is by hearing: and hearing is by the word of Christ.*

Catholiks expressely affirme.

Councel of Trent Sess. 6. c. 6. *They are disposed to iustice, whiles stirred vp and holpen by Gods grace, conceauing faith by hearing, they are freely moued to God.*

Protestants expressely denie.

Faith not by preachers. Whitaker l. 1. de Scriptura c. 11. sect. 4. *All true faith cometh from the Scripture, not by the labour of the Preachers.* Againe: *All the Fathers with one voice teach, that faith riseth of the Scriptures onely, not of the authoritie of the Church.* Et c. 13. sect. 8. *Reading maketh that we may know the Scriptures and the doctrine of the Scriptures.* Et Cont. 145. cap. 8. *Faith riseth of the Scripture alone.* And in the same place thus expoundeth the aforesaied wordes of the Apostle: *By hearing, that is, by the sense of the Scripture rightly vnderstood.*

Of the Scripture onely.

Zuinglius in Exegesi to. 2. fol. 347. *We do not thinke, that faith, can be gotten by words, but that faith being mistresse, the words which are proposed, may be vnderstood.* De Prouidentia cap. 6. tom. 1. *When Paul writeth to the Romans, that faith is by hearing; after the same manner, he attributeth that to the nearer and more knowne cause to vs, which belongeth onely to the*

Not by outward hearing

to the Holie Ghoſt, not to outward preaching. The like words hath Oecolampadius apud Schluſſelburg. libro. 1. Theol. Caluin. art. 1.

Celuin in Ioan. 5. verſ. 9. *Chriſt is not otherwaies rightly knowne but by the Scripture.*

THE CONFERENCE.

Scripture expreſſely teacheth, that Faith is by hearing, and addeth there alſo, that it is not without a Preacher. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that faith is not otherwaies then by Scripture, that it is by onely Scripture, by reading: that it is not by the labour of the preachers, not by the authoritie of the Church; that it is by the Holie Ghoſt and not by externall preaching: that it cannot be gotten by words.

ART. XXIII. WHETHER FAITH IS, or can euer be loſt?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Luke 8. verſ. 13. *For they vpon the rock: Such as when they heare, with ioye receaue the word, and theſe haue no rootes: becauſe for a time they beleiue, and in time of temptation they reuoult.* — *Some beleiue for a time.*

Ioan. 20. verſ. 29. *Then he ſaieth to Thomas: Be not incredulous, but faithfull.* And v. 25. Thomas ſaied: *Vnleſſe I ſee &c. I will not beleiue.* — *S. Thomas loſt his faith.*

1. Tim. 1. v. 19. *Certaine haue made ſhipwrak about faith.* c. 4. v. 1. *In the laſt times certaine ſhall departe from the faith.* c. 6. v. 10. *Certaine haue erred from the faith.* — *Others leeſe faith.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. 20. v. 28. *The Ghoſpell doth plainely*

teach, the Fathers plainely confirme, that Thomas was incredulous and an infidell.

C. Bellarm. l.3.de Iustif.c.14. *Faith once had, may be lost.*

Protestants expressely denie.

True faith, neuer lost.

Whitaker l.8.cont.Dur.sect.48. *True faith, which is proper to the elect, can neuer be lost.* Et Contr. 2.q.5.c.7. *We say, that faith once gotten, can neuer be lost.*

Perkins in Gal.1.to.2. *Where this faith truely is, it is neuer extinguished or quite abolished.*

Willet Contr.19. q.3.p.1010. *Our sentence is: that he which once hath receaued a true liuelie faith, can neuer finally fall away: nether can that faith vtterly perish or faile in him.*

S. Thomas lost not his faith.

Caluin in Ioan. 20. vers. 28. thus writeth of S. Thomas: *Faith was not in him vtterly extinct. Faith, which seemed to be abolished, lay as it were ouerwhelmed in his hart.* In Math.13.v. 10. *It is impossible, that faith which he hath once grauen in the hart of the godlie, should vanish and perish.* In Lucæ 17. v. 13. *Liuelie faith neuer dieth.* Et 3.Instit.c.2. §.21. *We auouch, that the roote of faith is so putt out of a faithfull brest, that her light is neuer so putt out or choaked but that it lieth as it were vnder the embers.*

Beza in Ioan.6.v.37. *True faith and proper to the elect neuer falleth indeed quite away.* In Colloq. Montisbel. p.380. *Who is once indued of God with true faith, can neuer leese it more.* In Confess.c.4.sect.20. *I affirme, that he who once in all his life felt a certaine testimonie of true faith, ought to be secure, that it not onely remaineth, but also shall remaine to the end, euen then when those times shall come, as it seemeth to be vtterly wanting.*

None can fall from faith.

Zuinglius in Lucæ 9.to.4. *None can fall from true faith.*

Bullinger Serm.5.de Fide: *True faith can nether faile nor be extinguished.*

Zanchius de Perseuerant. to.7.col.128. *It followeth, that no true Christian euer failed from faith, or can faile.*

Pareus de Iustif.l.3.c.15. *Faith which faileth, is not true faith but apparent and hypocriticall.*

Piscator apud Vorstium in Parascene cap. 9. *It cannot be by*

be by any means, that those which beleiue should leese their faith.

THE CONFERENCE.

Scripture plainely saieth: that S. Thomas for a time was incredulous, not faithfull, did not beleiue: that some reuolt from faith, departe from faith, make shipwrak of faith, erre from faith. The same say Catholiks.

Protestants plainely say, that faith in S. Thomas was not quite extinct; that it lay hidde in his hart: that true faith can neuer be lost, neuer extinguished or quite abolished, that liuelie faith neuer dieth: that none can falle from time faith: that who once hath felt true faith may be sure that it will euer remaine with him, euen then when it seemeth to be vtterly wanting: that who beleiueth can by no means leese faith. Which are so opposite to Scripture, as some Protestants confesse it. See l. 2. c. 30.

ART. XXIV. WHETHER REWARD be giuen to Faith?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ioan. 3. v. 36. *He that beleiueth in the Sonne hath life euerlasting, but he that is incredulous to the Sonne, shall not see life, but the wrath of God remaineth vpon him.* — *Reward to faith.*

Ioan. 16. v. 27. *For the Father himselfe loueth you, because you haue loued me, and haue beleiued that I came forth from God.* c. 20. v. 29. *Blessed are they, that haue not seene and haue beleiued.* — *God loueth vs because we beleiue.*

Math. 15. v. 28. *O Woman: great is thy faith. Be it done to the as thou wilt.* Or as S. Mark hath c. 7. v. 29. *For this saying, Goe thy way. The Diuell is gone out of thy daughter.* — *Faith obtaineth the promises.*

Hebr. 11. v. 33. *Who by faith ouercame kingdomes, obtained promises.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. v. 30. *The act of faith, because is is an act*

act of man, wherewith he beleiueth and giueth glorie to God, is an actiue and free worke, and therefore may be rewarded as Abrahams faith was rewarded.

Protestants expressely denie.

No reward of faith.

Zuinglius in 2. Cor. 5. tom. 4. *Not that there is reward of workes, or of faith but &c.*

Caluin in Ioan. 6. v. 29. *Faith is a passiue worke (if I may so speake) to which no reward can be rendred.*

Piscator in Thes. loco 16. *It is quite repugnant to faith, to be meritorious.* Of the same mynd are they, who, as were reported before, say that faith is defectuous, sinfull, polluted, and like to a leprous and scabbie hand. For boubtles such a thing deserueth no reward.

The Conference.

Scripture plainely saieth, that they who beleiue are blessed, haue euerlasting life, as they who beleiue not, haue eternall death: that men are loued of God because they beleiue: that the womans daughter was cured by her faith: that by faith Saintes obtaine the promises. The same say Catholiks.

Protestants plainely say, that there is no reward of faith, that no reward can be rendred to it: that merit is quite contrarie to the nature of it.

ART. XXV. WHETHER THE FAITH OF them who touched the hemme of Christs garment, or theirs who touched the shaddow of S. Peter, and napkins of S. Paul, was pure and good?

Scriptvre expressely affirmeth.

Math. 9. v. 21. *She saied within her selfe: If I shall touch onely his*

his garment, I shall be safe; But Iesus turning and seing her saied: Haue a good hart daughter, thy faith hath made thee safe. c. 14. v. 36. *And they besought him, that they might touch but the hemme of his garment, and whosoeuer did touch were made hole.* *The Hemorroissa her faith was good.*

Act. 5. v. 15. *And the multitude of men and weomẽ that beleiued in our Lord was more increased, so that they did bring forth the sick into the streets, and laied them in bedds and couches, that when Peter came, his shaddow at least might ouershaddow any of them, and they all might be deliuered from their infirmities.* *Who touched Christs hem.*

Act. 19. v. 11. *And God wrought by the hand of Paule miracles not common, so that there were also brought from his bodie napkins or hankerchefs vpon the sick, and the diseases departed from them, and the wicked spirits went out.* *And S. Pauls napkins.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Math. 9. v. 21. *Christ himselfe affirmeth that this fact of hers, proceded of faith, sauing: Thy faith hath made the safe: and health streight following this fact, doth shew euidently, that she thought this and touched Christ garment vpon an excellent and strong faith.*

PROTESTANTS EXPRESSELY DENIE.

Caluin in Math. 9. v. 21. *It may be, that some errour and vice was mingled with the womãs faith.* Againe: *That she stuck in his garmẽt rather then by praier offered her selfe to be cured of him, perhaps she slipt a litle out of the way through incõsiderate zeale.* *Some errour in the womans faith.*

In Math. 14. v. 36. cit. *It is credible, that they were somewhat superstitious, seing they restrained Christs grace to the touching of his garment.* *Some what superstitious.*

Daneus Cõtr. 4. p. 1348. *He supposeth that they who did those things* (Math 9. Act. 5. & 19. cit.) *did not erre, which is false, albeit sick persõs were heard of God, cured of their diseases.* Againe: *God did not approue the manner which they chose.* Whose very words repeateth Hospin. l. de origine Templorum p. 132. *Erroneous.*

Confessio Heluet. c. 4. *Who will beleiue that a shaddow or image of a bodie could bring any profit to the godlie?*

The Conference.

Scripture plainely teacheth, that Christ both by word and deed approued the faith of the woman which reuerently touched the hemme of his garment: that he both suffered others to touch the hemme of his garment and by miracles allowed their fact: and that by great miracles approued their faith who touched the shaddow of Saint Peter or the napkins of Saint Paul. Catholiks say the same.

Protestants plainely say, that perhaps there was some errour or vice in the faith of the woman who touched the hemme of his garment, and that she slipt a litle out of the way: that they were superstitious who touched our Sauiours garment: that they erred who touched his garmēt or the shaddow of S. Peter, or napkins of S. Paul, and that God did not approue their manner of doing: that none will beleiue that a shaddow can do any good to the godlie. Which are so opposite to Scripture as Protestants confesse it. See lib. 2. c. 30.

The Symme of this Chapter of Faith.

By those things which haue beene rehearsed in this chapter, plainely appeareth, how different a faith Protestants haue from the Scripture. For the Scripture together with Catholiks teacheth, that faith is a worke or action; that it beleiueth all the articles of faith or words of God, that it cannot be had without the holie Ghost, that it is but one, and distinct from hope and charitie, and inferiour to charitie: that it may be without confession of mouth, and without charitie or good workes: that without good workes it is dead, and without them iustifieth not: that it iustifieth as it is beleife: that indeed it iustifieth: and that we do not onely thereby know that we are iustified: that it selfe may be imputed to iustice, that sometimes it is perfect

and

and is of great value before God: that it is neceſſarie to iuſtification and ſaluation: that it is not proper to the iuſt or elect: that it is gotten by hearing, that it may be loſt: and that reward is giuen to it. All which Proteſtãts do denie.

What Proteſt. ſteale from faith.

It appeareth alſo, that Proteſtants play the theiues euẽ towards faith which they would ſeeme to eſteme and and aduance more then all men, and ſteale from it, that it is a worke or action, that it beleiueth all things reuealed of God, that it is diſtinct from hope and charitie, that it is one, that it iuſtifieth as it is beleife, that it iuſtifieth indeed, that it is neceſſarie to iuſtification and ſaluation, that it can be perfect, that it can be imputed to iuſtice, that it can be rewarded, that it is a vertue or truely worthie of the name of vertue. And if we take from Faith the nature of a worke or act, the beleiuing of all that is reuealed of God, the vnitie and diſtinction from hope and charitie, all perfection, power of iuſtifying, neceſſitie to iuſtification and ſaluation, worthineſſe of reward, nature of iuſtice or vertue, and finally the very name of vertue, we ſcarce leaue the name of Faith much leſſe the thing it ſelfe. Nether onely do they ſteale ſo many and ſo great good properties frõ Faith, but alſo attribute manie ill, which are contrarie to the nature of it: As that it is polluted with infidelitie, like to a ſcabbie or leprous hand, need pardon, and is ſinne. Such a Faith foreſooth it is which in ſteed of the Catholik faith deſcribed to vs in the Scripture, Proteſtants haue brought into the world, which is true infidelitie, and sheweth what kinde of men the Authours thereof are. And thus farre of Faith: Now of good workes.

Proteſt. faith, is true infidelitie.

CHAPTER XIII.

OF GOOD VVORKES IN GENERALL.

ART. I. WHETHER ANIE WORKES OF a Sinner before he be iuſtified, may be good?

SCRIPTVRE EXPRESSELY AFFIRMETH.

A Harlot did good workes.

A ſinner doth well in beleiuing God.

IAMES 2.v 25. *Rahab the harlot, was not she iuſtified by workes?* Et v. 19. it is ſaied to a Sinner: *Thou beleiueſt that there is one God. Thou doeſt well.*

Luc.7.v.47. *Manie ſinnes are forgiuen her, becauſe she hath loued much.* Et c.18. v.13. *The publican ſtanding a farre of knocked his breaſt, ſaying, God be mercifull to me a ſinner. I ſay to you this man went downe into his houſe iuſtified more then he.* And other place teach that pennance and good workes go before iuſtification, as we shall ſee hereafter.

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Seſſ. 6. Can.7. *If anie shall ſay, that all workes which are done before Iuſtification, in what ſorte ſoeuer they are done, are true ſinnes, or deſerue the hatred of God; be he accurſed.*

PRO-

PROTESTANTS EXPRESSELY DENIE.

Perkins in Gal.3.to.2. *We are tought that the actiõs of those that are not regenerate, are sinnes.* So Rogers on the 10. and 13. article. Apologia Confess. Augustanæ c.de Tradition. *It is false, that he who out of grace doth the workes cammanded, doth not sinne.* c.de Iustif. *It is false, that men doing the precepts out of grace do not sinne.* *The actions sinners are sinne.*

Confessio Heluet. c. 15. *We must be iust before we do good workes.*

Lutherus Postilla in Dom. post Natiuit. *The Lord defineth in the Scripture: what workes soeuer go before iustification, are euill and of no moment.* *All workes before iustification are euill.*

Lobechius Disp. 22. *The workes of those that are not iustified, cãnot please God, but in his iudgmẽt are accounted for sinnes.* *Are sinnes.*

Bucer in Disput. Cantabrig. pag. 714. *What good worke soeuer we seeme to doe before iustification, is indeed sinne and prouoketh Gods wrath against vs.* *Prouoke Gods wrath.*

Peter Martyr in Rom. 11. *All workes that are done before iustification, are sinnes.*

Caluin in Antidoto Conc. sess. 6. c. 9. *What workes do they tell vs of, that are before iustificatiõ? Posteritie will scarce be persuaded, that there was so much blockishnesse in Poperie, that they would set any worke before iustification, albeit they denied that it merited so great a good.* Et 3. Inst. cap. 14. §. 7. *What can sinners alienated from God doe, but is excrable in his iudgment?* *Execrable before God.*

Beza l. Qnæst. & resp. vol. 1. p. 676. *It is foolish to say, that there are any good workes of them which are not iustified.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture plainely saieth, that a horlot was iustified by her workes, that to an other manie sinnes were forgiuen because she loued much: that a Sinner in beleiuing God doth well: that the Publican did manie good workes before he was iustified. The same say Cotholiks.

Protestants plainely say, that before iustification no workes are good, all are badde, are sinnes, execrable before God, and prouoke Gods wrath againe the workes.

ART. II. WHETHER EVERIE GOOD worke of the Iust be sinne, or the iust sinne in euerie good worke?

Scriptvre expressely denieth.

Iob sinned not in some speeches.

Iob 1.v.22. *In all these thinges Iob sinned not with his lippes, nether spoake he any foolish thing against God.* cap. 23. v.11. *My foote hath followed his steppes, I haue kept his way, and haue not declined out of it.*

Dauid declined not but in some things.

3.Reg.15.v.5. *Because Dauid had done right in the eies of our Lord, and had not declined from all things which he commanded him all the dayes of his life, except the matter of Vrias.*

1.Cor.7. v.28. *But if thou take a wife, thou hast not sinned, and if a Virgin marrie, she hath not sinned.* v.37. *He sinneth not, if she marrie.*

Doing some things we sinne not.

2.Peter 1.v.10. *Doing these things, you shall not sinne at any time.* Apoc.3.v.4. *But thou hast a few names in Sardis, who haue not defiled their garments.*

Catholiks expressely denie.

Councell of Trent Sess.6.c.11. *It is manifest, that they are against true doctrine, who say that the iust man sinneth in euerie act at least venially, or (which is more intolerable) that he deserueth eternall paines.*

Protestants expressely affirme.

We sinne in euerie act.

Whitaker l.2.de Peccato orig. c.3. *Inherent concupiscence maketh, that we sinne in euerie action of ours, euẽ good.* Againe: *We teach, that the iust do alwaies sinne mortally by nature of the thing and the acts themselues.* Et ad Ration.8. Campian.

All good acts are sinnes.

All

All good actions are sinnes, in Gods iudgment, mortall; if God pardon them, light: This Luther saied, and he saied truely.

Tindal in Fox his Act. p. 1139. *There is no deed so good, but that the law damneth it.*

Luther de Ration. Confitendi to. 2. fol 26. *Euen our good workes, if God iudge them according to rigour, and not pardon them with mercie, are damnable and mortall.* De Captiuit. Babilon. fol. 80. *Yea good workes are found to be sinnes.* In Assert. art. 31. fol. 109. *The iust sinneth in euerie good worke.* f. 110. *He teacheth to sinne, who denieth a good worke to be sinne.* In Confutat. Latomi fol. 220. *All iustice is vncleane; euerie good worke sinne* Tomo 5. in Gal. 1. f. 227. *Let there be workes, so it be knowne that before God they be sinnes.* 228. *The workes of the law must needs be sinnes, otherwise certainly they would iustifie.* In c. 2. f. 231. *Workes of the most holie law of God are so farre from giuing iustice, as that they are sinnes and make a man worse before God.* De bonis operibus fol 581. *Let a man know, that all his life and actions are nothing but damnable sinnes in the iudgment of God.* Postilla in Dom. 4. post Pascha: *With all thy workes which thou doest, thou canst do nothing els but sinne.* Postilla in Natali Christi f. 374. *Christ teacheth, that all that is ours is nothing but sinne before God.*

Good workes are sinnes.

All our actions are nothing but dãnable sinnes.

Illyricus apud Schlusselburg. tom. 7. Catal. Hæret. p. 155. *Hitherto our men disputed against Papists: that all Saints in euerie good worke do sinne.*

Wigandus ib. p. 719. *For this verie imperfection and pollution good works of themselues are sinnes.*

All Saints in euerie good worke do sinne.

Caluin 3. Instit. cap. 17. §. 11. *There was neuer any worke of a pious man, which if it were examined by the seuere iudgment of God, was not damnable.* In Refutat. Serueti pag. 655. *Because God pardoneth vs like his children, thereupon he by pardon imputeth free iustice to workes, which of themselues are vniust.*

Beza in Conf. c. 4. sect. 19 *If God in all rigour would examine euen the excellentest workes of men, nothing els would be determined of them, then that they are mere pollutions of Gods guifts.* Et l. q. & resp. p. 674. *If you examine the best workes of the most holie men according to the rule of the law, I say they are sinnes.*

The best workes are mere pollutions.

Bullinger

Bullinger Decad. 3. serm. 10. *We say, that the good workes of the faithfull are sinnes.*

Serranus cont. Hayum. part. 2. p. 188. *Whatsoeuer is of mã, is euill, is sinne, what shewsoeuer it hath of vertue.*

Ianius Cont. 4. l. 3. c. 2. *All the workes of a man though iustified, are sinnes in themselues.*

Pareus l. de Iustif. c. 15. *The workes of the iust, if they be examined of God according to the rigour of the law, are mere sinnes.* Et c. 20. *The iust sinneth euen in well doing.*

We sinne in well doing.

The Conference.

Scripture expressely saieth: that Iob in some things did not sinne with his lippes, did not decline from Gods way, that Dauid declined not from all things that God commanded except the matter of Vrias: that men sinne not in marrying: that doing some things we shall not sinne. The same say Catholiks.

Protestants expressely say, that in euerie good act we sinne: that the iust in euerie act sinneth: that all Saints sinne in euerie good worke: that in well doing we sinne: that good workes are sinnes: that good workes are of themselues damned, of themselues iniust, of themselues mortall sinnes: that euen the workes of Gods most holie law make a man worse before God: that euerie act in the iudgment of God is nothing but damnable sinne, mere sinne, nothing but sinne, nothing but pollution of Gods guifts.

ART. III. WHETHER WORKES OF the Iust be a sweet smell before God?

Scriptvre expressely affirmeth.

A sweet sauour. Gen. 8. vers. 20. *Noë offered holocaustes vpon the altar, and our Lord smelled a sweet sauour.*

A sweet odour. Numbers 29. ver. 21. *And shall offer an holocaust for a most sweet odour to the Lord.*

Apo-

Apocal. 8. vers. 3. *And an other Angel came and stood before the altar, hauing a goulden censor: and there were giuen to him manie incenses, that he should giue of the praier of all Saints vpon the altar of gould which is before the throne of God: And the smoake of the incenses of the praiers of the Saintes ascended from the hand of the Angel before God.* *Incense.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 4. de Iustif. cap. 20. *The Scripture euerie where praiseth the workes of the iust, and saieth, they are pleasing to God and accepted as a sweet odour.*

PROTESTANTS EXPRESSELY DENIE.

Luther in Disp. de Mysterio Trinit. to. 1. fol. 418. *God exacteth the ciuill iustice of the law, and in earnest commandeth it, though he know that before him it is dung.* *Iustice of the law is dung before God.*

Wigandus in Methodo Doctrinæ c. 12. *Our good workes are vncleane, are dung.* *Vncleane.*

Vrbanus Regin. in Interpr. loc. com. to. 1. f. 43. *Our workes generally art filthie.* *Filthie.*

Illyricus in Claue Scripturæ part. 2. tract. 6. saieth, that *Our workes are rifraffe, or outcasts, verily vncleane and that they need cleansing,*

Schlusselburg to. 7. Catal. Hæret. p. 55. *Paul will haue all his righteousnesse to be accounted reiected and contemned as dung and outcasts; and Isaias a defiled cloute.*

Caluin in Refut. Serueti p. 651. *Whē I teach, that workes are alwaies mingled as it were with some dreggs, so that they stincke before God if they be called to a streit account, he saieth, that I blaspheme against the Spirit.* The like he hath de vera Ref. p. 317. Et 3. Instit. c. 14. §. 16 *The Scripture teacheth, that all our iustices do stincke in the sight of God, vnlesse they draw some good smell from the innocencie of Christ.* Et c. 12. §. 4. *Workes, if they be iudged according to their worth, are nothing but pollution and filth.* Et concione 158. in Iob: *Whatsoeuer we can giue to God, is stenchie.* *Stinke before God.*

Bucer in Epitome Doctrinæ Argent. art. 9. *All Saints account for nothing and dung, what good soeuer they did.*

Pareus l. 1. de Iust. c. 19. *The Apostle simply opposeth the iustice of faith, or by faith, or the iustice of Christ and God with which alone he wilbe found in Gods iudgment, against all his workes present, past, and to come; accoũting them all farre lesse, for nothing, for dung.* Againe: *Hitherto the Apostle casting away all his workes as dung, is no more blasphemous, then the whole Prophetical Church was blasphemous, calling all her iustices a defiled cloute, which is as filthie a thing. Let Bellarmin goe now and crie blasphemies, that we call his workes and iustices, dung.* Et l. 2. c. 12. saieth: *That inherent iustices euen in the state of grace, are filth, euen all, in the rigour of Gods iudgment.*

The Conference.

Scripture expressely saieth, that the good workes of the Iust are a sweet odour, a most sweet odour, a smoake of incense before God. The same say Catholiks.

Protestants expressely say, that the good workes of the Iust in the sight of God are filth, dung, nothing but pollution, filth, and dung: that they are stenchie, do stinck before God if they be thoroughly examined; that inherent iustices are filth.

ART. IV. WHETHER THE GOOD workes of the Iust be perfectly, wholy, and intirely good?

Scriptvre expressely affirmeth.

Ezechias walked in a perfect hart.

Isaie 38. v. 3. Ezechias praieth in these words: *I beseech thee Lord, remember I pray thee, how I haue walked before thee in trueth, and in a perfect hart, and haue done that which is good in thine eyes.*

Also Dauid.

3. Reg. 11. vers. 4. *Nether was his hart perfect with our Lord his God, as the hart of Dauid his father.* cap. 15. vers. 4. *Because*

Dauid

Dauid had done right in the eyes of our Lord.

1.Ioan.4.v.12. *If we loue one an other, God abideth in vs, and his charitie in vs is perfited.* c.2.v.5. *But he that keepeth his word, in him in verie deed charitie of God is perfited.* *Charitie perfiled.*

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm.l.4.de Iustif.c.10. *All Catholiks teach, that the workes of the iust are simply and absolutely iust, and in their manner, perfect; though not in that perfection, but that they may increase.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker l.8.cont.Dureum.sect.89. *There is no intire good of ours in this life.* l.9.sect.34. *Our workes are manie waies vitious, and are not answerable to the perfection of Gods law.* *No intire good in this life.*

Ad Ration.8.Campiani. *In euerie action of man, though notable, there is some vice, which wholy marreth the action, and maketh it odious to God, if it be examined by the weight of his iustice.* *Some vice in euerie act.*

Perkins in Gal.5.ver.17. *The workes of the regenerate are in parte euill.* *In parte euill.*

Confessio Wittembergens c.de Bonis operibus. *All the good workes, which we doe, are imperfect, nor one can bear the seueritie of Gods iudgment.* *Imperfect.*

Confessio Augustana. c. de operibus. *The new obedience is farre from the perfection of the law.* And Apologia eiusdem cap. de Implet. legis: *Our workes are vncleane and need mercie.*

Confessio Heluet. c.16. *There are manie thinges vnworthie of God, and very manie imperfections are found in the workes of Saints.* The like hath Confessio Belgica art. 14. and Scotica art.15. *Haue manie imperfections Defiled.*

Luther in Gen.15.to.6. *Thy workes are alwaies defiled imperfect, and polluted.*

Kemnice 1.part.Exam. tit. de Iustif. *Inherent iustice in this life is onely begunne, imperfect, and vncleane.*

Impure. Zuinglius in Marci 10. tom. 4. *In the iudgment of God all our workes, though neuer so good, wilbe found impure and vncleane.*

Spotted. Peter Martyr in 1. Cor. 7. ver. 19. *We do nothing, how good and holie soeuer it seeme to be, which indeed is not spotted with manie vices.* Againe: *As workes come from vs, they are disgraced with infinit filth.*

Lame. Caluin l. de lib. arb. p. 141. *There was neuer anie good worke, which euerie way pure and perfect, wholy wanted any spot.* In Math. 5. v. 12. *What good worke soeuer cometh from the best mẽ, is lame and vitious.* In Actor. 6. v. 11. *The workes of Saints haue alwaies some fault mingled with them.* The like he hath often times.

Beza in Confess cap. 4. sect. 19. *So great is Gods goodnesse, that he doth not onely not dislike our workes though most imperfect, but also so farre alloweth them as he vouchsafeth them reward.*

Vrsinus in Catechismo q. 62. *Our best workes in this life are imperfect, and consequently defiled with sinne.*

Pareus lib. 4. de Iustif. cap. 10. *They proue that the workes of Saints are imperfect, and consequently sinnes.* c. 15. *The workes of the Iust haue an imperfect goodnesse, their goodnesse whatsoeuer is polluted with the filth of our flesh, like as water passing through a filthie channell.* Et Procemio in l. 5. *The good workes of the iust are not absolutely good, but alwaies polluted with inhabiting sinne.*

The Conference.

Scripture expressely teacheth, that the good workes of the Iust are good and right in the eyes of God: that the charitie of those who loue one an other, and keepe Gods word, is perfect: that Ezechias walked before God in a perfect hart, that Dauids hart was perfect before God. The same say Catholiks.

Protestants expressely teach, that the good workes of the Iust are farre from perfection: that there are manie imper-

imperfections in them: that they are imperfect, most imperfect, lame, vitious, not wholy pure, imperfectly good, haue no perfect goodnesse, are not absolutely good, not absolutely or simply iust, defiled with manie vices disgraced with infinit filth, polluted as water running through a filthie channell in parte ill, and sinnes, and that there is no intire good of ours in this life.

ART. V. WHETHER THE GOOD workes of the Iust be iust or iustice in the sight of God?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Deuter. 24. v. 13. *But if he be pore, the pledge shalt not lodge with the that night; but forth with thou shall restore it vnto him--that thou mayest haue iustice before our Lord thy God.* — *To restore a pledge is iustice before God.*

Psal. 105. v. 30. *And Phinees stood, and pacified, and the slaughter ceased, and it was reputed to him vnto iustice.* — *Phinees zeale was iustice.*

Ezech. 14. ver. 14. *And if these three men shalbe in the middest thereof, Noë, Daniel, and Iob: they by their iustice shall deliuer their owne soules, saieth the Lord of hostes.* — *Noë Daniel and Iob had iustice.*

Daniel 6. ver. 22. *My God hath sent his Angel, and hath shut vp the mouthes of the lyons, and they haue not hurt me, because before him iustice hath beene found in me.* — *Iustice in Daniel.*

Luc. 1. v. 75. *That without feare being deliuered from the hand of our enemies, we may serue him, in holines and iustice before him all our dayes.*

Hebr. 11. v. 33. *Who by faith ouercame kingdomes, wrought iustice.* — *Saints worke iustice.*

1. Ioan. 3. v. 12. *Because his workes were wicked, but his brothers, iust.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton l. 6. de Iustif. cap. 8. *The iustice of good workes done in faith is true iustice before God.*

PROTESTANTS EXPRESSELY DENIE.

Our iuſtice is wickedneſſe. Luther in Diſp. to. 1. f. 390. *God rewardeth iuſtice, which he accounteth wickedneſſe and iniquitie.* Et in c. 53. Iſaiæ to. 4. *The iuſtice of Chriſtians is onely in reputation iuſtice, but not formally.*

Kemnice in locis tom. 2. tit. de Argumentis: *To reſtore a pledge to the pore, is truely a good and iuſt worke, but not ſuch as if it be examined according to the rigour of the law deſerueth the title of iuſtice.*

Not iuſtice. *Nether wholy nor in parte.* *Farre from true iuſtice.* *No iuſtice?* Caluin in Antidoto Concil. Seſſ. 6. c. 8. *How farre is that newneſſe which is begunne in this life, from iuſtice.* Againe: *Will they bring me one place, which witneſſeth, that God approueth the begũne newneſſe of life for iuſtice, ether wholy or in parte?* In c. 11. ver. 183. *It procedeth from free imputation, that workes get the name of iuſtice, which otherwiſe would be farre from the trueth of iuſtice.* In Rom. 3. v. 27. *The law of faith leaueth no iuſtice in workes whatſoeuer they be.* In c. 11. v. 6. *As often as grace is named, the iuſtice of workes is brought to nothing.* Et 3. Inſtit. c. 17. §. 9. *There is no worke which is not ſo defiled by it owne corruption, that it retaineth not the honour of iuſtice.* Againe: *workes are iudged iuſt, aboue their worth.*

Pareus l. 1. de Iuſtif. c. 19. *Who make their workes, euen thoſe which they imagin to doe by the grace of Chriſt, iuſtice or merits of iuſtice before God, make idols of them, and ſo in trueth make of them dung, and dung-hill Gods.* l. 2. c. 10. *How should it be true and abſolute iuſtice, which faileth in manie things?* l. 3. c. 8. *That inherent iuſtice of charitie and workes, is ſo vncertaine and doubtfull, as in trueth it is none at all in the iudgment of God.* Et l. 4. c. 20. *Whether God examine our iuſtice according to himſelfe, or according to the rule of the law, it is found to be iniuſtice.*

Not to be called iuſtice. Miniſtri Electorales in Colloq. Aldeburg. p. 421. *Nether can our workes be called iuſtice before God.*

THE CONFERENCE.

Scripture expreſſely teacheth, that the good workes of the Iuſt, are iuſt, are iuſtice, are iuſtice before God: that by him they are reputed for iuſtice: that the iuſt ſhall deliuer their ſoules by their iuſtice. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that the good works of the Iuſt are far frō trueth of iuſtice, retaine not the honour of iuſtice, are not true and abſolute iuſtice: that before God they are nether wholy nor in parte iuſtice: that the law of faith leaueth no iuſtice in workes: that by grace the iuſtice of workes is brought to nothing: that truely there is no iuſtice in the iudgment of God: that God accounteth our iuſtice, iniuſtice wickedneſſe, iniquitie: that who make good workes done by grace to be iuſtice before God, make them idols and dunghill-Gods.

ART. VI. WHETHER IN THE GOOD workes of the Iuſt there can be any worth or worthineſſe?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Philippenſ. 1. v. 26. *Onely conuerſe yee worthie of the Ghoſpell of Chriſt.* — *Conuerſation worthie of the Ghoſpell.*

Coloſſ. 1. v. 12. *God the Father hath made vs worthie vnto the parte of the lot of the Saintes in the light.* — *We are worthie of the lot of Saints.*

1. Theſſal. 2. v. 12. *As you know in what manner we deſiring and comforting you, haue adiured euerie one of you (as a father his children) that you would walke worthie of God, who hath called you into his kingdome and glorie.*

3. Ihon. v. 6. *Whome, thou ſhalt do well, bringing on their way in manner worthie of God.*

Apoc. 3. v. 4. *And they ſhall walke with me in whites, becauſe they are worthie.* — *Saints worthie to walke with Chriſt.*

CA-

Catholiks expressely affirme.

D. Stapleton in Ioan. 4. v. 14. *This place teacheth the force and worth of workes which come of the Holie Ghoſt, againſt the the wicked Heretiks of our time.*

Protestants expressely denie.

No worth in our workes.

Luther de Seruo arb. to. 2. f. 453. *In merit or Reward, ether we meane of the worth, or of the ſequele: If you meane worth, there is no merit, no reward.*

Vnworthie of the ſight of God.

Hemingius in Enchir. Claſſe 1. p. 122. *If we muſt iudge of workes according to their worth, they are vnworthie to come in the ſight of God.*

Caluin in Rom. 9. v. 11. *The worth of workes is not regarded, which is none at all.* 3. Inſtitut. c. 17. §. 8. *If we muſt ſet a price of workes according to their worth, we ſay, they are vnworthie to come in the ſight of God.* Et in Antidoto Concil. Seſſ. 6. c. vlt. *They giue a falſe worthineſſe to workes, as if they pleaſe without forgiueneſſe.*

Beza 1. Quæſt. vol. 1. p. 674. *I ſay, that theſe workes of the regenerate, do pleaſe, not for anie worth of theirs, but for the mere grace of the Father.* The like hath Bucanus in Inſtitut. loco 32.

The Conference.

Scripture plainely ſaieth, that we may conuerſe worthily to the Ghoſpell of God, walke worthily of God: bring on others worthily of God: that ſome are made worthie to the parte of Saintes: that ſome are worthie to walke with God in white. The ſame ſay Catholiks.

Proteſtants plainely ſay, that there is no worth at all in good workes, that they are vnworthie to come in Gods ſight.

ART.

ART. VII. WHETHER LIFE EVERlasting or reward be promiſed or giuen to good workes or good workers?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Mathew 20. verſ. 8. *Call the worke men, and pay them their hire.* — *Hire giuen to workes.*

1. Tim. 4. v. 8. *Pietie is profitable to all things, hauing promiſe of the life that now is, and of that to come.* — *Life to come promiſed to pietie.*

Apoc. 2. v. 7. *To him that ouercometh, I will giue to eate of the tree of life.*

2. Paralipomen. 15. verſ. 7. *For there shalbe reward to your worke.* — *Reward to workes.*

Math. 25. v. 34. *Come ye bleſſed of my Father, poſſeſſe you the kingdome prepared for you from the foundation of the world. For I was an hungred, and you gaue me to eate &c.* — *The Kingdome giuen for workes.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 5. de Iuſtificat. c. 3. *The Scripture in expreſſe words ſaied, that this reward is giuen to the worke, not to the promiſe onely.*

PROTESTANTS EXPRESSELY DENIE.

Zuinglius in Lucæ 13. to. 4. *Workes are not the things, to which God giueth euerlaſting ſafetie.* — *Saluation not giuen to workes.*

Author libri de Iuſtif. to. 5. doctrinæ Ieſuiticæ p. 240. *It muſt not be demanded nor granted, that heauenlie rewards are giuen to good workes.* — *Nor heauenlie rewards.*

Pareus l. 5. de Iuſtif. c. 3. *I ſay that it is a falſe gloſe: Call the workmen, giue them their hire, that is, giue the workmen life euerlaſting.* Againe: *I denie alſo, that* (life euerlaſting) *is giuen to workers.* — *Nor life euerlaſting.*

Miniſters of Saxonie in Colloq. Aldeburg. pag. 162. *You*

neuer reade in the Scripture: That euerlasting life is giuen to good workes.

The Conference.

Scripture expressely saieth, that hire is giuen to workmē, that to him that ouercometh is giuen to eate of the tree of life; that to pietie is promised both this life and the next: that there is reward to workes. The same say Catholiks.

Protestants expressely say, that life euerlasting is not giuen to workmen; that it is a false glose, Giue the workmen their hire, that is, giue workmen life euerlasting: that God giueth not eternall life to workes, that he giueth not heauenlie rewards to workes.

ART. VIII. WHETHER GOOD WORKES of the Iust be meritorious before God?

Scriptvre expressely affirmeth.

Merit in good workes. Eccles. 16. v. 15. *All mercie shall make place to euerie man, according to the merit of his workes.*

God promerited. Hebr. 13. vet. 19. *And beneficence and communication do not forgette, for with such hostes God is promerited.*

Catholiks expressely affirme.

Councel of Trent Sess. 6. c. 16. *We must beleiue, that nothing is wanting to those that are iustified, whereby fully they may not be iudged to haue truely merited life euerlasting in due time by the workes which are done in God, so they departe hence in grace.*

Protestants expressely denie.

Confessio Wittenberg. c. de Iustif. *Before the tribunall of God,*

God, where true and eternall iustice and saluation is handled, there is no place at all for the merits of men. — *No place at all for merits.*

Confessio Belgica art. 15. *We do good workes, but not to merit any thing by them. For what can we merit?* — *Merit is vanitie.*

Confessio Scotica art 15. *Whosoeuer brag of merit of their workes, brag of vanitie.*

Perkins Cathol.reform.Contr.5. c.1. *We renounce all personall merits, that is, all merits within the person of any mere man.* — *All personall merit renounced.*

c.2. *It must needs be a fanaticall insolencie for any man to imagin, that he can by his workes merit eternall life, who cannot merit bread.* — *We cannot merit bread*

Luther de Seruo arbit. tom. 2. fol. 480. *There is no merit at all.*

Zuinglius in Exposit. Fdiei to. 2. f. 558. *It is manifest, that the names of Merit and Reward are in the holie Scripture, but in steed of a liberall guift.*

Caluin 3. Instit. c. 16. §. 2. *We take from men the opinion of meriting.* c. 17. §. 3. *The workes of Gods seruants perpetually deserue rather shame, then praise.* In Rom. 4. v. 2. *Who then of vs will chalenge one drop of merit?* In Gal. 6. ver. 8. *I say, that they are not onely vnworthie of the baseſt reward, but wholy worthie to be damned.* — *Not one drop of merit.*

Beza in Ioan. 1. v. 9. *Where are merits which we may bring before God?* Et l. Quæst. vol. 1. p. 681. *Away with the name of merit, which is directly contrarie to grace.* Et 690. *Thou shalt not find in any place of the Scripture the name of merit.* — *Away with the name of merit.*

Scarpe de Iustific. Contr. 15. *We say, that the workes of the faithfull in Gods sight are no way meritorious ether condignely or congruously.* — *Nether condigne nor cõgruous merit.*

THE CONFERENCE.

Scripture plainely saieth, that euerie one shalbe rewarded according to the merit of his workes: that God is promerited by good workes. The same say Catholiks.

Protestants say, that there is no merit at all, not a drop of merit in our workes, that we cannot merit bread, not

the baſeſt reward, that our works are no way meritorious nether condignely nor congruouſly. Which ſome Proteſtants confeſſe to be contrarie to Scripture. See libro. 2. cap. 30.

ART. XI. WHETHER THE IVST may glorie in God of their good workes.

Scriptvre expressely affirmeth.

We may glorie in God.

1. Cor. 1. v. 30. *He that doth glorie, may glorie in our Lord.* c. 9. v. 15. *It is good for me to die rather, then that any man should make my glorie void.*

Galat. 6. verſ. 4. *Let euerie one proue his owne workes, and ſo in himſelfe onely ſhall he haue glorie, and not in an other.*

2. Theſſalon. 2. verſus 19. and 20. *For what is our hope or ioy, or crowne of glorie? Are not you before our Lord Ieſus in his coming? For you are our glorie and our ioye.*

In the teſtimonie of our conſcience.

2. Corinth. 1. v. 12. *For our glorie is, the teſtimonie of our concience.*

Catholiks expressely affirme.

D. Stapleton in Rom. 3. ver. 21. *Abraham had workes by which he might glorie before God.*

Cardinal. Bellarmin. libro quinto de Iuſtification. cap. 5. *Faith excludeth all their glorying who glorie in themſelues, as if they, could worke iuſtice by their owne ſtrength, and had of themſelues all the good which they haue; but it excludeth not the glorying of them who glorie in our Lord.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Luther postilla in Natali Dom. fol. 374. *There is no cause why we should glorie neuer so litle in these* (works) *but rather that we should blush.* *No glorie in anie worke.*

Caluin in Com. 4. vers. 2. *Abraham had not whereupon to glorie before God.* In cap. 3. vers. 27. *Without doubt he saieth that glorying is excluded, because we can bring forth nothing that is our owne, which is worthie of the approbation or commendation of God.* Againe: *When we come to the rule of faith, all glorying of workes is cast downe.* The like he hath 3. Instit. c. 14. §. 16. and 17. *All glorying in workes cast downe.*

Peter Martyr in Rom. 3. *The will of God taketh great care of this, that all glorying be excluded from vs.* Againe: *Seing God will haue glorying excluded, it is cleare how much they erre who maintayne merits.* In c. 4. *It cannot be that any haue glorie before God.* *All glorying excluded.*

THE CONFERENCE.

Scripture plainely saieth, that we may glorie in God: that euerie one shall haue glorie in himselfe: that they to whome we haue done well shalbe our glorie before God: that our glorie, is the testimonie of our conscience. The same say Catholiks.

Protestants plainely say, that all glorie of workes is cast downe: that all our glorying is excluded: that we can haue no glorie before God: that in workes there is neuer so litle wherevpon to glorie, but rather to be ashamed.

ART. X. WHETHER ALL GOOD workes be equall before God?

Scriptvre expressely denieth.

The greateſt commandment.

Mathew 22. verſ. 38. *Thou ſhalt loue thy Lord thy God from thy whole hart &c. This is the greateſt and firſt commandment.*

The beſt parte.

Luc. 10. v. 42. *Marie hath choſen the beſt parte.*

Well, and better.

1. Cor. 7. v. 38. *Therefore both he who ioyneth his Virgin in matrimonie, doth well: and he who ioyneth not doth better.* cap. 12. v. vlt. *And yet I ſhew you a more excellent way.* cap. 13. v. 13. *And now there remayne faith, hope, charitie: theſe three, but the greater of theſe is charitie.*

Catholiks expressely denie.

D. Stapleton in 1. Cor. 7. v. 38. *To ioyne in marriage is good, not to ioyne, is better. Could the latter be preferred before the former in more plaine words?*

Protestants expressely affirme.

No worke better then other.

Tindal in Fox his Actes pag. 1138. *There is no worke better then an other to pleaſe God: To make water, to waſh diſhes, to be a ſouter, or an Apoſtle, all is one. To waſh diſhes, and to preach, all is one, as touching the deed to pleaſe God.*

All workes equall with God.

Luther de votis to. 2. f. 291. *Let vs not diſtinguiſh betweene workes, they are equall with God, wich are great and litle with vs and amongſt themſelues,* In Pſal. 14. to. 3. *In faith all workes are equall.* Againe: *To one that beleiueth in God, all is one, whether he faſt, or pray, or ſerue his brother. For he knoweth, that he ſerueth and pleaſeth God equally in all things, whether they be great or litle workes, pretious or baſe, ſhort or long.*

De bonis operibus to 5. a 578. *In this faith all workes are made equall. Then falleth downe all difference of workes, whether they*

they be great or litle, long or short, manie or few. For workes are not gratefull to God in themselues but for faith. Ib. in c. 3. Petri fol. 468 *Before God there is no worke better then other, but by faith all are made equall.*

Confessio Heluet. c. 29. *It is most certaine, that these works which in true faith are done of parents, by the dueties of marriage and housekeeping, do please God no lesse then praiers, fasting, and almes.*

The Conference.

Scripture plainely saieth, that in Gods commandments there is one which is the greatest: that in workes there is the best parte, good and better, greater and excellenter. The same say Catholiks.

Protestants plainely say, that before God all workes are equall, no worke exceedeth an other, that all please God equally: that to wash dishes pleaseth God as much as to preach, to be a sowter, as much as to be an Apostle: that the dueties of marriage please God no lesse then praying, fasting, and giuing of almes.

ART. XI. WHETHER ALL GOOD workes be commanded of God?

Scriptvre expressely denieth.

1. Cor. 7. v. 25. *As concerning virgins, a commandment of our Lord I haue not, but counsail I giue.* v. 36. *But if anie man thinke that he seemeth dishonoured vpon his virgine, for that she is past age, and if it must be so, let him do that he will. He sinneth not if she marrie.*

Some good worke not commanded.

In the free choice of men.

Catholiks expressely denie.

C. Bellarm. l. 2. de Monachis c. 8. *It is the sentence of all Catholiks, that there are manie true and proper Euangelicall counsails,*

ſails, which are nether commanded nor indifferent; but gratefull to God and commended of him.

Protestants expressely denie.

Onely commanded workes are good. No counſails.

Confeſſio Scotica art. 14. *We affirme, that thoſe wholy are good workes, which by faith are done according to his commandment.*

Luther l. de votis tom. 2. fol. 272. *Religious men are purſuaded of this ſacrilegious and blaſphemous opinion of counſails and precepts.* Againe: *The counſails which they imagin, are for the moſt parte thoſe whereof Chriſt ſpeaketh Math. 5. to which adde virginitie and continencie. But that all theſe are not counſails but neceſſarie commandments, this proueth firſt of all &c.* In cap. 9. Iſaiæ to. 4. *The Turke is better then theſe, who haue brought in this horrible errour of counſails.* De bonis operibus to. 5. fol. 577. *There is no worke good, but that which God hath commanded.*

Hutterus in Analyſi Conf. Auguſtan. pag. 413. *Wherefore workes cannot nor muſt not be called truely good, but ſuch as are commanded of God.* p. 415. *Away with that deteſtable madneſſe, which the Papiſticall Sophiſters haue moſt bouldly bewrayed in making commandments and Euangelicall counſails.*

Caluin in 1. Cor. 9. v. 18. *We do not acknowledge any worke to be good and acceptable to God, which is not contained in the law of God;* 4. Inſtit. c. 13. §. 12. *There is none ſo ſmall a word vttered of Chriſt, which we muſt not neceſſarily obey.* In Math. 5. v 44. *How prepoſterous and vnſauourie the inuention of counſails is, appeareth &c.*

Beza in 1. Cor. 7. v. 25. *I willingly auoid that falſe diſtinction betwixt precepts and counſails.*

Daneus Controu. 5. pag. 949. *There are not ſome precepts; other, counſails.*

Counſails are precepts.

Volanus l. 1. cont. Scargam. p. 1005. *Thoſe which they call counſails of Chriſt, Chriſt himſelfe plainely teacheth to be his earneſt precepts, which all muſt obey.*

The

THE CONFERENCE.

Scripture plainely saieth, that virginitie is not commanded of God, but counsailed of the Apostle: that one without sinne may marrie his virgin or not marrie her. The same say Catholiks.

Protestants plainely teach, that virginitie is necessarily commanded; that there is no worke good but that which is commanded: that there are no counsails distinct from precepts: that the counsails are precepts: that they are madde, worse then Turkes, and blasphemous, who distinguish betweene counsails and precepts. Which are so plaine against Scripture as diuers Protestants confesse it. See lib. 2. c. 30.

ART. XII. WHETHER GOOD WORKES be necessarie to iustification?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Some good worke necessarie to iustification.

Math. 6. v. 15. *But if you will not forgiue men, nether will your Father forgiue you your offenses.*

Ioan. 15. vers. 10. *If you keepe my precepts, you shall abide in my loue.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Session. 6. Can. 9. *If any shall say, that a sinner is iustified by onely faith, so as he vnderstand that nothing els is required to cooperate to the grace of iustification, and that it is not needfull in anie sorte that he be disposed and prepared by motion of his will, be he accursed.*

PROTESTANTS EXPRESSELY DENIE.

Confess. Argentinensis. c. 3. *Whereas now some yeares it was*

tought, that mans workes are required to his iustification, our men haue tought that all iustification is to be ascribed to Gods good will and Christs merits.

Iustification obtained without workes.

Confessio Bohemica art. 6. *We teach, that men freely by Christ, by faith in Christ through mercie are iustified, and obtaine saluation and remission of sinnes, without any worke or merit of man.*

Iustification promised to those who haue no good workes.

Apologia Confess. Augustanæ c. de Respons. ad argum. tom. 3. Melanthonis: *Doth not the Ghospell promise saluation and remission of sinnes euen to them who haue no good workes at all?*

Presence of good workes not necessarie.

Liber Concordiæ Lutheran. in Declarat. artic cap. 3. *It is false, if anie say, that faith cannot iustifie without good workes: or that the presence of good workes is necessarie to faith for to iustifie: or that the presence of good workes is necessarie to iustification, or in the moment of iustifying.*

None haue need of workes to be saued.

Luther de libertate to. 2. f. 5. *Our faith maketh, that none haue need of the law or workes for to be iustified or saued.* f. 6. *A Christian needeth no workes for to be iustified or saued.* Postilla in Dom. post Natale. *Nothing els is required to iustification, then to heare and beleiue Christ Iesus our Sauiour.* And as Kemnitius in Schlusselburg. to. 7. pag. 530. saieth: *Luther clearly professeth, that workes are pernitious with that addition which he calleth Leuiathan, to wit, if they be saied to be necessarie to iustification and saluation.*

Workes not necessarily present in the time of iustification.

Ministers of Saxonie in Colloq. Aldeburg. p. 164. *Whosoeuer saieth, that our good workes are necessarily present in the moment of iustification, he swarueth from the word of God, from the confession and Apologie of Auspurg, and from the doctrine of Luther.*

Herbrandus in Compendio Theol. loco de Iustificat. *What excludeth that word: Onely? Not workes onely from the efficient cause if iustification, and from worth and merit; but also from all cause without which not, and from all necessitie of presence in the act of iustification. For without workes, a sinner beleiuing in Christ is iustified. Otherwise iustification would be alwaies vncertaine, and so we should doubt of it.* Againe: *To iustification,*

fication, there is need of no other thing, but onely of faith. *Onely faith needfull to iustification.*

Kemnitius in Schlusselburg. to. cit. p.711. *It is false, contrarie to the Apologie it selfe, that none can be iustified who hath not good workes.* p.716. *It is false, if I say that faith doth not iustifie vnlesse it haue good workes actually present.* *Those that haue no good workes may be iustified.*

Morlinus in Schlusselburg.to.cit. p.171. *It is simply a false proposition: The presence of good workes is howsoeuer necessarie in the act of iustification.* Et 173. *It stands for an inuincible trueth, if the presence of good workes be accounted as necessarie in the act of iustification, it is dung and losse.* Manie more like sayings of Lutherans may be seene in Schlusselburg to.cit. *Presence of good workes not necessarie*

Rainolds in Apologia Thesium p. 263. *Good workes are not required to iustification.* *Not required to iustification.*

Caluin in Math.6.v.12. *The pardon which we aske to be giuẽ to vs, dependeth not vpon that, which we giue to others.* The like sayings of theirs we repeated in the former chapter art.17.and shall hereafter also c.17.art.1.and 2.

The Conference.

Scripture plainely saieth, that God will not pardon our sinnes, vnlesse we pardon others: that we shall abide in his loue if we keepe his precepts. The same say Catholiks.

Protestants plainely say, that the pardon which me aske of God dependeth not vpõ that which we giue to others: that our workes or good workes are not required to iustification: that we may obtaine remission of sinnes without anie worke: that the Ghospell promiseth remission of sinnes euen to them who haue no workes at all: that faith can iustifie without good workes: that the presence of good workes is not necessarie in the moment of iustification: that we haue no need of workes to be iustified: that workes are pernitious if they tought necessarie to iustificatiõ: that faith iustifieth though it haue no good workes actually present: that sole faith, excludeth euen the necessitie of the presence of good workes, when we are iustified.

ART. XIII. WHETHER GOOD WORKES be neceſſarie to ſaluation?

Scriptvre expressely affirmeth.

Our iuſtice neceſſarie to ſaluation. *Likewiſe our conuerſion.* *And keeping of the commandments.* *Patience neceſſarie.* *And Holines*

Math. 5. v. 21. *For I tell you, that vnleſſe your iuſtice abound more then that of the Scribes and Phariſees, you ſhall not enter into the kingdome of heauen.* c. 18. v. 3. *Amen, I ſay to you, vnleſſe you be conuerted and become as litle children, you ſhall not enter into the kingdome of heauen.* c. 19. v. 17. *If thou wilt enter into life, keepe the commandments.*

Hebr. 10. v. 36. *Patience is neceſſarie for you, that doing the will of God, you may receaue the promiſe.* c. 12. v. 14. *Follow peace with all men and holines, without which no man ſhall ſee God.*

Catholiks expressely affirme.

C. Bellarm. l. 4. de Iuſtif. c. 7. We ſay, that good workes are neceſſarie for a iuſt man to ſaluation.

Protestants expressely denie.

The Confeſſion of Bohemia and the Apologie of the Confeſſion of Auſpurg cited in the former article, denie good workes to be neceſſarie to ſaluation.

We need not labour for heauen.

Tindal in Fox his Acts p. 1143. *We need not to labour for all theſe things* (to be Chriſts heires and to haue heauen) *for theſe we haue already.*

Good workes not neceſſarie to ſaluation.

The English Tranſlatour of Luthers cõmentaries vpon the Epiſtle to the Galathians: *For if there haue beene ſince the time of Luther, and be yet ſome, which openly defend that workes be neceſſarie to ſaluation, where he before ſo mightly hath taught the contrarie, what then would theſe haue done, if Luther had not beene? Who alſo forewarned vs of the ſame, prophecying that after his times the doctrine of iuſtification would be almoſt extinguiſhed in the Church.*

Liber

Liber Concordiæ Luther. in Declar. art. c. 4. *Those propositions of necessitie of good workes to saluation, take away comfort from troubled and afflicted consciences, giue occasion of doubting of the grace of God, and are manie wayes dangerous.* Not necessarie to saluation.

Againe: *Those propositions of the necessitie of good workes to saluation, are not to be taught, defended, painted: but rather to be hissed out, cast out of our Churches as false and not sincere.*

Luther in Gal. 1. to. 5. f. 286. *The false Apostles did teach, that beside faith in Christ the workes of Gods law are necessarie to saluatiõ.* Doctrine of false Apostles

l. de votis to. 2. f. 281. *Thou now vnderstãdest, why I saied so oftentimes, that nether vowes nor our workes are necessarie to iustice and saluation.* And as Schlusselburg. to. 7. Catal. Hær. pag. 312. reporteth: *This forme of speech: God workes are necessarie to saluation he caused to be blotted and taken out of same mens writings, and made a publike disputation of the same, and therein cast it out of his Churches, and sent it back againe to the Popes market:* Cast out of Luthers Churches.

or as Illyricus and Gallus ibid. pag. 567. write: *In publick disputation held at Wittemberg 1536. he more then fiue times iterated this speech: That proposition good workes be necessarie to saluation, we will haue to be condemned, abrogated, and quite shut out of our Churches and scholes.* Condemned.

The like saieth Scheptius cited in Colloq. Aldeburg. p. 153. 349.

The Ministers of Saxonie in Colloq. Aldeburg. p. 6. and 7. condemne this proposition: *Good workes are necessarie to saluation.* Popish, and impious doctrine.

and p. 129. say, that *it is Popish, scandalous, dangerous, and impious, contrarie to the word of God, the Confession of Auspurg and writings of Luther:* to which purpose they cite manie of Luthers sayings: p. 134. they say, *it breedeth desperation.* Popish paradox.

p. 151. *is the onely foundation of the Popes kingdome.* p. 349. *a Popish paradox.*

Schlusselburg. tom. 7. Catal. Hæret. pag. 69. *Good workes are necessarie to saluation, is especially the speech and phrase of Papists, and the foundation of all Popish and Antichrists workes.* Popish speech

This foundation standing, all Poperie standeth. If therefore we shalbe so madde as to admit this proposition, we shall take away all distinction betwene vs and Poperie, all our religion wilbe Foundation of Poperie.

condemned, we iuſtly accounted Schiſmatiks, accurſed, and ether compelled to recant our doctrine, or to be damned for euer. And to the ſame purpoſe he citeth manie famous Lutherans.

Doctrine of Sathan.

Morlinus iu Schluſſelburg. to 4. Catal. Hæret. pag. 229. *I am aſſured, that it is the doctrine of Sathã, if any ſay or thinke, that to a ſinner, as he is now after his fall, workes are any way neceſſarie to ſaluation.* To which Poach addeth p. 266. *that, it is doctrine of Sathan, to ſay that good workes are neceſſarie to ſaluation, ether in the law or in the Ghoſpell, or in anie parte whatſoeuer of Chriſtian doctrine.*

Not any way neceſſarie.

Illyricus Præfat. in Epiſtol. ad Rom. *Workes are not any way neceſſarie to ſaluation.*

Hunnius de Iuſtif. p. 187. *This propoſition, wherewith it is ſaied, that workes are neceſſarie to ſaluation, I iudge to be caſt out of the Church, howſoeuer it be painted or coloured.*

Herbrandus in Compendio Theol. loco de bonis operibus: *Let this propoſition: God workes be neceſſarie to ſaluation, be caſt away.* The ſame say manie other Lutherans, whome I name in my Latin booke c. 13. art. 13.

God workes not neceſſarie

Confeſſio Heluet. cap. 16. *We do not thinke, that good workes are ſo neceſſarie to ſaluation, that without them no man is euer ſaued.* And to this Confeſſion ſubſcribed the Proteſtant Churches of England, Scotland, France, and Flanders, as is reported in Syntagmate Confeſſionum.

Caluin in Antidoto Concilij Seſſ. 6. Can. 20. *In that the Ghoſpell differeth from the law, that it promiſeth life not vpon condition of workes, as that doth, but for faith.*

Not abſolutely neceſſarie.

Pareus l. 3. de Iuſtif. c. 12. *Whence we vnderſtand, that workes are not abſolutely neceſſarie to ſaluation.* l. 4. c. 1. *We thinke euen the thiefe, who in all his life hadde done no good, when in his agonie he fled to Chriſt, being preuented by death, to haue beene ſaued with out workes.* Et. c. 2. *Without new obediẽce the promiſe of life may be ſure to the beleiuers.* And in Gal. 6. lect. 73. *They* (Interimiſts) *did hould no few points of doctrine contrarie to the Ghoſpell, of ſeuen Sacraments, of workes neceſſarie to ſaluation &c.*

Contrarie to the Ghoſpell.

The

THE CONFERENCE.

Scripture expreſſely ſaieth, that patience is neceſſarie to attaine the promiſes: that without holines none shall ſee God: that vnleſſe our iuſtice be greater then that of the Phariſes we shall not enter into the kingdome of heauen: that if we will haue life, we muſt keepe the commandments. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that workes are not neceſſarie to ſaluation, not abſolutely neceſſarie: that the thiefe was ſaued without workes: that the Ghoſpell promiſeth ſaluation without condition of workes: that doctrine of neceſsitie of workes to ſaluation is Popish, is the foundation of all Poperie, the doctrine of Antichriſt and Sathan. Which are ſo oppoſite to Scripture, as ſometimes Proteſtants confeſſe it. See l.2.c.30.

ART. XIV. WHETHER GOOD WORKES be profitable or auaile any thing to iuſtification and ſaluation?

SCRIPTVRE EXPRESSELY AFFIRMETH.

1. Tim.4.v.8. *Pietie is profitable to all things, hauing promiſe of the life that now is, and of that to come.* The ſame teach other places cited in the former article, and others to be cited in the next article. *Good workes profitable.*

CATHOLIKS EXPRESSELY AFFIRME.

Catechiſmus ad Parochos. cap. de Oratione. *By deuout praiers we appeaſe God, by almes we redeeme the offenſes of men, by faſting we waſh away the filth of our owne life. And albeit euerie one be profitable againſt all kinde of ſinnes, yet &c.*

PRO-

Protestants expressely denie.

No meed in workes. Apologie of the English Church: *We say, we haue no meed* (in Latin, præsidium) *at all by our owne workes and deeds, but appoint all the means of our saluation to be in Christ alone.*

Workes helpe nothing to iustice. Confessio Argentinensis c. 3. *It is cleare, that our workes helpe nothing to this, that of iniust we become iust.*

Of no momẽt. Confessio Belgica art. 24. *Workes proceding from the true roote of faith are of no moment of all for to iustifie vs.*

Of no reckoning. Whitaker ad Ration. 8. Campiani. *God, in iustifying vs, makes no reckoning at all of our workes.*

Profit nothing. Tindal in Fox his actes p. 1143. *All that thinke, that good workes helpe or profit any thing to get the guift of saluatiõ, they blaspheme against God, and robbe God of honour.* Which Fox also maintaineth.

Not profitable. Luther l. de votis to. 2. f. 279. *To teach, that workes are holesome or profitable, is diuelish and Apostaticall from faith, seing faith alone is necessarie and profitable.* In 1. Petri. 1. to. 5. fol. 453. *All which tend to that end, that we may learne, that we cannot be holpen by workes.* In c. 40. Isaiæ in Schlusselburg tom. 7.

Vnprofitable. Catal. Hæret. fol. 320. *When workes are condemned, they are so condemned, as vnprofitable to Christian iustice, and likewise to saluation.* Postilla in Dom. 3. post Pascha fol. 257. *Nether will anie workes helpe thither,* he meaneth to iustification. In die

Doe nothing. Ascẽsionis f. 267. *Workes do nothing at all for pietie and iustification.* In dom. 13. post Trinit. *Albeit I had all the workes of Abraham, Noë, and all the beloued fathers, they would profit me nothing.* In Dom. 13. he saieth, that *workes profit a man nothing.* In festo S. Annæ, that *they doe nothing.* Et Serm. de 10. Leprosis to. 7. he writeth: *Let him know, that his workes are not necessarie and profitable to himselfe, but onely to his neighbour.* Nor yet content to haue taught, that good workes are vnprofitable, he addeth that they are pernitious to saluation. For thus writeth Hospin. in Concordia discordi c. 20. *Rorarius sheweth, that Luther alwaies vsed this proposition: Good workes are pernitious to saluation.* And the same

Good workes pernicious to saluation.

confesse

confesse the Ministers of Saxonie in Colloq. Aldeburg. p. 205. and Luther himselfe intimateth in c. 40. Isaiæ to. 3. in these words: *The iustice and wisdome of the flesh is condemned, as vnprofitable, yea pernitious to obtaine iustice and saluation.* For by *iustice of the flesh*, he vseth to vnderstand good workes. And so Schlusselburg in the place now cited vnderstood him.

The Ministers of the Elector. in Colloq. Aldeburg. p. 293. speake thus: *Amsdorfius hath written, and after him or by him Flaccius: workes are not onely not necessarie but also pernitious to saluation*: (and his words are at large related by Coccius to. 1. p. 1113.) Besides they adde p. 121. that the saied *Amsdarfius wrote a booke with this title: Good workes are hurtfull to saluation: And that no man may say, that Amsdorfius spoake or wrote this onely of the trust of workes, himselfe declareth, saying: That good workes euen according to their nature or substance as they are commanded of God, are pernitious to saluation.* And the same euasion reiecteth also Hospinian in place before alledged. Kemnitius also in Schlusselburg to. 7. Catal. Hæret. p. 529. confesseth, that *in their Church this doctrine is spread: The good workes of the iust are pernitious to saluation.* The same confesseth liber Concordiæ c. 4. Hutterus in Analysi Confess. Augustan. disput. 13. Adamus Franciscus in Margarita Theol. loco. 10. Reineccius tom. 4. Armaturæ c. 15.

Pernitious to saluation.

Pernitious euen of their nature and substance.

Lubeccenses apud Schlusselburg to. 7. Catal. Hæret. p. 607. *The law is not onely not necessarie to iustification, but altogether vnprofitable.*

The law vnprofitable to iustification.

Gerlachius to. 2. disput. 14. *The morall now since the fall of man is so vnprofitable to iustifie and saue, as &c.*

Caluin in Resp. ad Sadolet. p. 126. *Surely we denie, that in iustifying mans workes are worth a haire.* Againe: *we denie that workes haue any thing to doe in iustifying a man.* In Rom. 8. v. 3. *The law hath no force at all to giue iustice.*

Coccius tomo 1. pag. 1113. repeateth these words of Luther out of his Sermon in Natali Christi: *It is now made euident, that to this new natiuitie worke nothing but ra-*

Rather hindreth.

ther hinder, precepts, laws, doctrine, free will, good workes, innocent life &c.

The Conference.

Scripture plainely saieth, that pietie is profitable to all things, and hath promise of the life to come. The same say Catholiks.

Protestants plainely say, that good helpe nothing to iustification or saluation, are not worth a haire; haue nothing to doe there: that they are not profitable, worke nothing to saluation, profit nothing to saluation: that they are vnprofitable, yea pernitious to iustice and saluation, and that of their owne nature as they are commanded of God: and that to teach that workes are profitable, is diuelish, and Apostaticall from faith.

ART. XV. WHETHER GOOD WORKES be a cause of saluation?

Scriptvre expressely affirmeth.

Workes cause of entrance into ioye. And of possessing the kingdome.

Math. 25. v. 23. *Because thou hast beene faithfull ouer a few things, I will place the ouer manie things; enter into the ioy of thy Lord.* Et v. 34. *Possesse you the kingdome prepared for you from the foundation of the world: for I was an hungred, and you gaue me to eate.*

Rom. 8. v. 10. *The bodie indeed, is dead because of sinne, but the spirit liueth because of iustification.*

Tribulation worketh glorie.

2. Cor. 4. v. 17. *For that our tribulation which presently is momentarie and light, worketh aboue measure excedingly an eternall weight of glorie in vs.* Et c. 7. v. 10. *The sorrow that is according to God, worketh pennance vnto saluation that is stable: but the sorrow of the world worketh death.*

Life reaped of sowing in spirit.

Gal. 6. v. 8. *He that soweth in his flesh, of the flesh also shall reape corruption: but he that soweth in the spirit, of the spirit shall reape life euerlasting.*

Philip.

Philippens. 1. v. 27. *And in nothing be ye terrified of the aduersaries, which to them is cause of perdition, but to you of saluation, and this of God.* Et c. 2. v. 12. *With feare and trembling worke your saluation.* — *Men worke their saluation.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton l. 8. de Iustific. c. 34. *Good workes are truely and properly the cause ether of reconciliation or of saluation.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker lib. 2. de Scriptura cap. 14. sect. 5. *The iust are not rewarded for the workes of iustice which they haue done.* — *The iust not rewarded for for workes.*

Perkins in Serie Causarum c. 57. *Saluation dependeth not of workes, but of our faith.*

Luther in Gal. 2. to. 5. f. 308. *Thus are we deliuered from sinne, iustified, and life euerlasting is giuen vs, not for our merits and workes, but for faith.* In Catechismo f. 687. *Surely our workes do nothing to saluation.* — *Saluation dependeth not of workes. Life not giuen for workes.*

Illyricus in Claue part. 2 tractat. 6. *None shalbe saued for his workes.* — *Nons saued for workes.*

Herbrandus in Compendio theol. loco de bonis operibus: *Life euerlasting is giuen to vs freely by Christ, and not for our good workes.*

Zuinglius in Ioan. 5. tom. 4. *Workes do not saue, do not iustifie.* — *Workes saue not.*

Caluin in Rom. 4. v. 16. *If the heauenlie inheritance come to vs by workes, faith will fall, the promise wilbe abrogated.* In Philippen. 1. ver. 28. *Certainly the Scripture no where teacheth, that the afflictions, which the Saintes suffer of the wicked, are cause of their saluation.* — *Heauen cometh not by workes. Affliction no cause of saluation.*

Beza in Confess. c. 4. sect. 19. *For these things are not so to be vnderstood, as if our workes were cause of our saluation ether wholy or in parte.* — *Workes not in parte cause of saluation.*

Peter Martyr in Rom. 9. *God workes are no true cause of eternall saluation.* — *No true cause*

Zanchius l. 5. de Natura Dei cap. 2. q. 7. *The workes of the godlie are no true cauſes of euerlaſting happines; but onely the meanes by which (as it were) by degrees the elect are mercifully ledde into the euerlaſting and heauenlie cittie.*

Pareus libr. 4. de Iuſtificat. cap. 7. *Our aduerſarie concludeth falſe: that the kingdome of heauen is giuen for good workes.*

No cauſe at all. Tilenus in Syntagmate cap. 48. *Good workes in reſpect of ſaluation, can be no cauſe at all.*

The Conference.

Scripture plainely teacheth, not onely that we ſhall poſſeſſe the kingdome of heauen becauſe we haue done good workes, that we ſhall reape life euerlaſting of the ſpirit, that the ſoule liueth for iuſtification, that ſorrow according to God worketh ſaluation, that affliction worketh glorie and is cauſe of ſaluation: but alſo in the ſame manner ſaieth, that the elect ſhall poſſeſſe heauen becauſe they haue done good deeds, as it ſaieth, that the reprobats ſhall goe into euerlaſting fire becauſe they haue done ill deeds: So it ſaieth, that the ſoule liueth for iuſtification, as it ſaieth, the bodie dieth for ſinne: In like ſorte it ſaieth, that ſorrow according to God maketh ſaluation, as it ſaieth, that ſorrow of the world worketh death: Euen in the ſame ſorte it ſaieth, that of ſowing in ſpirit we ſhall reap life euerlaſting, as it ſaieth, that of ſowing in flesh we ſhall reape corruption: And in the ſame kind of ſpeach ſaieth, that perſecution is cauſe of ſaluation to thoſe who ſuffer it, as it ſaieth, that it is cauſe of damnation to thoſe who make it. The ſame ſay Catholiks.

Proteſtants plainely ſay, that affliction is not cauſe of ſaluation: that the heauenlie inheritance cometh not to vs by workes: that the life is not giuen for good workes: that we are not rewarded for good workes, not ſaued for workes: that ſaluation dependeth not of workes: that workes are no way cauſe ſaluation, are no cauſe of it ether wholy

wholy or in parte. Which do ſo plainely contradict the Scripture, as therefore Illyricus is forced to reproue the Scripture. For this he writeth in Claue tractat. 6. cit. tit. de varia bonorum operum prædicat. col. 551. *We heare, that toto great effects and praiſes, yea euen ſaluation it ſelfe is attributed* (of the Scripture) *to good workes. It manifeſtly appeareth, that very often to much paiſe is giuen* (by Scripture) *to good workes, which doth not agree to them, nor is to be attributed, if we will ſpeake exactly, truely, and properly.* Behould how plainely he ſaieth, that Scripture attributeth to great effects vnto good workes, attributeth ſaluation vnto them, attributeth very oftentime to much praiſe vnto them, and ſuch effects as agree not to them, nor are to be be attributed to them if we will ſpeake truely. But ſurely if the Scripture attributeth to much to good workes, and that which doth not agree to them, and which is not to be attributed to them if we will ſpeake truely, the Scripture in ſo doing, doth falſely. But whether the Scripture or Illyricus know better what is to be attributed to good workes, let Chriſtians iudge.

ART. XVI. WHETHER GOOD WORKES be a teſtimonie of iuſtice and predeſtination?

SCRIPTVRE EXPRESSELY AFFIRMETH.

1. Ioan. 2. ver. 5. *But he that keepeth his word, in him in very deed the charitie of God is perfited: in this we know that we be in him.* cap. 3. ver. 14. *We know, that we are tranſlated from death to life, becauſe we loue the brethren.* And ver. 21. *If our hart do not reprehend vs, we haue confidence towards God.*

By good workes we know, we are in God. That we are tranſlated from death.

2. Peter 1. verſ. 10. *Wherefore brethren labour the more, that by good workes you may make ſure your vocation and election.*

God workes make election ſure.

Catholiks expressely affirme.

D. Stapleton in Rom. 9. ver. 11. *If we beleiue Saint Peter, the certaintie of our ſaluation, and conſequently of the election, is concluded in doing of good workes, not in the onely purpoſe of God.*

Protestants expressely denie.

Workes make but doubt and deſpaire.

Confeſſio Wittenbergenſis C. de Confeſſ. *We know, that if we looke vnto our workes, we ſhould not onely doubt, but alſo deſpaire of our ſaluation.*

No certaintie by good.

Miniſtri Electorales in Colloq. Aldeburg. pag. 427. *We muſt certainely determine out of the word of God deliuered and propoſed vnto vs, and not out of the feeling of infuſed newneſſe of life, as it were by an effect, that by faith freely for and by Chriſt we haue remiſſion of ſinnes.*

A ſmall gheſſe by workes.

Caluin 3. Inſtit. c. 2. §. 38. *If we muſt iudge by workes, how God is affected toward vs, I confeſſe that we can haue but a ſmall gheſſe all it.* De neceſſitate reform. pag. 47. *What ſhall man find in his workes, but matter of doubting, and at length of deſpairing?* And in Antidot. Concili. Seſſ. 6. cap. 8. *As long as we looke what we are, we muſt tremble before God: ſo farre are we from hauing certaine and vnshaken hope of eternall life.*

Matter of doubt and deſpaire.

Of trembling.

In Rom. 4. v. 14. *We are vtterly loſt and vndone, if we be ſent to our workes, when we muſt ſeeke the cauſe or certaintie of our ſaluation.* In 1. Ioan. 3. v. 22. *Woe to vs, if we looke to our workes, which haue nothing in them but matter of feare.*

Nothing but matter of feare.

Pareus lib. 1. de Iuſtificat. cap. 10. *The truſt of remiſſion of ſinnes, nether dependeth nor riſeth of a good conſcience.* l. 3. c. 2. *Our faith and truſt doth reape nothing of our owne diſpoſition, but feare of deceit, doubt, and anxietie.* Et l. 4. p. 625. *Of our owne accord we graunt, that if faith muſt relie vpon inherent iuſtice, we muſt not onely doubt of grace and iuſtice, but alſo perpetually tremble.*

Of doubt and anxietie.

The

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Scripture plainely saieth, that we know that we are in God by keeping of his word: that we know we are translated from death to life because we loue our brethren: that we haue trust toward God if our hart do not reprehend vs: that we make our vocation and election certaine by good workes. The same say Catholiks.

Protestants plainely say, that by workes we haue no certaine trust: that trust nether dependeth nor riseth of a good conscience: that by workes we cannot haue anie small gheſſe how God is affected towards vs: that we are vndone if we must seeke the certaintie of our saluation out of workes: that in workes is nothing found but matter of doubting and despairing: that if we looke to them, we must not onely doubt but despaire of saluation.

ART. XVII. WHETHER GOOD WORKES be a cause why God loueth vs?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ioan. 16. v. 27. *For the Father himselfe loueth you because you haue loued me, and haue beleiued that I come forth from God.* cap. 15. ver. 10. *If you keepe my precepts, you shall abide in my loue, as I also haue kept my Fathers precepts, and do abide in his loue.*

God loueth vs because we loue Christ.

Because we keepe his cõmandments.

Act. 10. v. 36. *In euerie nation, he that feareth him and worketh iustice, is acceptable to him.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Ioan. 16. v. 27. *Christ plainely saieth that his disciples loue was a cause, why God loued them with this kind of loue.*

PRO-

Protestants expressely denie.

Good workes no cause of Gods loue towards vs.

Caluin in Ioan. 15. v. 10. *The obedience, which the faithfull giue to him, is not so much a cause why he continueth his loue towards them, as an effect of his loue.* Et in cap. 16. v. 17. *We are here saied to be loued of God whiles we loue Christ, because we haue a pledge of his fatherlie loue.*

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Scripture plainely teacheth, that God loueth vs, because we loue and beleiue in Christ: that God continueth his loue towards vs, if we keepe his commandments. The same say Catholiks.

Protestants plainely say, that our obedience is no cause why God continueth his loue towards vs; that weare not loued of God because we loue Christ.

ART. XVIII. WHETHER WE OVGHT to do good workes?

Scriptvre expressely affirmeth.

We ought to doe good workes.

Luc. 17. v. 10. *When you shall haue done all things that are commanded you, say: we are vnprofitable seruants, we haue done that which we ought to do.*

1. Ioan 2. v. 6. *He that saieth, he abideth in him, ought euen as he walked, himselfe also to walke.* Et c. 3. v. 16. *And we ought to yeeld our liues for the brethren.* Et c. 4. ver. 11. *If God hath so loued vs, we also ought to loue one an other.*

Catholiks expressely affirme.

Councel of Trent Sess. 6. Can. 20. *If anie shall say, that a man iustified and neuer so perfect, is not bound to the keeping of the commandments of God and the Church, but onely to beleiue; be he accursed.*

PROTESTANTS EXPRESSELY DENIE.

Tindal cited in Caluinoturcismo l. 4. c. 22. *Thou owest nothing to God but faith, that thou maest confesse Christ Iesus, and beleiue him to haue risen from the dead: for so thou shalt be safe; in all other things God hath made it free to the to follow thine owne will.* — *We owe nothing to God but faith.*

Luther Postilla in Dom. 3. Aduentus f. 39. *All workes besides faith are to be done to our neighbour; because God requireth nothing of vs but faith, with which we giue him his honour.* In Gal. 2. to. 5. f. 223. *Christ hath so abrogated the workes of the law, as they may be held indifferently, but they bind no more.* Againe: *We are not tyed to any externall worke at all, but free to any worke towards any man, at any time or manner whatsoeuer.--- A Christian is wholy free to all things, doing or omitting as the occasion serueth or wanteth.* Psal. 5. to. 3. f. 171. *Take this rule: where the Scripture commandeth a good worke to be done, do thou so vnderstand, that it forbiddeth thee to do a good worke.* Et apud Kemnitium in locis part. 2. tit. de operibus p. 73. *This phrase of the law: A faithfull man ought to do good workes, belongeth not to Christians.* And apud Schlusselburg to. 7. Catal. Hæret. p. 193. *We fight as well against good workes, as against sinnes.* And l. de votis apud Coccium to. 1. p. 1113. *The doctrine of workes is necessarily the doctrine of diuels.* Postilla in Natali Christi. ib. *Good workes are a couer of filthinesse and hypocrisie.* Et Serm. de Nouo testamento seu de Missa: *Let vs beware of sinne, but much more of good workes and laws, and let vs attend to Gods promise and faith.* — *God requireth nothing but faith.* *Workes are indifferent.* *We are free to all workes.* *To all things.* *Luthers rule of doing good.* *A Christian ought not to doe good.* *Luther fighteth against good workes.* *Beware th of good workes.*

Ministri Electorales in Colloq. Aldeburg. p. 286. haue these words: *Gallus affirmed, that Luther could hardly beare these propositions: Good workes are necessarie: A Christiã ought to do good workes.* Et p. 128. *Gallus, Otto, and manie other men do openly and bitterly reiect as false and improper this speach: Good workes are necessarie; and denie, that Christians ought to doe good workes.* — *A Christian ought not do doe good workes.*

Good workes are free.

Liber Concordiæ c.4. *Some haue disputed, that good workes are not necessarie, but free and voluntarie. And some haue earnestly contended, that new obedience is not necessarie in the iustified.*

New obedience not due.

Melanthon in Resp. ad Art. 24. Bauar. to. 4. *Some* (Protestants) *denie this proposition: New obedience is due: because it is voluntarie.*

Illyricus apud Schlusselburg. to. 7. Catal. Hæret. p. 271. condemneth Maior, because he teacheth, *Good workes are necessarie to saluation, by reason of debt.* Et in Apologia. cont. Tiletan. c. 6. *All the obedience which Christ properly requireth of those that are to be saued, is onely to beleiue in him, and to runne to free bankets, to which we are inuited of him.*

No debt.

Good workes pertaine not to the kingdome of Christ. Belonge to Satan. We must pray to haue no good workes.

Pareus l. 4. de Iustific. c. 1. confesseth, that this is the doctrine of the rigid. Lutherans: *Good workes and new obedience partaine not to the kingdome of Christ but to the world: Christians with their good workes belong to Sathan; good workes are so farre from being necessarie, as that they hinder saluation and be pernitious: We ought to pray God, that we perseuere to the end in faith without all good workes.* And the same speaches of theirs are repeated out of Colloq. Aldeburg. by Coccius to. 1. p. 1113.

Zuinglius l. de Relig. c. de Merito: *The Prophets do vehemently vrge to good workes; but whom? those that beleiue not well.*

God requireth onely faith.

Caluin in Ioan. 6. v. 29. *This alone doth God aske of vs, that we beleiue.*

The Conference.

Scripture expressely saieth, that we ought to do the workes which are commanded vs, that we ought to walke as Christ walked, that we ought to giue our liues for our brethren, that we ought to loue one an other. The same say Catholikes.

Protestants expressely say, that a Christian ought not to doe good workes: that good workes are indifferent, free,

free, voluntarie, not neceſſarie; and compell no more: that a Chriſtian is indifferent to all good workes, not tyed to doe good workes: that good workes are not neceſſarie in nature of debt, new obience not due: that all the obedience which God requireth of vs, is to beleiue: that he requireth nothing of vs but to beleiue, this onely that we beleiue: that onely thoſe who beleiue not well are to be vrged to good workes: that we owe to God nothing but faith, and that in all other things God hath left vs free to follow our owne will: that good workes pertaine not to the kingdome of Chriſt, but of the world: that Chriſtians with good workes belong to the Diuel: that we muſt praie to perſeuere without good workes: That when the Scripture biddeth vs doe workes, we muſt vnderſtand that it forbiddeth vs to doe them.

ART. XIX. WHETHER GOOD WORKES may be done for rewards?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Pſal.118.v 112. *I haue inclined my hart to do thy iuſtification for euer, for reward.* — *Dauid did good for reward.*

Hebr.11.verſ. 26. *By faith, Moiſes being made great, denied himſelfe to be the ſonne of Pharaos daughter, rather choſing to afflicted with the people of God, then &c. For he looked vnto the remuneration.* c.12.v.2. *looking vpon the author of faith and conſummatour Ieſus, who, ioy being propoſed vnto him, ſuſtained the croſſe, contemning confuſion.* — *And Moiſes.* *And Chriſt.*

1. Corinth. 9. verſ. 25. *And euerie one that ſtriueth for the maiſtrie, refraineth himſelfe from all things: and they certes that they may receaue a corruptible crowne, but we an incorruptible.* — *We ſtriue for an incorruptible crowne.*

Philippenſ.3.v.13. *Stretching forth my ſelfe to thoſe that are before; I purſue the marke, to the prize of the ſupernall vocation of God in Chriſt Ieſus.* — *For a prize.*

Catholiks expressely affirme.

Councel of Trent. Session. 6. cap. 11. *It is manifest, that they are contrarie to the doctrine of true religion, who say that the iust sinne in all their workes, if stirring vp their sloth, and encorraging themselues to runne their race, in them, with this especially that God be glorified, they do also looke vnto eternall reward.*

Protestants expressely denie.

Not for ioyes of heauen. Tindal in Fox his Acts p. 1144. *They that for feare of hell or for the ioyes of heauen do serue God, do a constrained seruice, which God will not haue.*

Not for eternall profit. Luther de libert. Christiana to. 2. f. 10 *If thou pray at all, fast &c. beware thou doest it not for that end that thou maest reape anie temporall or eternall profit.* De seruo arb. f. 453. *Yea if they did good for to obtaine the kingdome, they should neuer obtaine it, and should belong rather to the impious, who with a noughtie and mercenarie eye seeke those things euen in God which are for themselues.* Postilla in Dom. 9. post Trinit. *Good workes are not to be done for the cause of eternall life.* Againe: *All good workes must be done altogether freely, and no fruite or profit must be sought by them. How can we do any thing for obtaining the inheritance, which already we possesse by faith?* And in Festo Om. Sanctorum. *We must not exercise pietie for this cause, that we may get the prize.* The like he hath Serm. in Hebr. 11. tom. 7.

Nor for the kingdome of heauen.

Not for eternall life.

Not for the prize.

Vrbanus Regius in locis com. tom. 1. fol. 359. saieth that good workes are not to be done, *for anie respect of merit or reward.*

Not for reward.

Apologia Confess. Augustan. c. 20. *Paul with his whole speach condemneth all workes, if they be done, that for them we may obtaine life euerlasting.*

Not for life euerlasting.

THE CONFERENCE.

Scripture plainely saieth, that we may do good for reward, for remuneration, for ioy, for an incorruptible crowne, for a prize. The same say Catholiks.

Protestants plainely say, that we may not do good for anie eternall profit, not for the kingdome of heauen, not for the ioyes of heauen, not for eternall life, not to obtaine the inheritance, not for the prize, not for respect of reward.

ART. XX. WHETHER GOOD WORKES be to be done for the glorie of God?

SCRIPTVRE EXPRESSELY AFFIRMETH.

1. Cor. 10. v. 31. *Whether you eate or drinke, or do anie other thing, do all things vnto the glorie of God.* *All workes to be done for Gods glorie.*

Mathew 5. v. 15. *So let your light shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent cited in the former article: *Workes are to be done especially that God be glorified.*

PROTESTANTS EXPRESSELY DENIE.

Confessio Argentinensis. cap. 6. *Nothing is to be reckoned among the duties of a Christian man, but that which is somewhat profitable to our neighbour.* The same hath Bucer in Math. 5. *Nothing is the dutie of a Christian but what is profitable to others.*

Luther de libertat. Christian. to. 2. fol. 9. *A Christian in all his workes ought to be imbued with this opinion, and onely*

Hath nothing before his eyes but the profit of others.

looke to this, that he serue and profit others in all things he doeth, hauing nothing before his eyes, but the necessitie and commoditie of his neighbour. Fol. 10. *What worke soeuer is not directed to this onely end, that it be done ether to chastize the bodie, or to pleasure our neighbour, (so that he aske nothing against God) is not good nor Christian.* lib. de votis fol. 280. *A faithfull conscience doth apprehend and teach, that his good workes are to be done freely onely for the profit of his neighbour, and to exercise the bodie.*

Doth good onely for the profit of others.

Before God we must cease from workes.

Good workes not to be directed to God.

No good worke but what is profitable to mã.

In 1. Petri 1. to. 5. fol. 449. *In Gods sight we must cease from workes, but towards our neighbour we must be diligent at them.* Postilla in Dom. 4. post Trinitat. fol. 289. *Workes are to be directed to mã onely, and not to God.* In Natali Dom. f. 56. after he had saied, that reason can not find out his doctrine, he putteth this example thereof: *Who could thinke with himselfe, that there are no good workes, but such as are profitable to our neighbour, or are referred to this end?* In Dom. 14. fol. 319. *Those onely are good workes, which serue and profit our neighbour.* Nether it is to be meruailed, if they teach, that good workes are not to be done for Gods glorie, seing (as before is shewed) they teach, that God is nether worshiped nor delighted with thē, that in his sight they be stenches, dung, mere iniquitie, and sinne.

The Conference.

Scripture expressely biddeth, vs to do all our workes for the glorie of God, that God may be glorified with them. The same say Catholiks.

Protestants expressely say, that in doing good workes we must onely looke to this, haue this onely before our eyes, that we profit our neighbour: that euerie good worke is to be directed onely for chastizment of our bodie or profit of our neighbour: that it is not amōg the dueties of a Christian man, which profiteth not our neighbour: that before God we must cease from workes: that our

workes

workes are to be directed to man onely, and not to God. Which ſometimes Proteſtants themſelues confeſſe to be contrarie to Scripture. See l. 2. c. 30.

THE SVMME OF THIS CHAPTER OF GOOD workes in generall.

The things which we haue rehearſed in this chapter, do clearly shew, that Proteſtants teach farre otherwiſe of of good workes then Scripture doth. For the holie Scripture, and Catholiks with it, teacheth, that good workes of the iuſt are not ſinnes, are a ſweet ſauour before God, are intirely good, are iuſt or iniuſt, worthie, meritorious, vnequall, not all commanded of God, profitable and neceſſarie to iuſtification and ſaluation, cauſe of ſaluation, teſtimonie of iuſtice and election, a cauſe why God loueth vs: that we ought to do good workes, and for Gods glorie, and that we may alſo do them partly for reward. All which are denied of Proteſtants.

What Proteſt. ſteale from good workes.

They alſo shew, that in this matter of good workes (if in anie whatſoeuer) Proteſtants playe the thieues and ſteale. For from the workes of ſinnes they ſteale all goodneſſe; And from the workes of the iuſt they ſteale intire goodneſſe, true goodneſſe, true iuſtice, ſweetnes, worth and merit before God, who iudgeth of them as they are indeed. They ſteale away alſo their neceſſitie and vtilite of iuſtifying and ſauing, their cauſalitie of ſaluation or of Gods loue towards vs, their force of teſtifying iuſtification or election, our obligation to do them, and the end for which they are to be done, to wit, reward and Gods glorie. And conſequently they take out of the world, all true vertue or iuſtice, and the ſweetnes thereof, and alſo the worth, the commoditie, the efficacitie, the teſtification, and end: and in their ſteed bring in mere ſinnes, mere iniquities, ſtenches, dung, vnpleaſant to God, vnworthie of God, and vnprofitable to vs, yea hurthfull and

and pernitious. And yet theſe men take it in euill parte to be called enemies of good workes, or that they ſpeake contemptuouſly of them. But how (I pray you) can they ſpeake more contemptuouſly of good workes, they callling them, ill, ſinnes, mere ſinnes, mere iniquities, mere pollutions, ſtenches, and dung in the ſight of God, who iudgeth no otherwiſe of them then they are indeed? Or how can they be greater enemies of good workes, then by taking away or denying that there are any true good workes in the world, and by putting in their places their quite contraries, that is euill workes, and ſinnes? And hitherto of good workes in generall: Now of them in par-

Proteſt. enemies of good workes.

particular.

CHAP.

CHAPTER XIV.

OF GOOD VVORKES IN PARTICVLAR.

ART. I. WHETHER IT BE GOOD not to marrie?

SCRIPTVRE EXPRESSELY AFFIRMETH.

CORINT. 1. cap. 7. vers. 8. *But I say to the vnmarried and to woddows: it is good for them, if they so abide, as I also.* And vers. 1. *It is good for a man not to touch a woman.* vers. 26. *It is good for a man so to be.*

Good, to abide vnmarried.

Not no touch a woman.

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 2. de Monachis. cap. 9. *Paul absolutely pronounceth, that it is good not to touch a woman.*

PROTESTANTS EXPRESSELY DENIE.

Caluin in 1. Cor 7. v. 1. *The Lord calleth it euill to want a wife.* In Gen. 2. v. 18. *Manie thimke, that single life is good for them, and therefore lest they should be miserable they abstaine from marriage. But let the faithfull learne to oppose this sentēce of God against the, wicked suggestions of Sathan.*

Ill to want a wife.

A wicked suggestion of Sathan.

Not honeſt to be ſingle.

Peter Martyr in theſibus. p. 1002. *It is not good for a man to be ſingle, for it is not pleaſant, not honeſt, not profitable.*

And hereupon they condemne the vow of chaſtitie or ſingle life.

Vow of chaſtitie, contrarie to the Ghoſpell. Impious.

Luther de votis to. 2. fol. 273. *Vowed chaſtitie is quite contrarie to the Ghoſpell.*

Zuinglius de Relig. c. de votis. *All vowes of chaſtitie are impious.*

Caluin in Refutat. Cathalani prg. 384. *The vow of ſingle life, is a rebellion againſt God.*

Perkins in Galat 2. tom. 2. *The vowes of perpetuall countinencie, pouertie, and regular obedience, are indeed the ſtate of abhomination.*

Conference of the foresaied words.

Scripture plainely ſaieth, that it is good to abide ſingle, and not to touch a woman. The ſame ſay Catholiks.

Proteſtants plainely ſay, that it is euill to want a wife, that it is a wicked ſuggeſtion of Sathan to abſtaine from marriage, that it is not good to be ſingle: and that the vow of chaſtitie or ſingle life, is nought.

ART. II. WHETHER VIRGINITIE BE a vertue, or a good that is honeſt.

Scriptvre expressely affirmeth.

Virginitie is honeſt or vertuous.

1. Cor. 7. v. 35 after the Apoſtle had exhorted to virginitie and ſingle life, he ſaieth: *And this I ſpeake to your profit, not to caſt a ſnare vpon you, but to that which is honeſt, and that may giue you power without impediment to pray our Lord.*

Holines in bodie and ſpirit. Better then marriage. More bleſſed.

Et v. 34. *And the woman vnmarried and the virgin thinketh on the things that pertaine to our Lord that she may be holie both in bodie and in ſpirit.* ver. 38. *He that ioyneth his virgin in matrimonie, doth well; and he that ioyneth not, doth better.* v. 40. *But more bleſſed shalshe be, if she ſo remayne.*

Math.

Math. 19. v.12. *There are Eunuchs, which haue gelded themselues for the kingdome of heauen.* — *Desired for heauen.*

CATHOLIKS EXPRESSELY AFFIRME.

S.Thomas 22. q. 152. art. 3. *Virginitie is a speciall vertue, hauing it selfe to chastitie, as magnificence to liberalitie.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker ad Ration.8.Campiani: *Virginitie is not simply good.* Againe: *Of them who can alwaies keepe virginall chastitie, virginitie is to be desired, not altogether, but for those troubles which ordinarily follow marriage.* — *Virginitie is not simply good.*

Tindal in Fox his Actes p. 1141. *Keeping of virginitie and chastitie of the religious, is a diuelish thing.* — *Virginitie in the religious is diuelish.*

Apologia Confess. Augustanæ cap.de votis: *Obedience, pouertie, single life, are things indifferent.* — *A thing indifferent.*

Bidenbachius in Consensu Iesuit. & Christian. p.769. *We thinke, that virginitie, widdowhood, and marriage are nothing.* — *It is nothing.*

Caluin in Math.19.ver.12. *It is a foolish imagination, that single life is a vertue; for of it selfe it pleaseth God no more then fasting, nor deserues to be reckoned among the dueties which he requireth of vs.* Et de vera reform. p. 321. *Nether is virginitie praised, as if of it selfe it were a vertue.* — *No vertue.*

Beza in Confess. cap. 4. sect. 16. *There is a thirde kinde of workes, which of themselues are nether properly good nor badde. Of this kind is fasting, sobrietie, and desire of keeping virginitie in those who haue the guift of continencie.* And c.5.sect.39. *Nether virginitie nor marriage we reckon amongst those things, which simply and of thẽselues make vs better and more gratefull to God.* — *Of it selfe nether good nor badde.*

Daneus Contr.5.p.1045. *Virginitie is no vertue, but a thing indifferent.* And generally all Protestants when the Apostle calleth virginitie, *good*, in Greek καλὸν, will not haue — *No vertue.*

him vnderstood of a good that is honest or vertuous, but onely of a good that is profitable.

The Conference.

Scripture plainely saieth, that virginitie is honest: that it is a holines in bodie and soule: that it is better and happier then marriage: and that it is to be desired for the kingdome of heauen. Catholiks say the same.

Protestants plainely say, that virginitie is a thing indifferent, is nothing, not simply good, not good of it nature, not of it selfe a vertue, not simply good, not a vertue, not wholy to be desired, not required of God, and in the religious, a diuelish thing.

ART. III. WHETHER THE STATE OF virginitie be better then the state of marriage?

Scriptvre expressely affirmeth.

Virginitie better then marriage.

1. Cor. 7. v. 38. *He that ioyneth his virgin in matrimonie doth well, and he that ioyneth not, doth better.* ver. 40. *More blessed shall she be, if she so remaine.*

Catholiks expressely affirme.

Councel of Trent Sess. 24. Can. 10. *If anie shall say, that it is not better and happier to abide in virginitie or single life, then to marrie; be he accursed.*

Protestants expressely denie.

Not better.

Whitaker ad Ration. 8. Campiani: *Virginitie is neuer better then marriage, but in some sorte; Marriage is often times simply better then virginitie.*

Not more holie.

Willet Controuers. 15. quæst. 5. pag. 806. *Virginitie is not a more holie and cleane thing in it selfe then marriage is: be-*

fore

fore God in themſelues nether is more holie then ether.

Confeſſio Wittenbergẽſis C. de votis: *We muſt not thinke, that this kinde of* (ſingle) *life, is of ſelfe before the iudgment ſeat of God more excellent and more holie then marriage.* *Not more excellent.*

Luther Serm de Matrimonio to. 5. f. 126. *Single life in it ſelfe is much more baſer then marriage.* And fol. 124. he calleth marriage *a diuine life*, & in 1. Cor. 7. f. 107. *the higheſt religion and moſt ſpirituall ſtate*, & 107. *truely heauenly, ſpirituall, and diuine ſtate, if it be compared with this ſpirituall ſtate.* Againe: *We conclude, that marriage is like gould, and this ſpirituall ſtate, dung.* In Geneſ. 2. to. 6. fol. 26. *To beget children, is after preaching of the word of God, the cheifeſt worke.* And in c. 21. fol. 257. *Married mens life conſiſteth in the higheſt degree of ſpirituall life.* *Much more baſe then marriage.* *Marriage a moſt diuine ſtate.* *To get children is the cheifeſt worke*

Vrbanus Regius in locis to. 1. f. 345. *Preaching of the word of God maketh the ſtate of virginitie better then marriage by reaſon of greater impediments, which yet in it ſelfe is baſer.* *Virginitie in it ſelfe baſer then marriage.*

Bindebachius in Conſenſu cit. p. 799. *If you conſider theſe kinds of life* (virginitie and marriage) *by themſelues they are indifferent, and before God nether is more holie then the other.*

Caluin in 1. Cor. 7. v. 35. *Here thou haſt twoe things worth noting: The one is, to what end ſingle life is to be deſired, to wit, not for it ſelfe, nor becauſe it is a perfiter ſtate.* In like manner Beza vpon the ſame place.

Serranus cont. Hayum part. 3. p. 159. *If marriage be the ſeminarie of mankind, if the ornament, if the ſtay, as all the Politicians euer taught, can ther be any thing better or more excellent in life then marriage.* *Nothing better then marriage.*

The Conference.

Scripture expreſſely ſaieth, that virginitie is better and more happie then marriage. The ſame ſay Catholiks.

Proteſtants expreſſely teach, that virginitie is not a perfecter ſtate thē marriage; not more holie, not more excellent: that it is baſer then marriage, much baſer: that marriage is the higheſt religion, moſt ſpirituall ſtate, and that

in this life nothing is better or more excellent then marriage. What religion (I pray you) haue these men, whose cheife religion and most spirituall state, is marriage, and who account nothing in this life better then marriage, & to beget children the cheifest worke beside preaching?

ART. IV. WHETHER GOD WOVLD haue men to liue single?

Scriptvre expressely affirmeth.

God exhorteth all to single life.

1. Cor. 7. v. 7. *I would all men to be as my selfe.* Et v. 27. *Art thou loose from a wife, seeke not a wife.*

Math. 19. v. 12 *He that can take, let him take.*

Apocalips. 14. v. 4. *These are they which were not defiled with weomen. For they are virgins. These follow the lambe whether soeuer he shall goe.*

Catholiks expressely affirme.

D. Stapleton in 1. Corinth. 7. vers. 8. *The Spirit of God by the mouth of the Apostle exhorteth to constant virginitie and single life.*

Protestants expressely denie.

All commãded to increase.

Luther in Disput. to. 1. f. 383. *The word: Increase and multiplie, is naturally ingrafted and necessarily imposed generally vpon all that are men.* De votis to. 2. f. 272. *Plainely Christ did not counsaill* (virginitie) *but rather discouraged.* In 1. Cor. 7. to. 5. f. 105. *Paul will haue vniuersally all to be married.* Serm. de Matrimonio f. 119. *Increase and multiplie, is nõt a precept, but more thẽ a precept. He is a baud, that flieth marriage.* Epistola in Wofgangum. to. 7. f. 505. *God pronounceth the sentence, that he will haue none to be vnmarried, but multiplie. He that will liue vnmarried, plainely fighteth against God--- To take a wife, and to eate and drinke, both alike are inforced by necessitie, and God comman-*

S. Paul will haue all married.

God will haue none vnmarried.

commandeth a like both to be done. Et Epistol. ad Equites Teuto. 2. Germ. Ienen. fol. 214. *The word of God commandeth Chruch men to marrie wiues.*

To marrie, as necessarie as to eate or drinke. Church men commanded to marrie. Preists commanded to marrie.

Confessio Augustana c. de Coniugio: *Paul saieth that such a one is be chosen Bishop, as is a husband.* Et Apologia eiusdem cap. 15. *They bidde vs shew a precept which commandeth Preists to marrie, as if Preists were not men.*

Melanthon Resp. ad Acta Ratisbon. to. 4. *Paul will haue a Preist to be married.*

Ministers commanded to marrie. And Bishops

Zuinglius in Paræneſi ad Heluetos to. 1. f. 114. *The holie Scripture is so farre from forbidding Ministers of the Church to marrie, that it commandeth it more then once.* fol. 115. *When they heare Paul in so expresse words commanding that a Bishop be married to a wife, &c.*

Bullinger in 1. Timoth. 3. *A Bishop is minister of the word: but he must be husband of a wife, in that he is a Bishop, and must commend holie marriage to others and terrifie them from fornication.*

Caluin in 1. Cor. 7. v. 25. *Seing the Scripture saieth Genes. 2. that male and femall were created together, it seemeth equally and without exceptiõ it calleth all to marriage, at least single life is not commanded or commended to anie.* In 4. Instit. c. 12 §. 24. *Paul reckoneth marriage amongst the vertues of a Bishop.* Et c. 13. § 3. *This is indeed to tempte God, to striue against nature which he hath giuen, and to despise his present guifts as if they belonged not to vs.*

Single life not commended to anie.

To striue against his flesh is to tempt God.

Sadeel ad Artic. 53. abiurat. *This so great affectation of virginitie and single life, which God at last did accurse, was so vsuall with the Fathers, as &c.*

Desire of virginitie accursed of God.

Zanchius in Thesibus to. 8. *It is against Gods commandment, that a yong man who hath need of marriage, should remaine vnmarried: and simply that a woman should be vnmarried.*

Whitaker Controuers. 2. quæst. 5. cap. 7. When Bellarmin had saied: Vigilantius taught that Church men ought to be married: answereth. *If Vigilantius ment the lawfull marriage of Pastours, he was in the right.*

Tindal

Tindal in Fox his Actes p. 1139. *A preist must haue a wife for twoe causes. The one &c.*

The Conference.

Scripture plainely saieth: that God by the mouth of the Apostle would haue all men to be a he was, that is, vnmarried: that such as were vnmarried he exhorted, to remaine so: that Christ exhorted all to single life who could take it; that in heauen there is a speciall reward for virgins. The same say Catholiks.

Protestants plainely say, that Paul would haue all men to be married, would haue a Preist or Bishop to be married, that Christ terrifieth men from virginitie: that God will haue no man vnmarried: that he as much commandeth to marrie as to eate or drinke: that to increase and multiplie is more then a precept: that God hath accursed the affectation of virginitie: that single life is commended to none. And thus much of virginitie.

ART. V. WHETHER FASTING BE A vertue or worshippe or seruice of God?

Scripture expressely affirmeth.

Fasting is seruice of God. Luc. 2. v. 37. *Who departed not from the temple, by fastings and praiers seruing night and daye.*

Math. 6. ver. 17. *When thou dost fast, anointe thy head, and wash thy face, that thou appeare not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay the.*

Rewarded of God.

Math. 4. ver. 15. *But the dayes will come, when the kingdome shalbe taken away from them, and then they shall fast.*

Catholiks expressely affirme.

D. Stapleton in Lucæ 2. vers. 37. *This place teacheth, that fasting*

fasting belongeth to the seruice of God, as praiers doe.

PROTESTANTS EXPRESSELY DENIE.

Perkins in Cathol.reform. Contr.6. pag.132. *Fasting is a thing indifferent, of the same nature with eating and drinking, and of it selfe conferreth nothing to the obtayning of the kingdome of heauen, no more then eating and drinking doth.* — *Fasting of the same nature that eating is. Helpeth nothing to heauen.*

Humphrey ad Ration.3. Campiani p.263. *We graunt, that it is true which Sanders saieth of the Iouinianists and our men: That fasting, or abstinence from certaine meats profit nothing.* — *Profiteth nothing.*

Luther in Ionæ 3.to.3 fol.422. *God esteemeth as much the fastings and haireclothes of beasts as of men, and contrariwise. What cares God for sackcloth, fasting and haircloth?* — *Mens fasting no better then beasts*

Caluin in Math.16.v.18. *Fasting of it selfe is an indifferent thing, not of those kinde of things which God requireth and approueth.* In c.4.ver.1. *In that they perswade themselues, that fasting is a meritorious worke, and a parte of pietie or of Gods seruice, it is a noughtie superstition.* In Act.14.v.23. *Let vs not putt anie seruice of God in fasting, seing that of it selfe it is nothing nor is of account with God, but as it is referred to an other end.* In Instit.l.4. c.12. § 16. *Nether doth Luke putt anie seruice of God in fasting.--- Of it selfe it is of no moment.* c.19. *We must take great heed, that fasting be not accounted a kinde of Gods seruice.* — *A thing indifferent not required of God.* *No seruice of God.* *Of no moment.*

Beza in Confess.c.5.sect.40. *We commend not true fasts as a kinde of Gods seruice.*

Peter Martyr in locis loco 10. § 23. *There is an other abuse, that there be some who attribute holines to fasting, as if there were anie seruice of God in it: Whereas indeed fasting is onely an exercise, which of it selfe hath no sanctitie.* — *No seruice of God.*

Pareus in Collegio Theol.1.disput.18. *Fasting of it nature is no morall vertue. For temperance is a morall vertue, not because it abstaineth from meat or drinke, but because it moderatly vseth meat and drinke.* — *No vertue.*

THE CONFERENCE.

Scripture expressely saieth, that S. Anne did serue God

by fasting and praier: that God rewardeth those that fast that Christ will haue his to fast. The same say Catholiks.

Protestants expressely say, that fasting is no part or kinde of Gods seruice: that it is an indifferent thing of the same nature that eating: that it conferreth nothing to get heauen, that it is nothing, is onely an exercise: that God maketh no more account of mens fastings then of beasts: that God requireth it not, nor approueth it.

ART. VI. WHETHER FASTING BE A preseruatiue against the Diuel?

Scriptvre expressely affirmeth.

Some diuels cast out by fasting.

Math. 17. v. 21. *But this kind* (of Diuels) *is not cast out but by praier and fasting.*

Catholiks expressely affirme.

Stapleton in Mathew. 17. ver. 28. *Praier and fasting must be added as a most soueraigne antidote to driue away these kinds of Diuels.*

Protestants expressely denie.

No Diuels cast out by fasting.

Caluin in Math. 17. ver. 21. cit. *The ridiculous Papists make fasting an antidote to driue away diuels.*

Illyricus in Claue part. 2. tractat. 6. col. 535 thus expoundeth the foresaied words of Scripture: *This kinde &c. that is, they cannot be cast out, but by earnest praier proceding of earnest repentant and penitent hart*; and so he giueth no vertue to fasting.

The Conference.

Scripture plainely saieth, that certaine Diuels are not cast out but by fasting and praier. The same say Catholiks. Pro-

Protestants plainely say, that it is ridiculous to make fasting an antidote against Diuels.

ART. VII. WHETHER CHOICE OF meates be lawfull or vertuous?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Daniel 10. v. 3. *In those dayes I Daniel mourned the dayes of three weeks, desiderable bread I did not eate, and flesh and wine entred not into my mouth.* — *Daniel vsed choice of meats.*

Math. 3. v. 4. *And his* (S. Ihons) *meate was locusts and wild honie*: Luc. 1. v. 15. *And wine and sicer he shall not drinke.* c. 7. ver. 33. *For Ihon baptist came neither eating bread nor drinking wine.* The like is saied of the mother of Sampson Iudic 13, v. 4. and of the Rechabits Hieremie 35. — *And S. Ihon Baptiste.*

Rom. 14. v. 21. *It is good not to eate flesh, and not to drinke wine, nor that wherein thy brother is offended or scandalized or weakened,* — *Good, not to eate flesh or drinke wine.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm de bonis operibus in part. l. 2. c. 7. *If Ionadab could for euer forbidde his children and nephews wine, and both his commandment and their obedience pleased God, why cannot our mother the Church forbidde her children some meates for a time, so that both the Churches precept and our obedience please God.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker ad Ration. 9. Campiani: *It is madnesse, to haue anie choice of meates for religion sake.* — *Madnesse, to vse choice of meates for religion.*

Perkins in Cathol. Contr. 12. cap. 2. *We hould this distinction of meates both to be foolish and wicked.* — *Foolish and wicked.*

Confessio Argentinensis c. 9. *We haue omitted that choice of meate which was commanded vpon certaine dayes which Saint* — *No seruice of God.*

Paul attributeth to the doctrine of Diuels.

No seruice of God. Caluin in Luc.1. v. 15. *We must not imagin a seruice of God in obstayning from wine.*

Fond superstition. Beza in Confess.cap.5.sect. 41. *This choice of meats, which some make a seruice of God, we doubt not with the Apostle to call a diuelish and most fond superstition.*

THE CONFERENCE.

Scripture expressly saieth, that Daniel many days abstained frō flesh, wine, and desiderable bread: that S. Ihon Baptiste neither eate bread, nor drunke wine or sicer that it is good not to eate flesh nor to drink wine. Catholiks say the same.

Protestants expressely say, that the choice of meats is superstitious, foolish, madnesse, wicked and diuelish doctrine: that there is no seruice of God in abstinence from wine. And thus much of Fasting.

ART. VIII. WHETHER IT BE LAWFVLL to pray for all?

SCRIPTVRE EXPRESSELY AFFIRMETH.

We must pray for all men. 1. Timoth. 2. vers.1. *I desire therefore first of all things, that obsecrations, praiers, postulations, thanks giuings, be made for all men.*

Moyses praied for all. Exod.32.v.32. *Moises thus praieth for the idolatrous people: Ether forgiue thus trespasse, or if thou do not, strike me out of the booke that thou hast written.*

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm. lib.1. de Septem verbis Dom. c.1. saieth that Christ vpon the crosse praied for Pilat, and the chiefe Preists, Scribes, and people of the Iews.

PRO

PROTESTANTS EXPRESSELY DENIE.

Rainolds in Apologia theſium.p.245. *Nether muſt we pray for euerie one. For we are forbidden to pray for them that ſinne to death. Wherefore where we are bidden to pray for all the world: All, deſigneth all kinds, not all of euerie kinde.* *We muſt not pray for euerie one.*

Beza in Ioan. 5. ver.16. *Hereof it followeth, that no ſinnes are veniall to the reprobates, and therefore we muſt not make praiers for the ſinnes of the reprobates.* *Not for reprobates.*

Daneus in orat. Dom.p.593.ſaieth that: *Thy will be done, belongeth not properly to reprobates, as if we praied God that they quietly and willingly ſubmitt themſelues to God and doe and execute his will, out of their harte, faithfully and obediently.*

Piſcator in Theſibus lib.3.loco 11. *We ought to pray for all that are aliue, they onely excepted, whome we ſee do ſinne to death.* The ſame alſo ſaieth Bucanus in Inſtit. loco. 17. to which he addeth loco 37. that a man muſt not pray for the obdurated, or thoſe that ſinne againſt the Holie Ghoſt. *Not for thoſe that ſinne to death.*

THE CONFERENCE.

Scripture plainely ſaieth, that we muſt pray for all, and that Moiſes praied for the idolatrous people amongſt whome manie were reprobates. The ſame ſay Catholiks.

Proteſtants plainely ſay, that we muſt not pray for all, not for reprobates, not for thoſe that ſinne to death, not for the indurated, not for thoſe that ſinne gainſt the Holie Ghoſt.

ART. IX. WHETHER IT BE LAWFVLL to pray for the dead?

SCRIPTVRE EXPRESSELY AFFIRMETH.

2. Mach. 12. verſ. 43. *And* (Iudas) *making a gathering, ſent twelue thouſand drachmes of ſiluer, to Hieruſalem, for ſacrifice*

A holie thing to pray for the dead.

to be offered the for ſinnes of the dead. Et ver. 16. *It is therefore a holie and healthfull cogitation to pray for the dead, that they may bel ooſed from ſinnes.*

Catholiks expressely affirme.

Councel of Trent. Seſſ. 25. c. 1. *The Catholik Church teacheth, that the ſoules detained in Purgatorie are holpen by the ſuffrages of the faithfull.*

Protestants expressely denie.

It is ſuperſtitions.

Iewel art. 18. ſect. 3. p. 433. *This kinde of praier* (for the dead) *is mere ſuperſtitious, and vtterly without warrant of Gods word.*

Deteſtable.

Confeſſio Scotica generalis: *We deteſt his* (Popes) *praiers for the dead.*

One may wish well to the dead but not pray.

Caluin Epiſtola 366. *That forme of praier: God giue the dead a good and happie reſurrection, becauſe it is not fitting to the rule of good praier, is to be reiected: yet I do not denie, but that one may make ſuch a wish.*

Brentius in Dom. 12. poſt Trinit. *Albeit we may wish all happines to the dead, yet praier for them is vaine.*

Confeſſio Wittenbergen. c. de Memoria defunctorum. *Charitie requireth, that we wish all reſt and happines in Chriſt vnto the dead: But there is no teſtimonie of Prophetical and Apoſtolike doctrine, that they be holpen by our praiers.*

The Conference.

Scripture expreſſely ſaieth, that the people of God vnder the law offered ſacrifices for the dead, which Caluin alſo confeſſeth 3. Inſtit. c. 5. §. 8. and that it is a holie and healthfull thing to pray for them that they be looſed from their ſinnes. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that it is lawfull to wish good to the dead, but that to pray for them is vaine, ſuperſtitious, and deteſtable. And yet Luther Serm. de de Diuite

& La-

& Lazaro to.7. f.268. de Captiuit. Babylon. f.72. and cont. Catharin. f.151. Et in Hospin. Concordia discor. f.225. Apologia Confess. Augustan. c. de vocabulis Missæ. Agenda, Anglica apud Bucerum p.427.449. Zuinglius art.60. Vrbanus Regius and others, allow praying for the dead.

ART. X. WHETHER IT BE LAWFVLL to pray for that which God hath not promised?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math. 26.ver.39. Christ thus praieth: *My Father, if it be possible, let this chalice passe from me.*

2. Cor.12. vers.8. *For the which thing thrice I besought our Lord, that it might departe from me, and he saied to me: My grace sufficeth the.* In like sorte Abraham praied for Sodom Gen. 18. Dauid for the life of his child 2. Kings 12. & Hieremie for the sauing of Hierusalem Hier. 32. and yet had no promise of that for which they praied.

Christ praied for that which was not promised to him. And S. Paul. And Abraham and Dauid.

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. de bonis operibus c. 9. *Sometime the praier is meritorious and not impetratorious, as when a iust man of charitie asketh that which perhaps is not expedient for him, as when S. Paul praied thrice that the prick of the flesh might be taken from him--- In praier is not required faith wherewith we certainly beleiue that absolutely God will do that which we aske.*

PROTESTANTS EXPRESSELY DENIE.

Perkins reform. Cathol. Contr. 4. pag. 79. *That which we are to aske God in praier, we must beleiue it shall be giuen vs as we aske it.--- It is a rule of Gods word requiring that in euerie petition we bring a particular faith whereby we beleiue, that the thing lawfully asked shalbe giuen accordingly.*

Tindal in Fox his Acts pag. 1139. *To aske of God more*

then

Idolatrie, to pray for more then God hath promised

then he hath promised, cometh of a false faith, and is plaine idolatrie.

Melanthon in Disput. to. 4. p. 487. *As often as thou calleſt vpon God in any buſines, firſt of all thinke certainly that thy praiers are heard for the Sonne of God. Vnleſſe this faith goe before, thy praier is vaine.* ib. p. 555. *Let faith aſſure vs, that our praier for corporall goods is heard, and neuer fruſtrate.*

Praier for corporall goods euer heard.

Euerie good man aſſured to be heard.

Illyricus in Marci 5. v. 28. *Euerie godlie man in praying perſwadeth himſelfe by the word and promiſe of God, that in his petition he is heard, no leſſe then if he heard God anſwering with a cleare voice, that he had heard him.*

No praier to be made without Gods promiſe.

Luther Poſtilla in Dom. 5. poſt Phaſca fol. 261. *Who pray without a promiſe of God, they imagin that God is angrie with them, whome by praiers they endeauour to appeaſe.--There God heareth not, and our praier and labour is loſt.*

Nothing to be asked but what is promiſed.

Daneus in Exam. Kemnitij c. 29. *We ought to aske nothing of God, but what he hath promiſed.*

Caluin in Iacobi 1. v. 6. *As we cannot pray, but the word muſt goe before, ſo muſt we beleiue before we pray. For by praying we teſtifie, that we hope for the grace which he hath promiſe. --- Wherefore it is faith which relying vpon Gods promiſe, aſſureth vs to obtaine that which we aske.--This is a notable place, for to refute that doctrine of Poperie, to wit, that we muſt pray with doubt and vncertaine opinion of ſucceſſe.* The like he hath. 3. Inſtit. c. 20. §. 15.

Confeſſion of Saxonie cap. 22. *The praier which is without faith, that is, where a man aſſureth not himſelfe that God alloweth and heareth his praier, is vaine.*

Apologia Confeſſio. Auguſtanæ cap. de Tradition. *Of our praier we muſt be aſſured, that it is effectuall, that it is heard.*

The Conference.

Scripture expreſſely ſaieth, that Chriſt praied for the taking away the cuppe of his paſſion; S. Paul for taking away the pricke o the flesh; Abraham for Sodom, and the like; and yet they had no promiſe nor particular faith, that

that they should obtayne thoſe things. Catholiks ſay the ſame.

Proteſtants expreſſely ſay, that it is loſt labour and idolatrie, to pray for anie thing which God hath not promiſed: that we ought not to pray for any thing which God hath not promiſed.

ART. XI. WHETHER ANIE OBTAINE ſome thing of God for his owne or his praiers worth?

SCRIPTVRE EXPRESSELY AFFIRMETH.

1. Ioan. 3. verſ. 21. *If our hart do not reprehend vs we haue confidence toward God, and whatſoeuer we ſhall aske, we ſhall receaue of him, becauſe we keepe his commandments.*

We obtaine becauſe we keepe the cõmandments.

1. Peter 3. v. 12. *The eyes of our Lord are vpon the iuſt and his eares vnto their praiers.*

Good heareth the iuſt.

Iames 5. verſ. 16. *The continuall praier of a iuſt man auaileth much.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. lib. 1. de bonis operibus c. 9. *Scripture in diuers places witneſſeth, that iuſtice is required in him that praieth for to obtaine aſſuredly.*

PROTESTANTS EXPRESSELY DENIE.

Luther Poſtilla in Dom. 5. poſt Paſcha fol. 263. *Whence it followeth, that none receaueth any thing of God for his owne worth or the worth of his praier. Thy worthines doth not helpe thee, thy vnworthines doth not hinder thee.* Of the ſame opinion are other Proteſtants, who denie that there is any worth in vs or in our workes.

None heard for his worthineſſe.

The Conference.

Scripture plainely saieth, that a good conscience breedeth confidence in God: that they who keepe Gods cõmandments receaue what they aske: that Gods eares are vnto the praiers of the iust; that a iust mans praier auaileth much. Catholiks say the same.

Protestants expressely say, that the worthinesse of him that praieth, profiteth nothing: that no man obtaineth any thing of God for his owne or his praier worthinesse.

ART. XII. WHETHER IT BE LAWFVLL to pray publikely in the Church in an vnknowne tongue?

Scriptvre expressely affirmeth.

Praying in a strãge tongue is good.

1. Cor. 14. ver. 17. the Apostle thus saieth of one that publikely praied in the Church in an vnknowne tongue: *For thou indeed giuest thanks well.*

Catholiks expressely affirme.

D. Stapleton in 1. Corint. 14. v. 17. *The Apostle condemneth not, but approueth praier in an vnknowne tongue.*

Protestants expressely denie.

It is detestable.

Scotica Confessio generalie: *We detest his* (Popes) *praiers in an vnknowne tongue.* The like hath Cõfess. Austria art. 14. & Heluet. c. 22.

Repugnant to Scripture and commõ sense.

Iuel art. 3. sect. 1. saieth, that it is *not onely repugnant to the Scriptures of God, but also contrarie to the sense of nature.*

Caluin 3. Instit. cap. 20. §. 33. *Who can sufficiently wonder at the vnbridled licence of the Papistes, who feare not to roare out their praiers in an vnknowne tongue?*

Peter

Peter Martyr in 1.Cor.14. verſ.17. *The Apoſtle in this his ſaying doth not approue the action. But ſaieth. Thou giueſt thãks well, becauſe the words vttered by thee, being of the Holie Ghoſt, cannot but haue a good ſenſe.* Et in ver.14. *The idiots are reprehended, who pray in Latin, Pater noſter.*

Praying in Latin, is reprehended.

Aretius in locis part. 3. fol.21. *It is manifeſt, that a ſtrange tongue is not to be ſuffered in Chriſts Church.*

Not to be ſuffered.

Beza in Reſponſ. ad Acta Colloq. Montibel. part. 2. p. 26. *Doth not the Apoſtle in expreſſe words forbidde to pray in a tongue which is not vnderſtood of thoſe that are preſent?*

Forbidden.

THE CONFERENCE.

Scripture expreſſely ſaieth, that he who praieth in the Church in a ſtrange tongue, giueth thanks well: The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that ſuch kinde of praier is to be condẽned, and expreſſely forbidden of the Apoſtle.

ART. XIII. WHETHER WE BE COMMANDED to ſay our Lords praier?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Luc.11.ver.1.& 2. *One of his diſciples ſaied to him: Lord teach vs to pray, as Ihon alſo taught his diſciples. And he ſaied to them: When you pray ſay: Father &c.*

We are commanded to ſay our Lords praier.

Math.6. verſ. 9. *Thus therefore you ſhall pray: Our Father &c.*

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm. l.1. de bonis operibus cap.4. *Our Lords praier excelleth all other formes of praier, in authouitie, breuitie, perfection, order, efficacie, neceſsitie.-- In neceſsitie, becauſe there is no other forme of praier which all Chriſtians in the very words are commanded to keepe and vſe but this.*

Protestants expressely denie.

Not commanded.

Bucer in Mat 6. *Note, pray in this manner, not these words, as the common people hitherto was foolishly perswaded, thinking that they had praied well, when they had mumbled vp these words -- Nether are we here taught in what words we should pray, but what we ought to aske with hartie desire.*

Caluin in Math. 6. v 9. *Christ biddeth not his disciples pray in these words, but onely sheweth them whither they ought to referre all their desires and praiers.*

The Conference.

Scripture expressely saieth, that Christ commanded that whē we pray we say: Our father. The same say Catholiks. Protestāts expressely say, that Christ taught vs not to say these words, that he taught not what words we should pray withall: that it is a foolish persuasion to thinke that the recitall of our our Lords praier, were a good praier. Which is so contrarie to Scripture as some Protestants cōfesse it. See lib. 2. c. 30.

ART. XIV. WHETHER IT BE LAWFVLL to vow any thing to God?

Scriptvre expressely affirmeth.

Lawfull, to vow.

Psal. 75. v. 12. *Vow ye, and render to our Lord, your God.*

Isaie 19. v. 21. it is saied of the time of Ghospell: *And they shall vow vowes to our Lord, and pay them.*

Eccles. 5. vers. 3. *If thou hast vowed anie thing to God, differre not to pay it. But whatsoeuer thou hast vowed, pay it.*

Catholiks expressely Affirme.

C. Bellarm. l. 2. de Monachis. c. 17. *Vowes haue neuer ceased in Christs Church since the promulgation of the Ghospell.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Tindal in Fox his Actes p. 1138. *Vowes are against the ordinance of God.* Which Fox there mantaineth. *Vnlawfull.*

Luther de Ratione Confitendi to. 2. fo. 28. *I for my parte could wish, that there were no vowes at all among Christians besides these which which we made in baptisme.* De Captiuit. Babylon. fol. 77. *One thing here I adde, which I would that I could perswade all men, that is, that all vowes whatsoeuer were taken away and auoided.* fol. 78. *It is not a litle contrarie to Christian life, that a vow is a certaine ceremoniall law, a humane tradition or presumptiō, from which the Church is freed by baptisme.* *Contrarie to Christian life.*

Vrbanus Regius de Noua & vet. doctrina tom. 2. fol. 26. *That rite of vowing was Iudaical, and is now abolished as sacrifices are.* *Iudaical.*

Zuinglius in Explanat. art. 30. *I speake of vowes in generall, that by Christ they are abolished. To vow, is a curiositie, contempte, and abasing of God, and exaltation of men.--Wherefore seing vowes proceed of perfidiousnesse, and fight against God, they are sinnes.* *Contempte of God.* *Sinfull.*

Peter Martyr l. de votis col. 1337. *Vowes do no more continue, the Ghospell being now reuealed and brought in.* And 1383. *I saied indeed and recall not, but make good, that vowes do not become Christians.* *Become not Christians.*

Daneus Contr. 5. p. 1020. *God no where hath commanded or prescribed that any thing should be vowed vnto him.*

THE CONFERENCE.

Scripture expressely teacheth, that Christians shall vow to God, and exhorteth them to vow and to pay their vowes. The same say Catholiks.

Protestants expressely teach, that vowes are against Gods ordinance, that they fight against God, proceed of perfidiousnesse, are sinnes, humane presumption, curiositie, contempt of God, and that God neuer appointed

them: that they are abolished, continew no longer, become not Christians, and that it were to be wished, that they were all taken away.

ART. XV. WHETHER ALMES DELIVER from death and sinne?

Scriptvre expressely affirmeth.

Almes deliuer from sinnes and death.

Tob. 4. v. 11. *Almes deliuereth from all sinne, and from death.* c. 12. v. 9. *Almes deliuereth from death, and that is it which purgeth sinnes, and maketh to find mercie and life euerlasting.*

Luke 11. v. 41. *Giue almes, and behould all things are cleane vnto you.*

Catholiks expressely affirme.

D. Stapleton in Promptuar. Morali Dom. 1. post. Pentecost. *By the liberalitie of almes we oftentimes auoid the iust punishments of sinnes, and manie assaults of the Diuel.*

Protestants expressely denie.

Nether from temporall nor eternall death. Not from sinne.

Aretius in locis part. 1. f. 90. *Almes deliuereth not from temporall death, nor also deliuereth from eternall death.*

Confessio Wittenbergens. c. de Eleemosyna: *What need had there beene of the passion of Christ to blot out sinnes, if they be blotted out by the merit of almes?*

Apologia Confess. Augustanæ c. de Resp. ad argumenta: *We will not say that* (speech of Tobie) *is an hyperboll, although it must be so vnderstood, lest it detract from the praises of Christ.*

Vallada in suo Apologia cap. 22. *This manner of speech of Tobie is hyperbolicall.*

The Conference.

Scripture expressely saieth, that almes deliuereth from

from death and ſinne; The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that it deliuereth not ether from temporall or eternall death: that if it did deliuer from ſinne, Chriſts death had not beene needfull.

ART. XVI. WHETHER IT BE LAWFVLL to ſell all, and giue it to the pore?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math.19. v. 21. *If thou wilt be perfect, goe ſell all that thou haſt, and giue to the pore, and thou ſhalt haue treaſure in heaue̅. v. 27. Then Peter anſwering, ſaied to him: Behould we haue left al things, and haue followed thee.* — *Perfect men muſt giue all to the pore.*

Act.4.v.32. *Nether did anie one ſay, that ought was his owne, of thoſe things which he poſſeſſed, but all things were common vnto them.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Mathei 19. v. 21. *It was the errour of Vigilantius, and it is now of Caluin and of all Heretiks to denie, that voluntarie pouertie is a meane and inſtrument of greater perfection,*

PROTESTANTS EXPRESSELY DENIE.

Apologia Confeſſio. Auguſtanæ. cap. penult. *The forſaking of goods hath no commandment nor counſaill in the Scripture.* Againe: *It is a mere humane tradition and vnprofitable worshippe.* — *Forſaking of goods not counſailed. A humane tradition.*

Confeſſio Wittenbergenſ.c.de votis: *The kinde of vowing ſingle life, pouertie and obedience agreeth not with the true Catholik doctrine.* — *Not Catholike doctrine.*

Perkins in reform. Cathol. cap.8. p.166. *The ſecond is the vow of pouertie and monaſticall life, in which men beſtow all they haue on the pore and giue themſelues wholy and onely to prair* — *Againſt Gods will.*

praier and fasting. This vow is against the will of God. The like he hath in Casibus Conscient. col. 1125.

Sauoureth heresie.

Morton l. 1. Apologiæ c 40. *Your doctrine* (of giuing all) *sauoureth rather heresie, then religion.*

Is Anabaptisticall.

Whitaker Contr. 2. q. 5 c. 7. *Monks and Iesuits nether marrie wiues, nor haue anie thing proper, but haue all things cõmon: But this, to haue all things common, is Anabaptisticall.*

Melanæthon in locis tit. de Paupertate: *The Ghospell nether counsaileth nor commandeth to leaue our goods, vnlesse they be taken from vs, nether counsaileth it nor commandeth to make things common.*

The Conference.

Scripture expressely saieth, that to giue all to the pore is a meane of perfection: that the Apostles forsake all: and that the first Christians had all things commõ. The same say Catholiks.

Protestants expressely say, that the Scripture counsaileth not to forsake our goods: that it is a mere humane tradition: that it agreeth not with true Catholik doctrine; that it rather sauoureth heresie then religion: that to haue all things common, is Anabaptisticall.

ART. XVII. WHETHER PENNANCE BE commanded to all?

Scriptvre expressely affirmeth.

Pennance cõmanded to all

To Iewes and Gentils.

Act. 17. v. 30. *God now denounceth vnto men, that all euery where doe pennance.* c. 20. v. 21. *Testifying vnto Iews and Gentils pennance towards God and faith in our Lord Iesus Christ.* And c. 8. v. 22 it is saied to Simon Magus. *Do pennance from this thy wickednesse.*

To all natiõs.

Luc. 24. v. 27. *It behoued Christ to suffer, and to rise againe from the dead the third day, and pennance to be preached in his name, and remission of sinnes vnto all nations.*

Ca-

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm.l.3.de Pænitent.cap.2. *Who haue committed a mortall ſinne, are bound by Gods law to doe pennance.*

PROTESTANTS EXPRESSELY DENIE.

Perkins in Apoc.2.to.2. *This precept of repentance, is not giuẽ ſeuerally to euerie one, but onely to the Church of God, or to that people which at laſt shalbe the Church.* *Pennance not commanded to euerie one.*

Caluin de Prædeſt. pag. 706. *God is ſaied to will life, as he willeth pennance. But this he willeth, becauſe by his words he inuiteth all to it.* And of the ſame mynd are others, who ſay, that God willeth not the ſaluation of any but of the elect onely, otherwiſe then by his word; For if indeed he will not haue the reprobate do pennance, but onely in word or shew, ſurely nether doth he command them to do pẽnance, otherwiſe then in word, and in outward shew. *God willeth not pennance to all but by word.*

THE CONFERENCE.

Scripture plainely ſaieth, that God denounceth pennãce to all men euerie where, to Iews and Gentils, to all Nations, to Simon Magus. The ſame ſay Catholiks.

Proteſtants plainely ſay, that God commandeth not pennance to euerie one, but onely to his Church, or to theſe who at laſt shalbe his Church: that he doth not will pennance to all but onely in word.

ART. XVIII. WHETHER CHASTISMENT of the bodie be a parte of pennance?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math.11.v.21. *Woe be to the Corozain, woe be to thee Bethſaida. For if in Tire and Sidon had beene wrought the miracles*

Bodily chastizment a parte of pennance.

racles that haue beene wrought in you, they had done pennance in haircloth and ashes long agoe.

Iob. 42. v. 6. *I reprehend my selfe, and do pennance in imbers and ashes.*

Ionas. 3. v. 6. *And he rose vp out of his throne, and cast away his garment from him, and was clothed in sackcloth and sate in ashes. And he cried and saied in Niniue from the mouth of the King and his Princes, saying: Men and beasts and oxen and cattell, let them not taste any thing nor feed, and let them not drinke water. And let men and beasts be couered with sackclothes.*

Ioel. 2. v. 12. *Conuert to me in all your harte, in fasting, and in weeping, and in mourning.*

Catholiks expressely affirme.

D. Stapleton in Math. 11. erv. 21. *It is conuinced out of this place, that pennance properly consisteth not onely in change of life and repentance, but also in penall workes.*

Protestants expressely denie.

No parte of pennance.

Willet Contr. 14. q. 1. p. 711. *Ashes, sackoth, was no parte of repentance, but an outward testification of their inward griefe.*

Whitaker Præfat. ad Demonstrat. Sanderi. *I saied, that pennance did not consist in certaine externall punishments, but in inward griefe conceaued of the remembrance of sinne, and in amendment of life.*

Christ regardeth not much corporall pennance.

Caluin in Math. 11. ver. 21. *Pennance is here described by externall signes, whereof then there was solemne vse in the Church of God: not that Christ insisteth much vpon this point, but he accomodateth himselfe to the capacitie of the common people.* Et Concione 158. in Iob: *Sackcloth and ashes are onely an externall signe of pennance.*

Beza in Math. 11. v. 21. cit. *Which custome* (of casting ashes vpon themselues) *was after word trãslated to those whome they called Penitents, I wish it had beene done with more iudgment and better successe.*

Vorstius

Vorſtius in Antibellarm.p.439. *Painfull workes, are onely outward, and oftentimes deceitfull and feigned ſignes of pennãce. Wherefore they are not partes of true pennance.*

THE CONFERENCE.

Scripture plainely ſaieth, that pennance in ſackcloth and ashes is good: that God biddeth vs to conuert to him in faſting, weeping, and mourning: that the Niniuits did pennance in ſackcloth and ashes, and Iob in embers and ashes. The ſame ſay Catholiks.

Proteſtants plainely ſay, that Chriſt did not much inſiſt vpon ſackcloth and ashes: that they are no partes of pennance, but onely an outward ſigne thereof: that pennance conſiſteth not in outward punishment: that the cuſtome of caſting ashes vpon penitents was done without good iudgment.

ART. XIX. WHETHER THE PENNANCE of the Niniuites were true?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Ionas 3.v.10. *And God ſaw their* (Niniuites) *workes, that they were conuerted from their euill way: and God had mercie on the euill which he had ſpoaken, that he would do to them, and he did it not.* Et ver.5. *And the men of Niniue beleiued in God, and they proclaimed a faſt, &c.* *Pennance of Niniuites, was true.*

Math.12.v.41. *The men of Niniue ſhall riſe in iudgment with this generation, and ſhall condemne it becauſe they did pennance at the preaching of Ionas.*

CATHOLIKS EXPRESSELY AFFIRME.

Catechiſmus ad Parochos cap.de Pænitentia: *There are moſt cleare examples of the Niniuits, of Dauid, of the Penitent woman, of the Apoſtles: all which imploring the mercie of God with manie teares, obtained pardon of their ſinnes.*

Protestants expressely denie.

Not true pennance. Beza lib. quæstion. vol. 1. Theol. pag. 674. *God approued the pennance of the Niniuites, although it was not true pennance, but some kinde of humiliation vnder the mightie hand of God.*

Sadeel de vera peccator. remiss. p.109. *It is very absurd to compare those Heathen* (Niniuites) *strangers from Gods couenant, and void of true doctrine, who had heard nothing of the true God, nothing of the Messias, with godlie men receauing the benefit of Christ with true faith.*

The Conference.

Scripture plainely saieth that the Niniuites beleiued in God, did pennance, were conuerted from their euil way. The same say Catholiks.

Protestants plainely say, that the Niniuits were void of true doctrine, had heard nothing of the true God, and that their pennance was not true.

ART. XX. WHETHER EREMITICALL life be lawfull?

Scriptvre expressely affirmeth.

Eremiticall life lawfull. Luc. 1. vers. 80. *And the child grew and was strenghtned in spirit, and was in the deserts vntill the day of his manifestation in Israel.*

Math. 4. v. 1. *Then Iesus was led of the Spirit into the desert.*

Hebr. 11. v. 38. *Wandring in deserts, in mountaines and dennes, and in caues of the earth.*

Christ in the desert with beasts. Marc. 1. ver. 13. *And he* (Iesus) *was in the desert fourtie dayes and fourtie nightes, and was tempted of Satan, and he was with beastes.*

Ca-

CATHOLIKS EXPRESSELY AFFIRME.

D.Stapleton in Promptuar.Dom.2.Aduentus: *Our Heretiks will not that S. Ihon liued in a deſert poperly termed, in a wilderneſſe, in ſolitude, leſt ſo notable example of his may ſeeme to patroniſe our Ermits and Anchorets.*

PROTESTANTS EXPRESSELY DENIE.

The Magdeburgians Centur.1.l.1. cap.10. *Luke reporteth that the child* (Ihon) *abode in the deſert vnto the day of his manifeſtation; which is not to be vnderſtood of anie den farre frō all conuerſation of men, as if he had lurked there like a beare or a hater of mankind, as afterward Ermits and ſuch kind of men feigned to thēſelues ſuperſtitious religious.* Et Cent.4.c.10. they write thus of Ermits: *But who will not accurſe theſe monſters of men, as enemies of humane ſocietie, and offending againſt the whole ſecond table?* *Eremiticall life, ſuperſtitious.*

Perkins in reformed Cathol.C.8.p.168. *For time of peace, I ſee no cauſe of ſolitarie life.*

Polanus in Diſput. priuatis diſput. 22. *Eremiticall life, is clownish, ſauage, and farre from ciuilitie.* The like ſay other Proteſtants. *Sauage and inhumane.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that S.Ihon Baptiſt was frō a child in the deſert, that Chriſt was lede of the Spirit into the deſert, and was there fourtie dayes and with beaſts: that Gods Saints wandered in deſerts, denns, and caues of the earth. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that eremiticall life, is clownish, ſauage, and ſuperſtitious, that Eremits deſerue to be accurſed, and do ſinne againſt the whole ſecond table.

The Svmme of this Chapter of Good workes in particular.

That which we haue related in this chapter euidently sheweth, that Proteſtants doctrine of good workes in particular is cleane contrarie to the doctrine of the holie Scripture. For the Scripture together with Catholiks teacheth, that not to marrie is good and counſailed of God: that virginitie is a vertue, and better then the ſtate of marriage: that faſting is a vertue and worshippe of God, and an antidote againſt the Diuel, and that choice of meats is lawfull: that we may pray for the dead, for all, and for that which God hath not promiſed, and in ſtrange tongue, and that he that praieth may be heard for his owne or his praiers worth: that it is lawfull to ſell all, and giue to the pore; that almes deliuereth from death and ſinne; that pennance is commanded to all: that punishment of the bodie is a parte of pennance: All which Proteſtants denie.

What vertues Proteſt. reiect.

They shew alſo, that Proteſtanrs ſteale quite away manie particular vertues, and manie things alſo frõ other vertues which they will ſeeme to leaue. For they take quite away the vertues of virginitie, of faſting, & vowing: They take from praier, that it be made for the dead, for all, and for that which God hath not promiſed: They take frõ religiõ the forſaking of goods, from almes the power of deliuering from death and ſinne, and from pennance the punishment of the bodie. And thus much of good workes: Now of their contraries, that is, ſinnes.

CHAP.

CHAPTER XV.

OF SINNES

ART. I. WHETHER SINNES BE IMPVTED to the Elect and Faithfull?

SCRIPTVRE EXPRESSELY AFFIRMETH.

REG. 2. c.12.v.5.& seq. *And Dauid saied to Nathan: our Lord liueth, the man that hath done this, is the child of death--And Nathan saied to Dauid: Thou art that man. Thus saieth the Lord God of Israel:---Why therefore hast thou contemned the word of the Lord that thou wouldest do euill in my sight---For which thing the sword shall not departe from thy house for euer because thou hast despised me.* The same teach both other places before cited, which say that God is angrie and hateth the faithfull when they sinne grieuously: as also such as teach, that God punisheth them for sinnes, and that sinnes are mortall euen to the elect faithfull: Which we shall cite soone after.

Sinne was imputed to Dauid.

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 1. de Amiss. Grat. c. 7. *If sinnes do remaine with a liuelie iustifying faith in men that are once iustifyed, euen by this they are not imputed: nether are they so much veniall and to be forgiuen, as already forgiuen and remitted, nether make they a man guiltie of any paine or punishment: And there is no man but seeth, how absurd and permitious this doctrine is.*

Protestants expressely denie.

Sinne is remitted before it be committed.

Wootton in Answere to Popish Articles. p. 92. *Sinne is remitted as soone as it is committed, or rather before it be committed, a man once iustified hauing obtained full remission of all sinnes, past, present, and to come.*

Not imputed to the elect.

Abbots in Diatribam Tomsoni c. 20. *That sinnes be not imputed to the elect, pertaineth to mercie.*

Luther in Gal. 2. to. 5. f. 229. *Because iustice & fulfilling of the law is begun by faith, therefore for Christ in whome they beleiue, the rest of sinnes and fulfilling of the law is not imputed.* In c. 5. f. 420. *A beleiuer, hauing sinne & sinning, neuertheless remaineth godlie.-- Albeit they haue and commit sinnes, yet let them know that they are not imputed to them through Christ.* In c. 8. Isaiæ to. 4. f. 83. *This is Christian libertie, that we may satisfie the law in some parte: But where we do not, there it doth not make vs guiltie, because we haue remission of sinnes.*

Not to the faithfull.

Sinne maketh not Christians guiltie.

Sinne not imputed to the faithfull.

Caluin in Ioan. 5. v. 29. *No not sinnes, whereof the faithfull dayly do make themselues guiltie, are imputed to them.* Et 3. Instit. cap. 4. §. 28. he saieth that the sinnes of the faithfull are veniall, *because they are not imputed.*

Not to the beleiuers.

Beza in Epistola dedicator. Resp. ad Castel. p. 427. *Sinnes are not imputed to them that beleiue.* Which he repeateth fol. 457. & vol. 3. p. 350.

Not to the Elect.

Zanchius de Perseuerant. q. 1. c. 2. *This is most certaine, that God neuer imputeth sinnes to the elect.*

Pareus l. 4. de Iustif. c. 1. after he had related these words of Luther: *Where faith, is no sinne can hurt*: addeth, *What more true?*

Conference of the foresaied words.

Scripture plainely saieth, that sinne was imputed to Dauid albeit he was faithfull and elect. The same say Catholiks.

Protestants plainely say, that sinne is not imputed to the

the faithfull, neuer imputed to the elect, that sinne maketh not the faithfull guiltie, hurteth them not: that a beleiuer euen sinning remaineth godlie: that sinne is remitted to him euen before it be committed.

ART. II. WHETHER ANIE SINNES BE mortall to the faithfull and elect?

Scriptvre expressely affirmeth.

Gen. 2. v. 17. it is saied to Adam a faithfull and elect mã: *In what day soeuer thou shalt eate of it, thou shalt die the death.* *Sinne mortall to Adam.*

Numbers 18. ver. 22. *That the children of Israel approch not any more to the tabernacle, nor commit deadlie sinne.* *To the Israetes.*

Rom. 5. v. 12. *As by one man sinne entred into this world and by sinne death, and so vnto all men death did passe.* Et v. 18. *As by the offence of one, vnto all men to condemnation.* *To all men.*

1. Cor. 15. v. 22. *As in Adam all die.* Et Epist. 2. cap. 5. v. 14. *If one died for all, then all were dead.*

Ephes. 2. v. 5. *Euen when we were dead by sinnes, quickened vs together in Christ.*

Catholiks expressely affirme.

C. Bellarm. l. 1. de Amiss Grat. cap. 7. *That all sinnes of the predestinate, be termed veniall, and all sinnes of the reprobates, mortall, is confuted out of the examples of the Scripture with strong arguments, nor onely of Catholik Doctors, but also of Lutherans.*

Protestants expressely denie.

Caluin in 1. Ioan. 5. v. 16. *He denieth, that they are sinnes to death, not onely those in which the Saints do dayly offend, but also if it chãce that sometimes they grieuously prouoke the wrath of God.* 2. Instit. c. 8. §. 59. *The sinnes of Saints, are veniall.* l. 3. c. 4. §. 28. *The sinnes of the faithfull be veniall.* *Grieuous sinnes of Saints, not mortall.* *Veniall.*

No sinnes of the Elect, mortall.

Beza in 1. Ioan. 5. v. 19. *Hence it followeth, that no sinnes are mortall to the elect; none veniall, to the reprobate.*

Zanchius in Depulsione calum. to. 7. col. 258. *Because sinnes are pardoned to the elect, nor are imputed to death, therefore in respect of the persons which are in Christ, sinnes committed of them, cannot be called mortall.* De Perseuerantia ib. col. 156. *The falls of Saints are not deadlie to them, and therefore they die not in Gods sight with such falls.*

Musculus in locis tit. de Peccato: *If the persons be elect and faithfull in Christ, it followeth, that their sinnes are not mortall, but veniall.*

All sinnes of the Elect, be veniall.

Bucanus in Instit. Theol. loco. 16. *To the elect, all sinnes, euen the most grieuous, are veniall by Christ.*

The Conference.

Scripture plainely saieth, that sinne was mortall to Adam, though he were both faithfull and elect: that by him death and condemnation passed vnto all men: that all men were dead in him. The same say Catholiks.

Protestants plainely say, that no sinnes are mortall to the elect and faithfull: that no sinnes are imputed to them to death: that no falls are deadlie to them, nor that they die with any whatsoeuer: that euen most grieuous sinnes are veniall to the elect. Which some Protestants confesse to be against Scripture. See lib. 2. c. 30.

ART. III. WHETHER OMELY INCREdulitie be sinne?

Scripture expressely denieth.

Sinne, to betraie Christ.

Ioan. 19. v. 11. *Therefore he that hath betraied me to thee, hath greater sinne.*

Sinne, to kill S. Stephen.

Act. 7. v. 60. *Lord laie not this sinne vnto them.*

Sinne, to accept persons.

Iames. 2. v. 9. *But if you accept persons, you worke sinne.* And

Sinne, not to doe the good one knoweth.

c. 4. v. 17. *To one knowing to doe good, and not doing it; to him it is sinne.*

Ca-

Cath oliks expressely denie.

Stapleton orat. Catechet. 2. &c. *Pride is ſo capitall a ſinne, as it is the ſupreme head of all ſinnes, euen of them which are termed capitall.*

Protestants expressely affirme.

Luther Poſtilla in Dom. 4. poſt Paſcha. fol. 260. *The Lord teacheth here farre otherwiſe, while he ſaieth: The holie Ghoſt reproueth the world for ſinne becauſe they beleiue not in me, where onely incredulitie is accounted ſinne.* In Diſput. tom. 1. f. 371. *As nothing iuſtifieth but faith: ſo nothing ſinneth but incredulitie. Iuſtification is proper to ſinne in † all ſorte: ſo is ſinne to incredulitie.* lib. cont. Cathar. to. 2. fol. 156. *Chriſt hath appointed, that there ſhould be no ſinne but incredulitie.* Et in poſtilla Domeſtica feriæ 2. Pentecoſt. impreſſ. 1601. *There is no more anie ſinne, but not to beleiue.*

Onely incredulitie ſinne.

Sinne proper to incredulitie.

† Quarto modo.

No ſinne, but incredulitie.

Melanæthon apud Cocleum in art. 6. Confeſſ. Auguſt. *As according to the Ghoſpell onely faith is iuſtice: So contrariwiſe according to the Ghoſpell, onely incredulitie is ſinne.*

Onely incredulitie, ſinne.

Caluin in Ioan. 15. verſ. 22. *Chriſt by theſe words ſeemeth to inſinuate, that onely incredulitie is ſinne: and there are, who thinke ſo.*

The Conference.

The Scripture expreſſely ſaieth, that it was ſinne to betraye Chriſt, to kill S. Stephen: that it is ſinne to accept perſons, and not to doe the good which we know. The ſame ſay Catholiks.

Proteſtants expreſſely ſay: that there is no ſinne but incredulitie, onely incredulitie is ſinne: that ſinne is in all ſortes proper to incredulitie.

ART. IV. WHETHER SINNE OVGHT to be ouercome of the faithfull?

Scriptvre expressely affirmeth.

We ought to ouercome sinne.

Rom. 6. v. 11. & seq. *So thinke you also, that you are dead to sinne---Let not sinne therefore reigne in your mortall bodie, that you obey the concupiscences thereof.*

Catholiks expressely affirme.

D. Stapleton in Roman. 6. v. 12. *If the Spirit struggle, but ouercometh not sinne in the bedie: then it obeyeth and yeeldeth to the concupiscences of the bodie. How then doth S. Paul exhorte those that are regenerate in Christ, that sinne reigne not in their bodies, and that they obey not concupiscences of the flesh? These carnall and Epicurean Heretiks will haue the spirit to struggle with the flesh, but not ouercome it.*

Protestants expressely denie.

We ought not to ouercome sinne.

Beza in Rom. 6. ver. 12. edit. An. 1565. & 1582. *This exhortation is fitly added to that which went before, that we may vnderstand, how farre we be dead to sinne as long as we liue here: to wit, so farre as that the Spirit do struggle* (against sinne) *but not ouercome.* Of the same opinion are others, who (as before we saw) do teach, that we ought not to doe good workes. For if we ought not doe good workes, surely we ought not to ouercome sinne.

The Conference.

Scripture plainely saieth, that we ought to thinke our selues dead to sinne: that sinne ought not to reigne in vs, nor we ought to obey the concupiscences thereof. The same say Catholiks.

Pro-

Proteſtants plainely ſay, that the ſpirit ought to ſtruggle againſt ſinne, but not ſo as it ouercome it.

ART. V. WHETHER ANIE THAT SERVE the flesh do alſo ſerue God?

SCRIPTVRE EXPRESSELY DENIETH.

Rom. 8. v. 13. *If you liue according to the flesh, you shall die.* *Liuers according to the flesh shall die.*
v. 8. *They that are in the flesh, cannot please God.* *Please not God.*
Math. 6. v. 24. *No man can serue two Maisters.*
1. Ioan. 3. v. 8. *He that committeth sinne, is of the Diuel.* *Are of the Diuel.*

CATHOLIKS EXPRESSELY DENIE.

D. Stapleton in Math. 6. v. 24. *Who serue God, can nether serue the Diuel, nor the flesh.*

PROTESTANTS EXPRESSELY AFFIRME.

Caluin in Math. 6. v. 24. *It is surely true, that the faithfull are neuer so wholy obedient vnto God, but that now and then they are withdrawne by the vitious lusts of the flesh: but because they mourne vnder this miserable slauerie and dislike themselues, nor serue this flesh otherwise then against their will and striuing, their desires and endeauours are approued of God, euen as if they did afford him entire obedience.* In Rom. 8. v. 5. *The Apostle testifieth, that he accounteth not them carnall, who do aspire to heauenlie iustice, but who are wholy giuen to the world.* *Some seruers of the flesh are approued of God.*

Beza in Præf. ad Pastores Basil. vol. 1. pag. 427. *To nill euill and yet to doe it, is the parte of Saints who do wrastle.*

Pareus l. 2. de Iustif. c. 7. *Sonnes of the Diuel, are not simply (grieuous) sinners, but obstinat sinners.* l. 4. cap. 17. *Nether the faithfull who sinne by chance, or of themselues by weakneſſe, but such as of themselues giue themselues to sinne, serue the Diuel and ought to be called sonnes of the Diuel.* *Not all grieuous sinners, Sonnes of the Diuel.*

Scarpe de Iustif. Contr. 13. *They onely are saied to serue the*

Diuel and to be his ſonnes, in whome ſinne reigneth and who commit ſinne with a full will, but the faithfull do not ſo ſinne. See alſo what they ſay in the next article.

The Conference.

Scripture plainely ſaieth, that who ſerue the flesh, shall die; nor cā pleaſe God: that none can ſerue twoe maiſters: that whoſoeuer committeth ſinne is of the Diuel. The ſame ſay Catholiks.

Proteſtants plainely ſay, that euen the ſonnes of God ſerue the flesh: that the Apoſtle accounteth none carnall but ſuch as wholy giue themſelues to the world: that onely obſtinat ſinners are ſonnes of the Diuel: that the the faithfull ſinning ether of infirmitie or wilfully, ſerue not the Diuel: that to nill euill and yet do it, is the parte of Saints: that they onely ſerue the Diuel who with full will commit ſinne.

ART. VI. WHETHER BY GRIEVOVS ſinnes the faithfull fall from grace?

Scriptvre expressely affirmeth.

No murderer hath life in him.

1. Ioan. 3. v. 8. *He that committeth ſinne, is of the Diuel.* v. 15. *You know, that no murderer hath life euerlaſting abiding in himſelfe.*

Sinne maketh to fall from grace.

Gal. 5. v. 4. *You are euacuated from Chriſt, that are iuſtified in the law, you are fallen from grace.*

Catholiks expressely affirme.

Councel of Trent. Seſſion. 6. cap. 15. *We muſt teach, that grace of iuſtification once receaued, is loſt, not onely by infidelitie, but alſo with anie other mortall ſinne, though faith be not loſt.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Whitaker Contr. 4. q. 6. c. 2. *But it is more absurd which he saieth, that Peter* (by denying Christ) *lost grace.* Et Concione vlt. p. 696. *To goe from grace, that is, to obey the concupiscence of the flesh, and to resist Gods motions, and admonitions, is farre from falling from grace.* *S. Peter did not leese grace*

Perkins de Baptismo to. 1. col. 819. *This is most worthie of remembrance, that the Apostle calleth the Galathians euen in that verie time when they erred in the foundation, and euen were gone to an other Ghospell, Sonnes of God, saying: you all are the sonnes of God. For hereupon we may truely conclude, that not any enormious sinne, nor euerie errour which is committed against the foundation, obscurreth the grace and regeneration which maketh the Sonnes of God, much lesse extinguish it.* In Serie Causarum c. 42. *By falls, grace and faith are not taken away but illustrated.* cap. 51. *It shall appeare out of the word of God, that it is farre otherwise thē that grace is extinguished by euerie mortall sinne.* And de Sermon. Dom. tom. 2. col. 391. he saieth, that Dauid and Peter euen when they sinned as they did, *were by regeneration the Sonnes of God, and the grace of God remained in them.* *No enormious sinne obscureth grace.* *Sinne taketh not away grace.*

Abbots in Diatribam Tomsoni c. 22. *Dauid was not yet quite spoiled of spirituall life, not yet depriued of iustification, but worthie to be depriued.* Againe: *Guilt of sinne doth not take away iustification, doth not extinguish the Holie Ghost, doth not exclude the right of inheritance to the kingdome of God, but onely the vse thereof.* *Dauid iust, when he committed murder.*

The vniuersitie of Zurich apud Zanchium tom. 7. col. 74. *Seing the strife of the spirit with the flesh is alwaies in Saints, it followeth that the Spirit doth alwaies remaine in them, though sometimes they be ouercomen with the weight of the flesh.*

Caluin in 2. Petri 2. v. 21. *The faithfull also sinne, but they fall not from grace.* *Faithfull in grace euen when they sinne.*

Beza

Fall not from grace by sinne

Beza in Colloq. Montisbel. p.388. *Whosoeuer is elect, albeit he sinne grieuously, as is saied of Dauid, yet he falleth not frō grace, into which God once receaued him.* In Confess. c.4 sect. 20. *The Holie Ghost did testifie to their* (Dauid Peter) *spirit, that they, though they had most fouly fallen, were not withstanding accounted in the number of the Sonnes of God.* And in

Dauid adultering kept the holie Ghost.

Colloq. cit. When Smidelin had saied: *I aske whether Dauid committing adulterie, lost the Holie Ghost, or no?* Beza answered: *He lost him, not but kept him.* Which p.381. he explitethby this exāple: *As druncknesse can for a time take away the vse of reason, but yet not reason it selfe: So sinne cā for a time take away from the elect the vse of the Holie Ghost and of grace, but not grace and the Holie Ghost himselfe, who abideth in them and departeth not from them, as nether he departed from Dauid.*

Nether veniall nor mortall sinnes exclude the holie Ghost.

Et 2. part. resp. ad Acta Colloq. Montisbel. p.71. *It is a vaine distinction betwene veniall and mortall sinnes. For nether the one nor the other cast of the Holie Ghost, but interrupt his efficacie.*

Zanchius de perseuerantia tom.7. col.359. saieth, that it cannot be saied *without blasphemie, that Saints by sinning leaue to be the sonnes of God, & leese all right of euerlasting life.* Et col. 150. *The Holie Ghost departeth not, but is contristated with our sinnes.*

Pareus l.3. de Iustif. c. 14. denieth, that ether Dauid by adulterie and murder, or Salomon by idolatrie or S. Peter by denying Christ, *lost iustification.* And l. de Amiss. Grat. c.7. *When the spirit ouercometh the flesh, there ceaseth not to be flesh in Saints, but it abideth tamed. In like sorte, when the flesh ouercometh the Spirit, as in Dauid when he fell, the Spirit doth not cease to be in Saints, but abideth ouercomen and troubled.* Et c.11. *Reconciliation, grace, loue, adoption, not euerie one, nay neuer a sinne of the faithfull, can dissolue.*

The Conference.

Scripture expressely saieth, that who sought iustification in the law, were euacuated from Christ, were fallen from

from grace: who committeth ſinne, is of the Diuel: and and that no murderer hath life in him. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the faithfull by ſinning do not fall from grace: that Dauid in adulterie and murder, S. Peter in deniall of Chriſt, Salomon in idolatrie, loſt not iuſtification: that the ſinnes of the faithfull take not away the Holie Ghoſt but onely the vſe thereof: that the Holie Spirit is in the faithfull when they are ouercomen of the flesh: that no ſinne of theirs can diſſolue grace: that no enormious ſinne extinguisheth grace. Which ſome Proteſtants confeſſe to be againſt Scripture. See lib. 2. cap. 30.

ART. VII. WHETHER SINNE CAN ſtand with iuſtice?

Scriptvre expressely denieth.

2. Cor. 6. v. 14. *What participatiõ hath iuſtice with iniquitie, or what ſocietie is there betwene light and darkneſſe, and what agreement with Chriſt and Belial?* *Iuſtice and Iniquitie ſtand not together.*

Wiſdome. 1. verſ. 4. *Wiſdome will not enter into a malitious ſoule, nor dwel in a bodie ſubiect to ſinnes.*

Catholiks expressely denie.

C. Bellarm. l. 1. de Amiſſ. Grat. cap. 12. *Sinne fighteth with grace, and cannot remaine together with iuſtice.*

Proteſtants expressely affirme.

Abbots in Diatribam Tomſoni c. 25. *Sinne dwelleth together with iuſtice in vs.* *Iuſtice dwelleth with ſinne.*

Perkins in Galat. 5. *True faith is alwaies mingled with contrarie incrèdulitie, in ſo much as they who beleiue, feele much incredulitie in themſelues.* *Faith with infidelitie.*

Luther in Gal. 3. to. 5. f. 335. *A Christian is together iust and a sinner, a freind and enemie of God.* Et Assert. art. 31. tom. 2. *If therefore euerie one be also a sinner whileſt he is iust, what can follow more euidently, then that a worke also is partely good, partely euill?*

A worke partely good partely nought.

Caluin cont. Franciscan. libertin. p. 471. *Behould how contraries may be together in one subiect: For life is begun, and much of death remaineth.* In Math. 17. vers. 24. *Seing faith is no where perfect, it followeth that we are partely incredulous.* In Luc. 1. vers. 6. *The iustice which in them is praised, dependeth of Gods free pardon, and therefore he imputeth not that iniustice which remaineth in them.*

Life & death together.

Beza lib. Quæst. vol. 1. pag. 672. *In one and the selfe same subiect, but in diuers respects, are puritie and filth, light and darknesse, faith and incredulitie.*

Puritie and filth, light and darknesse together.

Pareus l. 4. de Iustif. c. 17. *I answere, that there is no absurditie, that faith hath sometimes distrust or incredulitie mingled with it, and so by accident, that faith is sinne.* l. 1. c. 14. *A sinner beleiuing is in the first moment of iustification iustified by grace, and wicked by nature.* Et lib. 4. cap. 17. *Workes are good and not good, and worthie of reward and punishmẽt, but in diuers respects. Good, in so much as they are of God and done of the regenerate according to the law, by faith, and to the glorie of God: Euill; as much as they are defiled by the impure flesh and other sinnes.* Againe: *They are worthie of reward in the courte of mercie, but worthie of punishment in the courte of Gods iustice.*

Faith is sinne by accident. The same man iust and and wicked. The same worke, good and euill.

The Conference.

Scripture plainely saieth, that there is no participation of iustice with iniquitie, no societie of light and darknesse: that the Holie Ghost dwelleth not in a bodie subiect to sinne. The same say Catholiks.

Protestants plainely say, that a man is at once iust and wicked, freind and enemie of God: that life and death, puritie and filth, light and darkenesse, faith and incredulitie, sinne and iustice, can be in the same man together,

yea

yea that the same act can be at once good and ill, in the same act, faith and incredulitie. Which same Protestants confesse to be contrarie to Scripture. See lib. 2. c. 30.

ART. VIII. WHETHER SINNES MAY be redeemed by good workes?

Scriptvre expressely affirmeth.

Daniel 4. v. 24. *Redeeme then thy sinnes with almes and thy iniquities with the mercies of the poore, perhaps he will forgiue thine offences.* *Sinnes redeemed by almes*

Prou. 15. v. 17. *By mercie and faith, sinnes are purged.* Et c. 6. v. 6. *By mercie and truetb, iniquitie is redeemed.* *By mercie.*

Catholiks expressely affirme.

C. Bellarm. l. 2. de Pœnit. c. 3. *Catholiks teach, that the temporall paines of the other life, may be redeemed by fastings, praiers, almes, and other pious and painfull workes of this life.*

Protestants expressely denie.

Confessio Anglica art. 12. *Good workes cannot putt away our sinnes.* *Sinnes not redeemed by almes.*

Confessio Wittemberg. cap. de Eleemosyna: *What need had there beene of the passion and death of Christ, if sinne could be blotted out by the merit of almes?*

Hunnius de Iustif. pag. 197. *Should not Christ haue dyed in vaine for sinnes, if they could be redeemed by almes?*

Herbrandus in Compendio loco de bonis operibus: *If sinnes were redeemed with almes, God should seeme iniust, condemning the poore for sinnes, because he had not giuen them riches, as he did to others, wherewith they might redeeme their sinnes.*

Caluin 3. Instit. c. 4. §. 25. *Papists say, there are manie helps whereby we may redeeme our sinnes, as tears, fasting, offerings,* *Nor by good workes or charitie.*

duties of charitie: To such lies I oppose &c. In Luc.7. v.50. *By this speech is refuted their errour, who thinke that sinnes can be redeemed by charitie.*

Sadeel de ver.peccat.remiss.p.113. *If expiation of sinnes be giuen to mens workes, then is Christ dead in vaine?*

Aretius in locis part. 1. f.90. *Inward clensing cometh not of almes. If it had beene possible to redeeme sinnes by almes, Christ had died in vayne.*

Homius in Disput. 70. *Almes hath not that force which Papists blasphemously attribute to it, to wit, to dispose a man to the grace of iustification, to wipe away sinnes, and to satisfie for them.*

Not by workes. Willet Contr. 19. q.3. p.1034. *It is an abominable and blasphemous opinion, that anie man by his workes should be able to redeeme his sinnes.*

THE CONFERENCE.

Scripture expressely saieth, that sinnes are redeemed by almes, that sinnes are purged and redeemed by mercie. Catholiks say the same.

Protestants expressely say, that sinnes are not redeemed by almes or charitie: that it is not possible to redeeme sinnes by almes: that Christs eath had beene in vaine if sinnes could be redeemed by almes: that it is abhominable and blasphemous to say that sinne may be redeemed by almes. Which are so contrarie to Scripture as sometimes Protestants confesse it. See lib. 2 c.30.

ART. IX. WHETHER TO ABSTAINE from great sinnes be necessarie to saluation?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Great sinners shall not enioy heauen. 1.Cor. 6.v.9. *Do not erre: Neither fornicatours, nor seruers of Idols, nor adulters, &c. shall possesse the kingdome of God.*

Ephes.5.v.5. *Know you this, that no fornicatour, or vncleane, or couetous*

or couetous person (which is the seruice of idols) hath inheritance in the kingdome of Christ and God.

Rom.8.v.13. *If you liue according to the flesh, you shall die.* *Shall die.*

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm.l.4.de Iustif.cap.9. *It can no way be, that faith accompanied with euill workes can saue a man.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Contr.2.q.5.c.7. *We say: If anie haue an act of faith, that sinne cannot hurt him: This Luther saieth, this we all say.* *No sinne hurteth where faith.*

Luther de Captiuit.Babyl.to.2.f.74. *So thou seest how rich a Christian or baptized men is; who, though he would, cannot leese his saluation with what great sinnes soeuer, vnlesse he will not beleiue. For no sinnes can damne him, but onely incredulitie.* *A Christian cannot leese his saluation by anie sinne.*

De votis ib.fol.181. *There are none so ill workes of one that beleiueth in Christ, which can accuse and condemne him.* De libertate ib.f.8. *No worke profiteth an infidell to iustice and saluatiõ, and contrariwise no euill worke maketh him euill or damned, but incredulitie.* In c.53. Isaiæ to.4. *No sinne can hurt him that beleiueth.* In Gal.2.to.5.f.313. *The false Apostles taught, that vnlesse you liue according to the law you are dead before God: Paul teacheth the plaine contrarie.* In c.4.f.404. *The true knowledge of Christ or faith disputeth whether thou hast done good workes to iustice, or euill workes to damnation, but simply thus determineth: whether thou hast done good workes, thou art not therefore iustified, or whether thou hast done ill, thou art not therefore damned.* *No sinne dãneth infidelitie.*

Et to.1. Epist. edit. Ienæ f.345. *Be a sinner, and sinne stoutly: Sinne shall not draw vs from Christ, albeit we commit fornication or murther a thousand times a daye.* *No murther or fornication can draw vs from Christ.*

Bergenses apud Hospin.in Concordia discordi.f.86. *Iustice is imputed euen to them who perseuer in sinne.* *Perseuerer in sinne, are iust.*

Melanæthon in Ioan. apud Cocleum in Art. 6. Confess. Augustanæ. *As by the Ghospell onely faith is iustice, so that*

though thou hadst done all the sinnes of all mē, yet if thou beleiuest that the Father hath mercie vpon thee for Christ, thou shalt be safe: So contrariewise, by the Ghospell onely incredulitie is sinne.

Onely incredulitie is sine.

Reineccius to.4. Armaturæ.c.15. *Euill workes do not make an euill man, to wit, him that is in Christ.*

Onely incredulitie is not pardoned.

Zuinglius lib.de.ver. & falsa relig.tom.2. c. de Peccato: *It followeth, that onely incredulitie is that, to which pardon is denied.*

Caluin in Rom.8. v.13. *Howsoeuer we be yet subiect to sinne, neuertheless he promiseth vs life, so we prosecute our desire of mortifying the flesh.*

Author resp. ad theses Valentinianas p. 925. *This would that notable Diuine* (Luther) *and all our men; So we haue true faith, no sinne how great soeuer shall hinder vs to be made partakers of the euerlasting inheritance.* See more in my Latin booke c.15.art.8.

The Conference.

Scripture expressely biddeth vs not erre, for nether fornicatours nor adulterous, nor such grieuous sinners shall possesse the kingdome of God, and that if we liue according to the flesh we shall die. Catholiks say the same.

Protestants expressely say, that a Christian cannot be damned with what great sinnes soeuer, so he will beleiue; that onely incredulitie can damne him: that though he commit fornication and murder a thousand times aday shall not be drawne from Christ: though he had done all the sinnes of all mē he shalbe saued, if he beleiue: that pardon is denied onely to incredulitie: that so one haue faith, sinnes can not hurt him; that so we haue true faith no grieuous sinnes whatsoeuer shall hinder vs to enter into heauen: What other I pray you is this but that voice of the Serpent to Eue; *Yee shall not die.*

ART.

ART. X. WHETHER SINNES BE THE cause for which men are damned?

Scriptvre expressely affirmeth.

Math. 25. v. 41. *Get yee away from me you cursed into euerlasting fire which was prouided for the Diuel and his Angels: For I was an hungred, and you gaue me not to eate &c.* *Men are damned for not exercising charitie.*

Apocal. 20. v. 12. *And the dead were iudged of those things which were written in the bookes according to their workes.* *According to their workes.*

Catholiks expressely affirme.

C. Bellarm. l. 2. de Grat. & lib. 2 i b. c. 16. *The Scripture euerie where teacheth, that eternall punishment is by the iust iudgment of God rendred to mens sinnes.*

Protestants expressely denie.

Luther in Ionæ. 1. to. 4. f. 409. *Let Vs know, that we are not damned in sinne, nor saued by good workes.* *Men are not damned in sinne.*

Postilla in Dom. 8. post. Trinitat. f. 300. *I obserue, that no worke is so euill, as it can damne a man, onely incredulitie dãneth. That a man committeth adulterie, that worke condemneth not, but adulterie doth shew, that he hath lost his faith.* In Dom. 4. post Pascha: *Onely incredulitie is held for sinne.* In die Ascensionis: *Nether is there anie sinne so great, which can cõdemne a man: onely incredulitie damneth whosoeuer are damned. Damnation followeth no sinne but infidelitie.* *Onely incredulitie damneth.*

Iacobus Andreæ in Colloq. Montisbel. p. 109. *None but the incredulous is damned.* 105. *Vnlesse incredulitie were in those that are to be damned, none should be damned.* p. 447. *Those that are to be adiudged to eternall punishmẽt are not therefore dãned because they haue sinned, but because they would not embrace Christ with true faith.* And in the margent: *Onely incredulitie damneth men.* Whereupon Beza in the same Colloquie pag. 421. & *None but infidels are damned.* *Men are not damned because they haue sinned.*

421.& 448.& in part.2.resp. pag.215.saied: *Surely your speech seemed to vs intolerable: That men are not damned for sinne, or becauſe they haue sinned.* And notwithstanding Beza himselfe in the same Colloq.pag.103. saieth: *The onely efficient cause of damnation, is our incredulitie* & 106. *I say, that onely incredulitie is the efficient cause of the damnation of the impious.* Et 2 part.resp.cit.p.6. *Men perish not simply for sinne, but for incredulitie.*

Onely incredulitie causeth damnation.

Schlusselburg.to.7. Catal. Hæret. p.824. *No sinnes condemne, vnlesse incredulitie be adioyned.*

Bidembachius in Consensu Iesuit.& Christian.printed at Rochel 1584.p.733. *This saying is not ill vsed of some diuines: Onely incredulitie damneth: Wherefore ether Torrensis must reproue the office of the Holie Ghost reprouing the world, and correct his tongue; or he must graunt that men are damned for incredulitie alone.*

It onely damneth.

Reineccius to.3. Armaturæ c.12. *Man is punished not because he did not well.*

Men are not punished because they did not well.

Zuinglius in Ioan.5.tom.4. *Sinnes do not make a man vniust, nor damne a man, but impietie and incredulitie.*

Sinnes do not damne.

Pareus in Collegio Theol.7. Disput.5. *It is rightly saied: That onely infidelitie is the cause of damnation.*

Onely infidelitie is cause of damnation

The Conference.

Scripture expressely saieth, that men are damned for sinnes of omission, or not doing that which they were bound to doe: that euerie one is iudged according to his workes. The same say Catholiks.

Protestants expressely say, that men are not punished because they did not well: that sinnes condemne not mẽ: that men are not damned for sinnes or because they haue sinned: that no sinne is so grieuous as it can condemne a man: that damnation followeth no sinne but incredulitie; that onely incredulitie damneth men: that men are damned for infidelitie onely.

ART.

ART. XI. WHETHER WE MVST GIVE account of our sinnes?

Scriptvre expressely affirmeth.

Math. 12. vers. 36. *I say vnto you, that euerie idle word that men shall speake, they shall render an account for it in the day of iudgment.* — *Man must giue account of euerie idle word.*

Rom. 14. v. 12. *Euerie one of vs for himselfe shall render account to God.*

2. Cor. 5. v. 10. *For we must all be manifested before the iudgment seat of Christ, that euerie one may receaue the proper things of the bodie according as he hath done ether good or euill.* — *Of things that he hath done.*

Apoc. 20. ver. 12. *And the dead were iudged of those things which were written in the bookes according to their workss.*

Catholiks expressely affirme.

D. Stapleton in Act. 15. v. 11. *Caluinists cannot abide, that workes be called to account: But these pestilet teachers lead their followers right to the pitte of hell, and directly gainesay the holie Scripture: Workes must come to account.*

Protestants expressely denie.

Confessio Palatina p. 202. *I beleiue and confesse, that God the Father for Christs most full satisfaction, neuer remembreth my sinnes, so that I haue no need to feare the iudgment of God.* — *Gods iugdment not to be feared.*

Luther in Gal. 1. to. 5. f. 282. *Christ will not exact an account of vs of our ill passed life.* — *He will not take account of our life.*

Caluin in Math. 12. v. 36. *In this is founded the trust of our saluation, that God will not enter into iudgment with vs.* In c. 27. v. 26. *Nether is it to be feared, that our sinnes come any more into Gods iudgment.* In Roman. 4. v. 6. *Who are couered with Christs iustice, they haue not onely God appeased to them, but also to their workes, whose spotts and blemishes are couered with* — *Not enter into iudgmẽt with vs.*

Christs puritie, that they come not to account. In Gal. 3. v. 22. *It followeth vndoubtedly: If workes come into iudgment, we are all damned.*

Beza in Confess. c. 4. sect. 12. *This sanctification of humane nature in Christ imputed to vs by faith, hath made that the relikes of that corruption which is euen in the regenerate, come not to account before God.*

Scarpe de Iustif. Contr. 7. *These sinnes shall not come to account before God.*

Tilenus in Syntagmate c. 67. *The elect do know, that nether their deeds, nor all their words shalbe called to the reckoning of this* (last) *iudgment.*

The Conference.

Scripture plainely saieth, that we shall giue account of euerie idle word: that euerie one shall giue account for himselfe: that euerie one shall receaue for the good or ill which he hath done: that the dead shalbe iudged according to their workes. The same say Catholiks.

Protestants expressely say, that Christ will not exact an account of our life ill passed: that God will not enter into iudgment with vs: that our sinnes shall not come to iudgment: shall not come to reckoning: that nether all our deeds or words shall come to the reckoning of iudgment.

ART. XII. WHETHER THE ELECT being iustified committeth ill or sinne?

Scriptvre expressely affirmeth.

Dauid did ill.

Psal. 50. ver. 6. Dauid saieth of himselfe: *To thee onely haue I sinned, and haue done ill before thee.*

2. Reg. 12. v. 9. Nathan saieth to Dauid: *Why therefore hast thou contemned the word of the Lord, that thou wouldest doe euill in my sight?*

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm. l.1. de Amiſſ. Grat. c.7. *Dauid himſelfe peculiarly bewaileth his adulterie and murder, and amongſt other things ſaieth: To thee onely haue I ſinned, and haue done ill before thee.*

PROTESTANTS EXPRESSELY DENIE.

Zanchius de Perſeuerantia tom.7. col.124. *Dauid ſinned indeed, but neuer committed ſinne.* Et 147. *The regenerate commit not ſinne.* — *He committed not ſinne.*

Muſculus in Locis tit. de Peccato. *The elect commit not ſinne, though they ſometimes do ſinne.* Againe: *The elect commit not ſinne, but the reprobates.* — *The elect commit not ſinne.*

Abbots in Diatribam Tomſoni c. 20. *Chriſt manifeſtly sheweth, that it is one thing to ſinne, an other to commit ſinne,* and ſaieth, that the iuſtified do not commit ſinne.

THE CONFERENCE.

Scripture plainely ſaieth, that Dauid (though an elect and iuſtified man) ſinned, did ill before God, contemned Gods word. The ſame ſay Catholiks.

Proteſtants plainely ſay, that Dauid neuer committed ſinne, that the regenerate commit not ſinne, that the elect commit not ſine.

ART. XIII. WHETHER THE ELECT himſelfe, being iuſtified, ſinneth?

SCRIPTVRE EXPRESSELY AFFIRMETH.

2 Reg.24.v.17. Dauid ſaieth of himſelfe: *I am he that haue ſinned, I haue done wickedly:* Et 1. Paralipomen. 21. v. 17. *It is I that haue ſinned, it is I that haue done the euill.* — *Dauid ſinned and did wickedly. Did euill.*

Catholiks expressely affirme.

Councel of Trent Session. 6. Can. 23. *If anie shall say, that a man once iustified cannot sinne, nor leese grace &c. be he accursed.*

Protestants expressely denie.

The elect do not sinne. Academie of Marpurg apud Zanchium in tom. 7. col. 66. *The elect himselfe doth it* (sinne) *not, but sinne inhabiting in him.*

A Christian sinneth not. Bucer in Matthæi 7. *A Christian sinneth not, and yet he hath sinne.*

Doth not obey concupiscēce. Zanchius in Supplicat. ad Senatum Argentinensem tom. 7. col. 59. *The elect cannot properly obey the concupiscences of sinne.*

Is not ouercomen of Sathan. Whitaker Controu. 2. q. 2. cap. 2. *True faithfull can neuer be ouercomen of Sathan.*

Contra-remonstrantes in Collat. Hagæ. pap. 351. *Sinne hath not rule ouer the elect.* And 347. *There is plainely saied, who is borne of God, that is, the true faithfull and regenerate, that he doth not sinne so, as sinne ruleth ouer him againe, nor can so sinne.*

The Conference.

Scripture plainely saieth, that Dauid though iustifyed, did euill; wickedly; did sinne The same say Catholiks.

Protestants plainely say, that the elect him selfe committeth not sinne, that a Christian sinneth not: that the elect properly obey not the concupiscences of sinne: that sinne ruleth not ouer an elect.

ART.

ART. XIV. WHETHER THE ELECT being iuſtified, euer doe ſinne wittingly and willingly?

Scriptvre expressely affirmeth.

2.Reg.12.v.9.it is ſaied to Dauid: *Why haſt thou contẽned the word of the Lord.* Et v.10. *The ſword ſhall not departe from thy houſe for euer, becauſe thou haſt deſpiſed me.*

Dauid contemned Gods word.
Deſpiſed God.

Catholiks expressely affirme.

D.Stapleton in Rom. 6. v. 12. calleth *it filthie doctrine, that the elect being iuſtified do not ſhake of the yoke of the law of God of ſet malice; but of frailtie, becauſe the fleſh ouercometh the ſpirit ſtriuing.*

Protestants expressely denie.

Iacobus Andreæ in Colloq. Montisb. p. 382. *The elect ſinne not of purpoſe, but againſt their will.*

The elect ſinne not of purpoſe.

Perkins de Prædeſt. to.1.col.153. *The regenerate do not ſinne of whole or full will.*

Not of full will.

Academie of Zurich apud Zanchium to.7. col.74. *Neither of them* (Dauid, Peter) *ſinned with his whole harte and mynde.* And Zanchius himſelfe ib. de Perſeuerant. col.98. *The true faithfull being once ingrafted in Chriſt neuer ſinne with their mynd, that is with their whole mynde, harte, and full will, but onely with fleſh, ignorance, and frailtie:* Et col.363. *Saints neuer ſinne of ſet malice, or (as others ſay) with their will, but alwaies ether of frailtie, or of ignorance.*

Onely of ignorance.

Daneus Contr. de Baptiſmo c.14. *Men ſinne in two ſortes: Ether with whole affection of mynde feeling no fight betwene the ſpirit and fleſh; and in this ſorte do not they ſinne, who are borne of God and haue true faith.*

Pareus l.1. de Amiſſ. Gratiæ. cap. 6. *Who is borne of God*

[illegible]reth not ſinne with his whole harte. Et l.3. de Iuſtif. c.15. *Here we haue clearly, that the regenerate do not ſinne, to wit, with their whole harte and to death.*

Not to death.

Scarpe de Iuſtif. Contr.5. *No faithfull perſons ſinne with full force of will.*

The Conference.

Scripture plainely teacheth, that Dauid though an elect and iuſtified man contemned Gods word, deſpiſed God. The ſame ſay Catholiks.

Proteſtants plainely teach, that the elect do not ſinne with their whole harte, neuer ſinne with their will, neuer with full will: but onely of frailtie or ignorance or with the flesh.

ART. XV. WHETHER THE WIDDOWS whereof S. Paul ſpeake did make void their faith by marrying?

Scriptvre expressely affirmeth.

Some widows damned for marrying againe.

1. Tim.5. v.11.& 12. *But auoid the yonger widdows, for when they shalbe wanton, in Chriſt, they will marrie, hauing damnatiõ becauſe they haue made void their firſt faith.*

Catholiks expressely affirme.

C. Bellarm. l.2. de Monachis c 24. *The Apoſtle ſaith, that they make void their firſt faith, which will marrie.*

Protestants expressely denie.

Not damned becauſe they married.

Apologia Confeſſ. Auguſtan. c. de votis: *Paul condemneth the widdows, not becauſe they married.*

Whitaker l.9. cont. Dureum ſect. 39. *The Apoſtle writeth, that thoſe widdows were to be damned, not becauſe they married.*

Lutherans

Lutherans de votis to.2. f.302. *But nether doth Paul condemne this in them, that they will marrie.*

Illyricus in Claue part.1.verbo Fides: *There is no speech of breaking of vow or of marrying againe.*

Zuinglius in Explanat. artic. 30. *Paul saieth, that these broke their first faith, because they vsed the pleasure of the flesh not with husbands: for they who married, did not breake their faith.*

Peter Martyr libr. de votis col. 1352. *It cannot be gathered hence, that to haue a will to marrie was accounted sinne in them.*

THE CONFERENCE.

Scripture plainely saieth, that those widdows whereof S. Paul speaketh had their damnation by marrying, because by marrying they made void their first faith. The same say Catholiks.

Protestants plainely say, that they had no damnation by marrying, that they did not sinne by marrying; that there is no speech in S. Paul of marrying againe: that he spoake of such as out of marriage vsed the pleasure of the flesh: Which contradiction of the Scripture is so euident, as some Protestants confesse it. See lib.2.c.30.

ART. XVI. WHETHER VSVRIE be sinne?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Psal.14.v.1.& 5. *Lord, who shall dwel in thy tabernacle &c. Vsurie, sinne. He that hath not giuen his money to vsurie.*

Psal.71.ver.14. *From vsuries and iniquities he shall redeeme their soules.*

Ezechiel 18. vers.5. and 8. *And a man if he shalbe iust hath not lent to vsurie and not taken more, hath turned his hand from*

from iniquitie---This man is iust, liuing he shall liue, saieth our Lord God.

Catholiks expressely Affirme.

S. Thomas 2.2.q.78.art.1. *To take vsurie for money lent, is of it selfe vniust.*

Protestants expressely denie.

Not all vsurie forbidden. Some vsurie allowed.

Bucer in Disput. de Vsuris pag.794. *The Lord did not forbidde and condemne all vsurie, but vsurie of a certaine kind, to wit, that with biteth and helpeth not the neighbour, which alone I thinke to be allowed.*

Caluin in Epistolis edit.1619.pag.488. *If we condemne all vsurie, we make the snare of consciences straiter then the Lord himselfe would.* Againe: *I find not by any testimonie of Scripture that all vsuries are condemned.*

The Conference.

Scripture expresselysaieth, that who lendeth money to vsurie, shall not dwell in Gods tabernacle, that soules are to be redeemed from vsurie, that a iust man doth not lend to vsurie. The same say Catholiks.

Protestants expresseiy say, that al vsurie is not condemned, that some is to be allowed.

ART. XVII. WHETHER ALL HAVE sinned in Adam?

Scriptvre expressely affirmeth.

All men sinned in Adam. All made sinners in Adam.

Rom.5.v.12. *As by one man sinne entred into this world, and by sinne death, and so vnto all men death did passe in whome all sinned.* Et ver.19. *As by the disobedience of one man manie were made sinners.*

Catholiks expressely affirme.

C. Bellarm. l. 4. de Amiſſ. Gratiæ. c. 13. *In that one man, all ſinned.*

Protestants expressely denie.

Zuinglius de Peccato orig. to. 2. f. 116. *Nether hindreth it, that S. Paul Rom. 5. ſaieth: All haue ſinned. For after the ſame manner the worde, Sinned, is putte metonymically.* De Ratione fidei ib. f. 539. *I confeſſe that our firſt father committed a ſinne which is truely a ſinne, but they who are deſcended of him did not ſinne in this ſorte.*

We ſinned but figuratiuely in Adam. Not truely ſinned.

Adolphus Venator apud Homium in Specimine &c. art. 15. *Thereupon it may be gathered, that we did not ſinne in Adam, becauſe &c.*

We did not ſinne in Adam.

The Conference.

Scripture plainely ſaieth, that all ſinned in Adam, that by his diſobedience manie are made ſinners. The ſame ſay Catholiks.

Proteſtants plainely ſay, that all ſinned in Adam but figuratiuely; that Adam truely ſinned but not they who are deſcended of him; that we ſinned not in Adam.

ART. XVIII. WHETHER THERE BE anie originall ſinne?

Scriptvre expressely affirmeth.

Scripture in places before cited ſaieth, that all ſinned in Adam, that by his diſobedience many were made ſinners: & 1. Cor. 15. v. 12. that in Adam all died.

Originall ſinne, true ſinne.

Catholiks expressely affirme.

Councel of Trent Seſſ. 5. Can. 2. *If anie ſhall ſay, that Adam by his ſinne of diſobedience, transfuſed onely death and punishment of the bodie in all man kinde, and not ſinne, which is the death of the ſoule: be he accurſed.*

Protestants expressely denie.

Originall ſinne, is no ſinne. Not truely called ſinne.

Zuinglius de Peccato orig. to. 2. f. 115. *What could be ſaied more breefly or clearly, then that originall ſinne, is no ſinne, but a ſickneſſe:* Fol. 116. *This is that I will: that originall ſinne is not truely called ſinne, but metonymically of the ſinne committed of our firſt father.* fol. 115. *What could be ſaied more weakly and more farre from Canonicall Scripture, then that it is not a ſickneſſe, but a guilt?* De Baptiſmo ibid. fol. 87. *It followeth, that litle ones or Infants are without all blemish or ſtaine.* f. 90. *Whence we gather, that originall ſinne is indeed a ſickneſſe, which yet of it ſelfe is not faultie, nor can cauſe the punishment of damnation.* Againe: *How can it be, that what is a ſickneſſe and contagion, deſerueth the name of ſinne, or is ſinne indeed?* And Reſponſ. ad Luther. fol. 517. *The ſumme of all which I taught in my booke of originall ſinne is thus: That originall contagion is not ſuch a ſinne, that hath any fault, but rather is a ſickneſſe which by reaſon of Adams ſinne, cleaueth vnto vs.*

Not guilt. No ſtaine.

No ſinne indeed. Not ſuch a ſinne as hath fault.

Homius in Specimine &c. art. 15. bringeth many Proteſtants who denie originall ſinne: as Venator. *Originall ſinne is not properly ſinne, nor deſerueth damnation.* Arminius: *Originall ſinne is fondly ſaied to make guiltie of death.* Borrius. *There is no reaſon why God would impute this ſinne to Infants.*

Not properly ſinne. Maketh not guiltie of death.

Beza de Prædeſtinat. cont. Caſtel. vol 1. p. 421. thus writeth of Caſtellio (whome D. Humfrey ad Ration. 1. Campiani much commendeth for learning and honeſtie) *Out of which it may be eaſily gathred, that ether thou accounteſt originall ſinne, a fable; or els doeſt ſo diminish it, that what is by origin, thou wouldſt haue to be attributed to imitation.* Nether

Originall ſinne, a fable.

is Beza

is Beza himselfe farre from the same opinion; for 2. part. resp. ad acta Colloq. Montisbel. p. 103. he denieth, that elected infants *need any renouation*. Faber also and Erasmus, whome Protestants challenge for theirs, do denie originall sinne in Rom. 5.

The Conference.

Scripture plainely saieth, that all haue sinned in Adam, that all die in Adam, that by his disobedience manie are made sinners. The same say Catholiks.

Protestants plainely say, that originall sinne, is no sinne but a sicknes; not truely a fault, but figuratiuely: not a guilte, not a blemish not a staine, not faultie of it selfe, that it can not cause damnation; not such a sinne as hath fault, not a sinne indeed, nor deserueth the name of sinne.

The Svmme of this Chapter of Sinnes.

The things which we haue rehearsed in this chapter, do make manifest, that Protestants teach of sinnes quite contrarie to holie Scripture. For the Scripture (and Catholiks with it) teacheth, that sinnes are imputed to the faithfull: that they are mortall to them as well as to others: that they ought to be ouercomen of the faithfull: that whosoeuer serue sinne, serue not God: that great sinnes putte out grace, nor can stād with iustice: that they are to be redeemed with good workes: that to abstaine from them, is necessarie to saluation: that they are the cause why men are damned: that we must giue an account of them: that they are committed of the elect and that with full consent: that vsurie is a sinne, and that originall sinne is a true sinne. All which Protestants do denie.

They make also manifest, that Protestants play the theiues towards sinnes also, and steale from them no lesse then from good things, but that they steale from *What. Protest. take from sinnes.*

sinne other kind of qualities and for an other end. For from God, from Christ, from Saintes, from the Church, from Sacraments, from good workes and other godlie and holie things they steale that which is good, vertuous, and worthie of praise and honour, that thereby they may not seeme so worthie to be loued and esteemed of men: But from sinnes they steale malice, all power of hurting the faithfull, in saying they are not imputed to them, cast not them out of Gods grace, and such like now rehearsed, to the end that they should not seeme so horrible and so much to be auoided of the faithfull: And thereby they shew themselues to be freinds of sinne, and precursors of him who is termed: *The man of sinne*. And thus much of Sinnes: Now of Iustification from them.

2. *Thessal.* 2.

CHAP.

CHAPTER XVI.

OF IVSTIFICATION.

ART. I. WHETHER IVSTIFICATION be of workes?

SCRIPTVRE EXPRESSELY AFFIRMETH.

IAMES 2. v. 21. *Abraham our father was he not iustified by workes?* verſ. 24. *Do you ſee, that by workes a man is iuſtified?* Et v. 25. *Rahab the harlot was not she iuſtified by workes?* *Abraham iuſtified by workes. Man. Rahab.*

Luc. 7. v. 47. *Manie ſinnes are forgiuen her, becauſe she hath loued much.*

Act. 3. verſ. 19. *Be penitent therefore and conuert, that your ſinnes may be putte out.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Rom. 4. v. 2. *Abrahams workes had glorie euen before God, and he was iuſtified of then as S. Iames doth moſt expreſſely affirme.*

PROTESTANTS EXPRESSELY DENIE.

Apologia Confeſſ. Auguſtanæ c. de Iuſtif. *Reconciliation is not receaued by workes.* c. de Implet. legis: *If anie thinke, that he obtaineth remiſſion of ſinnes becauſe he loueth, he dishonoureth* *Reconciliation, not by workes.*

reth Christ. c.de votis: *It is an impious opinion, that we obtaine remission of sinnes for our workes.*

Iustification not by workes.

Confessio Bohemica art.7. *Good workes are to be done, not that we thinke that we obtaine remission of sinnes for them.* Gallica artic.22. *We are not iustified by workes.* Belgica artic.24.

Workes helpe not to iustification.

Good workes are of no moment at all for to iustifie vs. Argentinensis cap.3. *Good workes helpe nothing for to make vs iust of vniust.* Heluetica cap.15. *We receaue this iustification not by any workes.*

Whitaker ad Ration.8. Campiani. *In iustifying vs, God maketh no reckoning of our workes. For the iust liueth not of workes.*

Abraham, not iustified by workes.

Perkins in Serie Causarum cap.51. *To be iustified by good workes, is both false and ridiculous.* In Gal.3. *Abraham was not iustified by his good workes.* In c.4. *That doctrine, which dreameth of Iustification by workes, bringeth in idolatrie.* Et in c.5. *it ouerturneth the foundation of religion.*

Luther de libertate tom.2. fol.4. *A soule is iustified by no workes.* In Gal.1. to.5. *Sinne is taken away by no workes.* In c.3.

Abrahã not iustified by workes.

Abraham was iustified by no other thing at all but faith. Epist. ad Liuones to.7. *All doctrine of iustifying and sauing vs by workes, is impious, diuelish, and high blasphemie against God.* Et to.1.fol.393. *We must firmely beleiue against the Diuel, that the woman was saued by onely faith before she loued.*

Caluin 3.Instit.c.11.§.6. *In iustification there is no place for workes.* c.14.§.5. *Workes helpe nothing to iustifie vs.* cap.16.§.1.

Men are not iustified by workes.

We say, they are not iustified by workes. In Gal.2.v.15. *We cannot be iustified by workes.*

Workes do not iustifie.

Beza in Confess. cap.4.sect.17. *How can we be iustified by workes?* l.Quæst.p.689. *Good workes do not iustifie.*

Peter Martyr in locis classe 3. c.4.§.8. *Iustification is not had of workes.*

Bullinger de Iustif. fidei Serm.6. *Abraham was not iustified by his workes.*

Aretius in locis part.2.f.78. *We are not iustified of workes.*

Man is not iustified by workes.

Zanchius in Confess. c.21. art.4. *We constantly confesse, that a man is not iustified of workes.*

Polanus

Polanus in Disp. priuat. periodo 1. disput. 36. *Not because the woman loued much, therefore her sinnes were remitted her.*

Pareus in Gal. 2. lect. 24. *The Apostle denieth, that workes either alone or with faith do iustifie.*

Rogers artic. 11. *Workes haue no place or portion in the matter of our iustification.* — *Workes with faith do not iustifie.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expressely saieth, that Abraham was iustified by workes, that Rahab was iustified by workes: that the womans sinnes were forgiuen because she loued: that men must repent for to haue their sinnes forgiuen. The same say Catholiks.

Protestants expressely say, that Abrahã was iustified by workes, by nothing els at all but by faith, that the womãs sinnes were not forgiuen because she loued; that sinne is not taken away by any workes that we are not iustified by any workes, that workes haue no place, are of no moment, or reckoning in iustification: that it is impious, diuelish, ridiculous, and most blasphemous against God, to dreame of Iustification by workes.

ART. II. WHETHER IVSTIFICATION be by faith onely?

SCRIPTVRE EXPRESSELY DENIETH.

Iames 2. v. 24. *Do you see, that by workes a man is iustified, and not by faith onely.* — *Iustification, not by faith alone.*

CATHOLIKS EXPRESSELY DENIE.

Councel of Trent Session. 6. can. 9. *If anie shall say, that the impious is iustified by faith alone, so as he vnderstandeth, that nothing els is required to cooperate to the grace of iustification, and that it is no way necessarie that he be prepared*

pared and disposed by motion of his owne will, be he accursed.

Protestants expressely affirme.

Confessio Saxonica c. de Remiss. Peccat. Wittenbergica c. de Iustif. Articuli Smalcaldici part. 2. c. 1. liber Concordiæ c. 3. Confessio Anglica art. 11. Heluetica cap. 15. Belgica art. 22. Bohemica art. 6. teach in expresse termes, *that we are iustified by onelie faith.* And the same in other words teach Confessio Augustana. c. de fide. Argentinensis c. 3. & Gallica art. 20.

By 'onely faith.

Apologia Confess. Augustanæ c. de Iustif. *We are iustified by faith alone, if by iustification we meane, to be iust of vniust, or to be regenerated.* Againe: *Faith alone doth iustifie, alone maketh iust of vniust. By faith onely we receaue remission for Christ.* Et c. de Resp. ad Argumenta. *Remission of sinnes and iustification is receaued onely by faith. These things we obtaine onely by faith.*

By faith alone.

Onely by faith.

Luther de libertate to. 2. fol. 4. *A soule is iustified by faith alone.* In Gal. 2. to. 5. *Faith iustifieth, and nothing els.*

By nothing els.

Vrbanus Regius in Catachesi fol. 136. *We are Iustified by faith onely.*

Schusselburg. l. 1. Theol. Caluin art. 15. *Paul teacheth, that a man is iustified by faith onely, by faith alone.*

By faith alone.

Zuinglius ad Matthæum Rutling. to. 2. f. 151. *We are iustified by faith alone.*

Caluin in Galat. 2. v. 16. *We are iustified by faith alone.*

Beza in Rom. 3 vers. 20. *What was the Apostles intent? To teach, that no man is iustified by anie other means then by faith. We are iustified by onely faith.*

Peter Martyr in 1. Cor. 1. *It belongeth to faith onely, that we be iustified by it.*

Whitaker ad Ration. 1. Campiani: *That is our doctrine most true and most holie: That a man is iustified by faith alone.*

Perkins in Catechesi tom. 1. col. 487. *How canst thou be made partaker of Christ and of all his benefits, and fruitfully enioye them? Onely by faith.*

Onely by faith.

Rogers

Rogers artic. 11. *Onely by faith we are accounted righteous before God.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that a man is not iuſtified by faith onely. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that a man is iuſtified by faith onely, by faith alone, and no other way then by faith: that nothing iuſtifieth but faith.

ART. III. WHETHER THE IVSTIFIED, be indeed, and in the ſight of God, iuſt?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Gen. 7. ver. 1. God thus ſpeaketh to Noë: *I haue ſeene thee iuſt in my ſight.* c. 6. v. 9. *Noë was a iuſt and perfect man.* *Noë iuſt in Gods ſight.*

Iob 32. v. 2. *And Eliu was angrie and tooke indignation and he was angrie againſt Iob, for that he ſaied himſelfe to be iuſt before God.*

Luc. 1. v. 6. *And they were both iuſt before God.* *Iuſt before God.*

1. Cor. 5. v. 21. *Him that knew no ſinne, for vs he made ſinne: that we might be made the iuſtice of God in him.*

Epheſ. 1. ver. 4. *He choſe vs in him before the conſtitution of the world, that we ſhould be holie and immaculate in his ſight in charitie.* *Holie in Gods ſight.*

1. Ioan. 3. verſ. 7. *He that doth iuſtice is iuſt: euen as he alſo is iuſt.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Seſſion. 6. cap. 7. *Being indued with iuſtice of God, we are not onely reputed, but alſo are named and are iuſt.*

Protestants expressely denie.

None is iust before God.

Illyricus in Math. 20. v. 12. *Surely so it is in religion and before God, and especially in the kingdome of Grace, where all depende of free mercie, and none is iust.* Et in Præf. partis 2. Clauis, saieth that Papist *take, to iustifie, amisse, of reall, and not of imputatiue iustice.*

We seeme to God others then we are.

Reineccius to. 4. Armaturæ cap. 15. *Nether doth God looke vpon vs but in his Sonne; whereupon it cometh to passe, that we we seeme quite others then we are. As looking through glasse which is greene, yellow, or of some other colour, the things which me behould seeme to vs to be of the same colour of which the glasse is, through which we see: So to God (I speake humanely for the weakenesse of the flesh) beholding and considering vs in his Sonne, we seeme to be of his colour, and shyning with his iustice and innocencie: And thereby he seing and touching vs, thinketh that he toucheth his owne naturall Sonne, as Isaac speaking to Iacob his yonger Sonne, thought he spoake to Esau his elder sonne.* And the same example of a great glasse or spectacles vseth Zanchius l. 2. de Natura Dei. c. 2.

Hunnius de Iustif. p. 19. reiecteth it as Popish doctrine, *that by iustification, a man is made indeed iust.*

None iust before God.

Zuinglius in Luc. 1. to. 4. *Before God none can be iust.*

Not iust, but held iust.

Not iust indeed.

Caluin 3. Instit. c. 19. §. 2. *It is not inquired there* (in Iustification) *how we be iust; but how, (though vniust and vnworthie) we may be held for iust.* c. 11. §. 11. *Let him graunt, that they are counted iust, who are not indeed.* Againe: *He is iust, not indeed, but by imputation.* In Math. 12. v. 37. *The Papists thinke it absurd, that we say a man is iustified by faith, because they expound it to be made and be iust indeed: But we meane, to be accounted iust and to be absolued in the iudgment of God.* In Luc. 18. v. 19. *This place plainely telleth, what is properly to be iustified, to wit, to stand before God as if we were iust.* In Rom. 3. ver. 25. *I haue already eftsones admonished, that men are not iustified, because they be such indeed, but by imputation.* In 2. Cor. 5. v. 21. *How are we iust before God? foresooth as Christ is a sinner.* In

As if we were iust.

Anti-

Antidoto Concil.seſſ.6.c.8. *They* (of Trent) *affirme, that we are truely iuſt and not onely reputed.* De Cæna p.2. *Let vs be aſſured, that we, though we be wicked and vncleane, neuertheleſſe, are acknowledged and receaued of the Lord and alſo helde for iuſt.* Et Concione 158. in Iob. *Where ſhall any ſuch* (iuſt) *be found amongſt men?*

Not truely iuſt.

None iuſt.

Beza in Math. 12. v. 37. *Paul teſtifieth that we, being not in our ſelues iuſt, yet are iuſtified in Chriſt apprehended by faith, that is, accounted for iuſt, and ſo abſolued.*

Not in our ſelues iuſt but accounted ſo.

Pareus l 1. de Amiſſ. Grat. c. 6. *It is more ſure to ſay, that they* (Zacharias and Elizabeth) *were iuſt and faultleſſe before God and men, not abſolutely, but by imputation of iuſtice.* Of the ſame opinion are all others who ſay, that for God to iuſtifie men, is not to make them iuſt, but onely to declare or pronounce them ſuch.

The Conference.

Scripture expreſſely ſaieth, that Noë was iuſt before God, Iob iuſt before God: Zacharias and Elizabeth iuſt before God: that God choſe vs for to be iuſt in his ſight: that he made Chriſt ſinne for to make vs the iuſtice of God: and that who doeth iuſtice is iuſt, euen as God alſo is iuſt. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that none is iuſt: that in iuſtificatiõ it is not enquired how we are iuſt, but how we are helde for iuſt: that to be iuſtified, is not to be iuſt: that the iuſtified are not indeed iuſt, not truely iuſt, but ſo reputed: that before God they are no otherwiſe iuſt then Chriſt was a ſinner: that we appeare quite others to God, then we are: that God looking vpon vs and touching vs, taketh vs for his owne Sonne, as Iſaac tooke Iacob, for Eſau.

ART. IV. WHETHER THE IVSTIFIED be cleane?

Scriptvre expressely affirmeth.

The iustified, be cleansed. Ezech. 36. v. 25. *And I will powre vpon you cleane water, and you shalbe clensed from all your contaminations.*

Are cleane. Ioan. 13. v. 10. *And you are cleane.* c. 15. v. 3. *Now you are cleane for the word which I haue spoaken to you.*

1. Cor. 6. ver. 11. *And these things certes you were, but you are washed, you are sanctified.*

Immaculate. Ephes. 1. v. 4. *He chose vs in him that we should be holie and immaculate in his sight in charitie.*

Tit. 2. vers. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and might cleanse to himselfe a people acceptable.*

Cleansed frō dead workes. Hebr. 9. v. 14. *How much more, shall the blood of Christ, who by the Holie Ghost offered himselfe vnspotted vnto God, cleanse our conscience from dead workes?*

Cleāsed from all sinne. 1. Ioan. 1. v. 7. *And the blood of Iesus Christ his Sonne cleāseth vs from all sinne.*

Catholiks expressely affirme.

Councel of Trent Sess. 5. can. 5. *There is no damnation to them who are truely buried with Christ by baptisme to death, who walke not according to the flesh, but putting of the ould man and putting on the new which is created according to God, are made innocent, vnspotted, pure, harmelesse and beloued of God.*

Protestants expressely denie.

Defiled with manie sinnes. French Confession art. 11. *Euen they who excell in holinesse are defiled with manie sinnes, as long as they liue in this world.*

Vncleane. Luther in Confutat. Latomi to. 2. f. 218. *The beleiuers are iust, and yet vncleane.*

Zuin-

Zuinglius in Explanat. artic. 39. *All men are vniuſt before God.* *Vniuſt.*

Caluin 3. Inſtitut. cap. 15. §. 5. *Though we be vncleane, he is cleaneſſe to vs.* In Rom. 4. v. 5. *None ſhall come to the iuſtice of faith, but he that ſhalbe impious in himſelfe.* In v. 20. *He pronounceth to hould vs for iuſt, and we are ouerwhelmed with ſinne.* The like he hath in the places cited in the former article. *Impious.* *Ouerwhelmed with ſinne.*

Beza in Rom. 4. v. 5. *Who iuſtifieth the impious, that is, accounteth him iuſt in Chriſt who is himſelfe impious.*

Iunius l. 4. de Eccleſ. c. 11. *The pious man, is in himſelfe vncleane and filthie.* *Filthie.*

Scarpe de Iuſtif. Contr. 8. *We are called iuſt for Chriſts iuſtice imputed to vs; and vniuſt, for inherent ſinne.*

Pareus l. 4. de Iuſtif. c. 17. *But if Chriſt haue now abſolutely cleanſed his Church and people, what followeth, but that the Romiſh Babylon is nether Church nor people of Chriſt?* Of the ſame opiniõ are they alſo who (as we ſhall ſee in the next article) teach that ſinnes remaine in the iuſtified.

And hereupon Proteſtants (albeit each of thẽ beleiueth as a point of faith, that he is iuſtified) profeſſe that they are moſt wicked. For thus they ſay in the French Confeſſion art. 18. *In our ſelues we are worthie of all hatred.* Et in Confeſſ. Heluet. cap. 8. *We are drowned in naughtie luſts, turned from good realie to all euill, full of all wickedneſſe, diſtruſt, contempt, and hatred of God.* And in their French Common praiers: *Readie to all wickedneſſe, vnprofitable to all good workes making no end of tranſgreſſing Gods commandments, and continually increaſing their damnation with impure and wicked life.* Beza alſo in his Confeſſion cap. 4. ſect. 10. *It is euident enough, that we are ouerwhelmed with infinit wickedneſſe.* Et de Prædeſt. cont. Caſtel. p. 422. *Our vices are great and manie.* Caluin de Cæna pag. 2. *There is none of vs who can finde one crumme of iuſtice in himſelfe, but rather we are defiled with ſo manie vices and wickedneſſe, and full of ſuch a multitude of ſinnes, &c.* Whitaker l. 2. de Peccato orig. c. 3. ſaieth that they *burne with hatred and contempt of God.* Apologia Confeſſ. Auguſtanæ c. de Peccato orig. ſaieth that their *godlie* *Proteſtants confeſſion of their owne wickedneſſe.*

men doubt of the anger of God, of the grace of God, of the word of God, are angred at the iudgment, of God, murmure at his deeds &c. Et Pareus l.3. de Iustif. c.8. addeth, that *they passe neuer a day without manie a mortall sinne.* This verdict they giue of themselues. Wherefore it is no meruail, that in their French Confession art.18 they say, *that they cast away all opinion of vertues and merits.* And such are they that are iustified after the Protestant fashion, and to make vs such, Christ (forsooth) was incarnated and suffered, and sent the Holie Ghost into the world.

The Conference.

Scripture expressely teacheth, that the iustified are cleane, are washed, are cleansed from all their filth, are cleansed from dead workes, and from all sinne, are vnspotted. The same say Catholiks.

Protestants expressely teach, that the iustified are not absolutely cleansed, are vncleane, impure, filthie, vniust, impious, defiled with manie sinnes: and that those who are iustified after the Protestant manner, are drowned in naughtie lusts, full of all wickednesse, worthie of all hatered, burne with hatred and contempt of God, doubt of Gods word &c. And if their iustified men be such, what I pray you are the rest?

ART. V. WHETHER IN THOSE THAT are iustified, remaine the sinnes from which they are iustified?

Scriptvre expressely denieth.

Sinne taken cleane away. No iniquitie in Dauid. As for as the East from the west.

Isaie 44. v. 22. *I haue cleane taken away thine iniquities as a cloude, and thy sinnes as a mist.*

Psal. 16. v. 3. *By fire thou hast examined me, and there is no iniquitie found in me.* Psalm. 102. v. 12. *As farre as the East is from the West, hath he made our iniquities farre from vs.*

Ioan.

Ioan.1. ver.29. *Behould the lambe of God, behould him that taketh away the ſinne of the world.* 1.Ioan.3.v.5. *And you know, that he appeared to take away our ſinnes.* *Sinne taken away.*

Rom.8.v.1. *There is now no damnation to them that are in Chriſt Ieſus.*

CATHOLIKS EXPRESSELY DENIE.

Councel of Trent Seſſ. 5. Con. 1. *If anie denie, that by the grace of our Lord Ieſus Chriſt which is giuen in Baptiſme, the guilt of originall ſinne is remitted: or els ſaieth, that al that is not taken away which hath the true and proper nature of ſinne, but auoucheth, that that is onely shauen or not imputed; be he accurſed.*

PROTESTANTS EXPRESSELY AFFIRME.

Confeſſio Saxonica c.9. *Let him confeſſe, that in the regenerate there are yet manie ſinnes and great filthineſſe worthie of the wrath of God.* The like hath the English Confeſſion art. 9. The French art. 11. The Flemish art. 15. The Scotish art.15. *Manie great ſinnes in the iuſtified.*

Whitaker l.2.de Peccato orig.c.3. *If thou thinkeſt, that the regenerate can be without* (mortall) *ſinnes, thou thinkeſt againſt Scripture and true faith.* l.3.c.3. *How manie things there are in Vs worthie of damnation, that ſpeech of the Apoſtle declareth,* & he addeth that in the regenerate, ſinne *doth liue, doth preuaile, and doth flourish.* *Manie things worthie of damnation.*

Perkins de Baptiſmo to.1. col.835. *Remiſſion taketh away ſinne, ſo as it is not imputed; not, that it is not.* *Sinne not taken away but not imputed.*

Willet Contr.12. q.6.p.577. *The blot and ſtaine of ſinne remaineth ſtill. We are not void of ſinne.*

Luther in Aſſert. art.2. to 2. *It is one thing, for all ſinnes to be remitted; an other, to be all taken away. Baptiſme remitteth all ſinnes, but taketh not quite away.* De Ratione confitendi fol. 26. *This is the moſt mortall of all mortall ſinnes, not to beleiue himſelfe to be guiltie of damnable and mortall ſinne before God.* *Sinne reted, but not taken away. The iuſt are guiltie of mortall ſinne.*

God. In Gal. 3. to. 5. *Beleiuing, we are reputed iuſt, though ſinnes, and thoſe great ones, remayne in vs.*

Iniuſtice in the regenerate.

Liber Concordiæ c. 3. *When we teach, that by the working of the Holie Ghoſt we are regenerate and iuſtified, it muſt not be ſo taken, as if no iniuſtice at all did ſticke to the regenerate and iuſtified after regeneration.*

Sinne not taken away but not imputed.

Reineccius to. 4. Armaturæ. c. 22. *Sinnes are taken from vs, not that they are no more, but that they are not imputed, and condemne not.*

Truely abideth in vs.

Caluin in Ioan. 1. ver. 29. *Abeit ſinne do euer more ſticke in vs, yet in the iudgment of God it is none.* In Antidoto Concil. ſeſſ. 5. *Truely ſinn abideth in vs.*

Remiſſion taketh away onely the punishment.

Peter Martyr in Locis. Claſſe. 1. c. 14. *When God is ſaied to remit, to wipe out, to forgiue ſinnes, he maketh not that they be not, or haue not beene; but the obligation to beare the punishment for ſinne, is taken away.*

Innumerable ſinnes in the regenerate.

Pareus l. 5. de Amiſſ. Grat. c. 7. *Innumerable ſinnes, euen ſuch as are worthie of death, remaine in the regenarate.*

And hereupon they teach, that remiſſion, is nothing but a forgiueneſſe of the punishment.

To forgiue ſinnes is onely not to punish them.

Whitaker l. 3. de Peccato orig. cap. 3. *Remiſſion doth pardon and forgiue the punishment, not take away or remoue actually the fault.*

Beza in Math. 6. v. 12. *To remit ſinne, is nothing els, but not to exact the punishment thereof.*

Piſcator in Theſibus l. 1. p. 428. *The remiſſion of ſinne, is nothing els, but not to punish for ſinne.*

Kemnitius de Origine Ieſuitarum c. de Peccato: *The remiſſion of ſinne, is one thing; the abolition, is an other.*

Or as Luther ſaied in the words cited: *It is one thing for ſinne to be remitted, an other, to be taken away.*

The Conference.

Scripture expreſſely teacheth, that God taketh away ſinne, putteth out ſinne as a cloud or miſt: that he maketh our iniquities as farre from vs, as the Eaſt is from the Weſt: that

that he found no iniquitie in Dauid: that there is no damnation in them, who are in Christ Iesus. The same say Catholiks.

Protestants expressely teach, that manie sinnes, innumerable sinnes, great sinnes, worthie of death, great filthinesse worthie the wrathe of God, remaine, truely remaine, are continually in those that are iustified: that sinne liueth and preuaileth in the regenerate: that sinne is not taken away, no sinne quite taken away; that it is not made to be no more: that remission of sinne is nothing, but forgiuenesse of the punishment. Which are so contrarie to Scripture as sometimes Protestants confesse it. See lib. 2. c. 30.

ART. VI. WHETHER SINNES BE simply forgiuen?

Scriptvre expressely affirmeth.

Ioan. 20. v. 23. *Whose sinnes you shall forgiue, they are forgiuen them.* *Sinnes simply forgiuen.*

Catholiks expressely affirme.

C. Bellarm. l. 5. de Amiss. Grat c. 7. *Nether can it be graunted without impietie, that the sentence of the Apostle* (that there is no damnation in the Iustified) *is not simply true.*

Protestants expressely denie.

Pareus l. 5. de Amiss. Gratiæ c. 7. *It is most true, that sinnes are not simply remitted, but with continuall praier of remission.* *Not simply forgiuen.*
Et l. 4. de Iustif. c. 17. he saieth, *that Christ doth not absolutely cleanse his people.* The same teacheth Illyricus in Apologia Confess. Antuerpiensis c. 3. and all Protestants, who say (as we haue seene before) that sinnes remaine in the iustified, and that they are still guiltie of sinne, and deserue

damnation, and that remiſſion of ſinnes, is nothing but forgiueneſſe of punishment. For if onely punishment be forgiuen the iuſtified, if the ſinne ſtil remaine in them by which they are guiltie and deſerue damnation, manifeſt it is, that ſinne is not ſimply remitted to them.

The Conference.

Scripture ſimply ſaieth, that ſinne is remitted. The ſame ſay Catholiks.

Proteſtants ſimply ſay, that ſinne is not ſimply remitted.

ART. VII. WHETHER ALL THAT ARE iuſtified, be equally iuſt or holie?

Scriptvre expressely denieth.

None like to Iob. Iob. 1. v. 8. *Haſt thou conſidered my ſeruant Iob: that there is not the like to him on the earth, a man ſimple, and right, and fearing God, and departing from euill.*

Moiſes mildeſt of all mẽ. Numbers 12. v. 3. *Moiſes was the mildeſt man aboue all men that dwelle vpon the earth.*

Greateſt faith Math. 8. v. 10. *I haue not found ſo great faith in Iſrael.*

Greateſt loue. Ioan. 21. v. 15. *Ieſus ſaied to Simõ Peter: Simon of Ihon loueſt thou me more then theſe?*

Apoc. 22. v. 11. *He that is iuſt, let him be iuſtified yet, and let the holie, be ſanctified yet.*

Catholiks expressely denie.

C. Bellarm. l. 3. de Iuſtif. c. 16. *Lutherans teach, that all iuſt men are equally iuſt, ſo that none is iuſter then an other, nor the ſame increaſeth in iuſtice.*

Protestants expressely affirme.

Euerie Chriſtian as holie as S. Peter. Luther in Math. 7. to. 7. fol. 96. *A Chriſtian is as good and holie*

holie as S. Peter and Paul: nether is anie greater or better then he.

Postilla in Domin. 24. *S. Peter is not better then the theife on the crosse: Marie the mother of God doth not excell Marie the sinner.* In festo Natiu. Mariæ. *We are as holie as Marie and the other Saints. If they were now vpon earth, they would not be ashamed to subiect themselues to me and to all, and to honour vs, as better then they.*

The B. Virgin excelleth not the sinner. We are as holie as the Saints. Better then they.

Brentius homilia in die Visitationis: *Marie is not preferred before all weomen for her owne holinesse, or other such like vertues.*

Polanus in Disput. priuatis periodo 1. disput. 37. *One is not more iust then an other before God.*

None more iust then an other.

Pareus l. 2. de Iustif. c. 7. *By Christs iustice imputed to vs, we are accounted no lesse iust then Christ himselfe, at least keeping the proportion of the head and members.*

No lesse then Christ.

THE CONFERENCE.

Scripture expressely saieth, that there was none on earth like to Iob: that Moises was the mildest man vpon earth: that there was not so great faith in Israel as in the Centurion: that Peter loued Christ more then others: that the iust may be yet iustified. The same say Catholiks.

Protestants expressely say, that euerie Christian is as good and holie as the Apostles: that we are as holie as our B. Ladie and the Saints in heauen: that we are better then they: that we are are as iust as Christ himselfe: that one is not more iust then an other.

ART. VIII. WHETHER THERE IS ANIE iustice or grace inherent in the iustified?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Daniel 6. v. 22. *My God hath sent his Angel, and hath shut vp the mouthes of the Lyons, and they haue not hurt me, because before him iustice hath beene found in me.*

Iustice in Daniel.

B. Virgin full of grace. Luc. 1. v. 28. *And the Angel being entred in, saied vnto her Haile, full of grace our Lord is with thee.*

Act. 6. v. 8. *And Steuen full of grace and fortitude.*

Ephes. 4. vers. 24. *Putte on the new man, which according to God is created in iustice and holinesse of trueth.*

Grace in Timothe. 2. Tim. 1. v. 6. *Resuscitate the grace of God, which is in thee by the imposition of my hands.*

Catholiks expressely affirme.

D. Stapleton in Rom. 4. v. 2. *The Scriptures plainely teach inherent iustice in man.*

Protestants expressely denie.

No opinion of vertue. French Confession art. 18. *Casting away all opinion of vertues or merits, we rest altogether in the obedience alone of Christ.*

No iustice in vs. Caluin in Rom. 8. v. 3. *There can be no iustice in vs.* In Gal. 3. v. 6. *Seing men haue no iustice in them, they get it by imputation.* De cœna p. 2. *There is none of vs who can finde anie crũme of iustice in himselfe. There is no good in vs.* Et in Confess. fidei p. 158. *We openly confesse, that there is nothing in vs, which if God looke vpon, he may not iustly condemne.*

Not a crume of iustice.

Nothing in vs but cause of damnatiõ. Beza in Confess. cap. 4. sect. 8. *Faith compelleth vs to confesse, that there is nothing in vs besides causes and proofes of damnation.*

Not anie iustice. Humfrey ad Ration. 2. Campiani p. 142. *As for infused grace, that is, inherent iustice: we say and teach that no gotten habit, no ingrafted vertue, no infused qualitie, not any iustice by which we may be iustified before God, is inherent in vs: but that there is ingrafted and inherent all wickednesse, all rebellion and stubburnesse of the flesh.*

We are void of inherent iustice. Pareus lib. 2. de Iustificat. cap. 7. *We are void of inherent iustice; therefore we need imputed iustice.* lib. 3. cap. *We haue already shewed, that there is no inherent iustice in the iudgment of God.*

THE CONFERENCE.

Scripture expreſſely ſaieth that there was iuſtice in Daniel before God: that our B. Ladie and Saint Steuen were full of grace: that grace was in Timothe: that we muſt putte on the new man who is created according to God in iuſtice of trueth, that is, true iuſtice. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that there is no iuſtice in vs before God, there can be no iuſtice, not a crumme of iuſtice, no vertue, no good, nothing but cauſe of damnatiō, and which deſerueth to be damned.

ART. IX. WHETHER IVSTICE INHERENT IN VS CAN BE IMPUTED TO VS?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Pſal. 105. v. 30. *Phinees ſtood and pacified, and the ſlaughter ceaſed, and it was reputed to him vnto iuſtice.* *Zeale imputed to iuſtice.*

Rom. 4. v. 3. *Abraham beleiued God, and it was reputed him to iuſtice.* v. 5. *To him that worketh not, yet beleiueth in him that iuſtifieth the impious, his faith is reputed to iuſtice.* v. 9. *We ſay, that to Abraham faith was reputed to iuſtice.* And in like ſorte. v. 4. it is ſaied, that reward is imputed to the worker, and v. 8. that ſinne is imputed to the ſinner. *Alſo faith.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Rom. 4. ver. 2. *Dauid the Prophet moſt expreſſely ſaieth, that the zeale of the honor of God and of his law in Phinees, was reputed him to iuſtice.*

PROTESTANTS EXPRESSELY DENIE.

Pareus l. 2. de Iuſtif. c. 3. *What inhereth, is not imputed. For* *No inherent thing imputed.*

that is properly imputed, which is not had: That is not imputed which is had according to Pauls discourse. l. 3. c. 1. What inhereth, is not imputed.

Piscator in Thesibus l. 2. pag. 68. *If any say: Reward is imputed according to debt, abuseth the word, Imputed.* And pag. 72. *It implieth contradiction, that inherent iustice should be imputed.*

Our actions are not imputed:

Moulins in his Buckler art. 19. sect. 31. *It is certaine, that faith, as it is a vertue inherent in vs, cannot be imputed to vs: for they are not our actions or vertues, but of others, which are imputed to vs.*

The Conference.

Scripture plainely saieth, that the zeale of Phinees was imputed to him for iustice: that Abrahams beleife was reputed to him: that the faith of the beleiuer is reputed to him. The same say Catholiks.

Protestants plainely say; that what inhereth is not imputed: that inherent vertue cannot be imputed: that it implieth contradiction that inherent iustice should be imputed.

ART. X. WHETHER THE IVSTIFIED be infallibly certaine and by diuine faith, that they are iustified?

Scripture expressely denieth.

None knoweth that he is worthie of loue. Or whether he be simple.

Eccles. 9. ver. 1. *Man knoweth not, whether he be worthie of loue or hatred, but all things are reserued vncertaine for the time to come.*

Eccles. 5. v. 5. *Of sinne forgiuen, be not without feare.*

Iob 9. v. 21. *All though I shall be simple, the selfe same shall my soule be ignorant of.*

None knoweth his owne hart.

Hier. 17. v. 9. *The hart of man is peruerse and vnsearchable, who shall know it.*

Ca-

Catholiks expressely denie.

Councel of Trent Sess. 6. cap. 9. *None can know with certaintie of faith which cannot be deceaued, that he hath obtained grace.*

Protestants expressely affirme.

Commonly they teach, that euerie faithfull man is iustified by a speciall or peculiar faith wherewith he beleiueth that his sinnes are forgiuen. For thus they professe in Confess. Augustana apud Melanchonem to. 3. art. 4. *They are iustified, when they beleiue that they are receaued into grace, and that their sinnes are remitted for Christ. This faith God imputeth for iustice.* Et art. 5. *God iustifieth those, who beleiue that they are receaued into grace for Christ.*

We are iustified by beleiuing our selues to be such.

And Apologia Confess. Augustanæ. c. de Iustificat. *This speciall faith, wherewith euerie one beleiueth that his sinnes are remitted for Christ, and that God is appeased and pacified for Christ, obtaineth remission of sinnes and iustifieth vs.* And c. de Pœnitentia: *Remission of sinnes cometh by that speciall faith, wherewith euerie one beleiueth that his sinnes are forgiuen him for Christ.* Whitakerus ad Ration. 8. Campiani p. 41. *Whosoeuer beleiueth that his sinnes are remitted, this verie faith absolueth him.* The same teach commonly all Protestants, and manie of them are named in my Latin booke: And because it is well enough knowne, I will alledge no more of their sayings to prooue, that they thinke themselues to be iustified by a speciall faith wherewith they beleiue that they are iustified.

Speciall faith of our owne iustification iustifieth vs.

Whitaker Concione vlt. *This one thing I say: Whosoeuer denie vs to be certaine of our saluation with certaintie of faith, leaue vs no faith.* l. 8. cont. Dur. sect. 47. *None are iustified, but who know that they are iustified.*

We haue certaine faith of our iustification.

Iuel Defense of the Apologie. pag. 149. *Our people be so certaine of the remission of their sinnes in the blood of Christ, as if*

As certaine as if Christ saied so to vs.

as if Christ himselfe were present and spoake it to them.

Perkins de Baptismo tom. 1. col. 820. *He beleiueth not the Ghospell vnlesse he likewise be perswaded that he is the sonne of God.* And same ibid. col. 206. *The true faithfull are certaine by faith, that their sinnes are forgiuen them.*

Rainolds thesi. 2. p. 71. *That they are elect, faith perswadeth euerie pious man touching himselfe, and charitie, touching others.*

We must beleiue that we are Saints.

Luther in 1. Petri 1. to. 5. *Thou must beleiue, that thou art a Saint, and that with so great certaintie and constance, that thou feareſt not to leese thy life for it.* In Psal. 14. to. 3. f. 245. *It can be no waies faith, vnlesse it be an vndoubted opinion, wherewith a man is certaine aboue all certaintie, that he pleaseth God, and hath him propitious in good, and indulgent in euill.*

No beleiuer without special faith.

Caluin in Math. 21. v. 21. *Christ doth not acknowledge that anie beleiue, but such as without doubt do thinke that God is propitious to them.* The same he hath in Rom. 1. v. 6. & 3. Instit. c. 2. §. 16. In Antidoto Concilij Sess. c. 10. *What lewdnesse, I pray, is it, that none can know by certaintie of faith, that he hath obtained grace?* And in Catechismo cap. de fide, he defineth Faith, *to be a sure and setled knowledge of Gods fatherlie good will towards vs.* The like he hath 3. Instit. c. 2. §. 16. & Beza in Confess. c. 4. sect. 5.

We are certaine by faith of iustice and saluation.

The sixt article of Lambeth: *A true faithfull man, that is, indued with iustifying faith, is certaine by fulnesse of faith of the remission of his sinnes, and his eternall saluation by Christ.*

Peter Martyr in Rom. 6. *We must be resolued with stedfast faith, that God loueth vs, and hath receaued vs into grace by Christ.*

Pareus l. 3. de Iustific. cap. 4. *Without doubt it is most false in the faithfull, that none can be certaine with diuine faith of true conuersion.*

Willet Contr. 19. q. 2. pag. 1005. *By a liuelie faith we may be assured that our sinnes are forgiuen vs, and that we be fully iustified in Christ, reconciled to God, and are remaining in the state of grace.*

The

The Conference.

Scripture expreſſely ſaieth, that a man, knoweth not whether he be worthie of loue or hatred: that he knoweth not whether he be ſimple: that none knoweth his hart: and biddeth vs not to be without feare of the forgiueneſſe of our ſinnes. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that a man muſt firmely beleiue that he is a Saint, that his ſinnes are forgiuen; that a man may know with diuine faith that his ſinnes are forgiuen: that he beleiueth not the Ghoſpell vnleſſe he beleiue this, that he is no faithfull man except he beleiue ſo: that they are as certaine that their ſinnes are forgiuen, as if Chriſt himſelfe in preſence had ſaied ſo to them: that this kind of beleife is iuſtifying faith.

ART. XI. WHETHER PENNANCE GO before Iuſtification?

Scriptvre expressely affirmeth.

Actes 3. v.19. *Be penitent therefore, and conuert, that your ſinnes may be putte out.* c.2. v.38. *Do pennance, and be euerie one of you baptized in the name of Ieſus Chriſt for remiſſion of your ſinnes.* cap.8. v.22. *Do pennance from this thy wickedneſſe, and pray to God, if perhaps this cogitation of thy hart may be remitted thee.* *Pennance before forgineſſe.*

2. Cor.7. v.10. *The ſorrow that is according to God worketh pennance vnto ſaluation that is ſtable.* Likewiſe the prodigall ſonne repented before he was receaued into grace of his father, and likewiſe S. Marie Magdalen, before her ſinnes were forgiuen.

Catholiks expressely Affirme.

D. Stapleton in Marci 1. v.15. *Pennance alwaies goeth before regeneration and remiſſion of ſinnes.*

Protestants expressely denie.

Repentance followeth iustification.

Perkins in Apoc. 2. tom. 2. col. 114. *Regeneration goeth before, and repentance followeth as the fruit thereof.*

Willet Contr. 14. q. 4. pag. 721. *Faith is first, whereby we are iustified and our sinnes remitted before God, then followeth repentance.*

Caluin in 3 Instit. c. 3. §. 2. *We will proue, that a man cannot seriously repent, vnlesse he know that he is Gods, but none is truely perswaded that he is Gods, vnlesse he haue first apprehẽded his grace.* §. 1. *It ought to be out of doubt, that pennance doth not onely follow faith* (speciall of the remission of our sinnes) *but also that it riseth of it.* The same hath Beza in Absters. calumniarum Heshusij p. 328.

Later then iustification.

Pareus l. 1. de Iustif. c. 20. *The workes of pennance and loue are by nature later then faith and iustification, as the effects of free iustification.* Et c. 24. *We haue after proued, that pennance and workes are by nature later then iustification.* The like hath Apologia Confess. Augustanæ c. de Dilectione & c. de Iustificatione.

The Conference.

Scripture expressely commandeth to doe pennance for to obtaine remission of sinnes, and to haue sinnes putte out: and saieth that sorrow according to God worketh pennance to saluation. The same say Catholiks.

Protestants say, that none seriously repent but they who know they haue already obtained remission of sinnes: that pennance is the effect of iustification and by nature later then it.

ART.

ART. XII. WHETHER IVSTIFICATION be euer loſt, or can be loſt?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Math.12. v.43. *When an vncleane ſpirit ſhall goe out of a man, he walketh through drie places, ſeeking reſt and findeth not. Then he ſaieth I will returne into my houſe whence I came out: and taketh with him ſeuen other ſpirits more wicked then himſelfe, and they entring in, dwell there; and the laſt of that man be made worſe then the firſt.* *The Diuel goeth out and returneth againe.*

Math.24.v.12. *And becauſe iniquitie ſhall abound, the charitie of manie ſhall wax could.* *Charitie of ſome waxeth could.*

Ioan 15. ver.6. *If anie abide not in me, he ſhalbe caſt forth as the branche and ſhall wither, and they ſhall gather him vp and caſt him into the fier, and he burneth.*

Rom.11.ver.22. *See then the goodneſſe and ſeueritie of God; vpon them ſurely that are fallen, the ſeueritie: but vpon thee, the goodneſſe of God, if thou abide in his goodneſſe, otherwiſe thou ſhalt alſo be cutte of.* *Some cutte of*

Gal.5.v.4. *You are fallen from grace.* *Fallen from grace.*

Hebr.10.verſ.9. *How much more thinke you doth he deſerue worſe punishment, who hath troden the Sonne of God vnder foote, and eſteemed the blood as the teſtament polluted, wherein he is ſanctified.*

Apoc.2.v.5. *Be myndfull from whence thou art fallen, and do pennance.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Seſſ.6. Can.23. *If anie ſhall ſay, that a man once iuſtified, can ſinne no more nor leeſe grace, be he accurſed.*

PROTESTANTS EXPRESSELY DENIE.

Bucer apud Zanchium l. de Perſeuerantia to.7.col.172.

Impossible to fall from grace.

Nothing is more profitable, then to preach, that is impossible for those that beleiue, euer to fall from grace.

None fall frō grace.

The Academie of Heidelberg. ib. 70. *The elect once receaued into grace, neuer afterward fall from it.*

Nor from remission.

Zanchius himselfe in Summa Prælect. ib. col. 274. *If anie shall say, that remission of sinnes once obtained is in Saints made void by falls afterward, he ouerthroweth the whole scope of the Ghospell.*

The faithfull neuer ouercomen.

Caluin 3. Institut. cap. 2. §. 11. *The seed of life engrafted in the hartes of the elect neuer perisheth.* l. 1. c. 14. §. 18. *I denie, that the faithfull can euer be ouercome of Sathan.*

Grace neuer extinct in Dauid.

In Ezechielis 18. v. 24. *Dauid is found to be a perfidious murderer, a betraier of the armie of God, and briefly there is a huge multitude of sinnes in that pore King, and it seemeth that Gods grace was stifled in him, but not quite extinct.*

Beza in 2. part. respons. ad Acta Colloq. Montisbel. p. 87. *The Holie Ghost neuer departed wholie or could departe from him who once hath had the feeling of true faith.*

Polanus in Disput. priuatis disput. 16. *The regenerate can neuer wholy leese faith and the grace of God.*

Piscator in Thesibus l. 2. p. 253. *The faithfull neuer fall from the grace of God.*

Contra remonstrantes in Collat. Hagæ p. 351. *The elect neuer falleth from grace.*

Rainolds thes. 2. p. 77. *It is cleare, that the iustified sonnes of God by faith are often times beaten with the strokes of tentation, but neuer killed.*

Abbots in Diatribam Thomsoni c. 5. saieth, that those whereof S. Mathew speaketh cap. 24. cit. *had neuer true charitie.*

Who is once in grace euer continueth so.

Perkins de Desertione col. 1026. *This principle is to be helde: Who is once in state of grace, shall euer more continew in it.*

The Conference.

Scripture expressely saieth, that there are men from whome the Diuel departeth and returneth againe: whose charitie

charitie waxeth could: that some fall from grace: that there are some branches in Christ which abide not in him: that some are sanctified by the blood of Christ who afterward tread it vnder foote. The same say Catholiks.

Protestants expressely say, that a man once receaued into grace neuer falleth from it: that the seed of life once ingrafted in a faithfull hart neuer perisheth: that faithfull men are neuer ouercomen of Sathan: that it is impossible for beleiuers to fall from grace: that remission cannot be made void by falls afterward: that there was neuer true charitie in them in whome it waxeth could. Which are so contrarie to Scripture, as manie Protestants confesse it. See lib. 2. c. 30.

ART. XIII. WHETHER THE IVSTIFIED man may feare to fall?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Rom. 11. ver. 20. *But thou by faith doest stand: Be not highly wise, but feare.* — *Feare.*

1. Cor. 10. v. 21. *He that thinketh himselfe to stand, lete him take heed, lest he fall.* — *Take heed.*

Philippens. 2. ver. 12. *With feare and trembling worke your saluation.* — *Worke with feare.*

Hebr. 4. v. 1. *Let vs feare, lest perhaps forsaking the promise of entring into his rest, some of you be thought to be wanting.*

Prou. 28. v. 14. *Blessed is the man who is alwaies fearefull.* — *The fearfull, blessed.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Sess. 6. c. 3. *Who thinke, that they stand, let them beware lest they fall, and let them worke their saluation with feare and trembling.* cap. 9. *Euerie one whilest he looketh vpon himselfe and his owne indisposition, may feare of his grace.*

Protestants expressely denie.

As certaine of saluation as &c.

Perkins in Conflictu Satanæ to. 1. col. 1035. *I account my selfe as certaine of saluation, as if my name were expressely writte in the holie Scripture.*

We cannot be damned vnlesse Christ be.

Tindal in Fox his Actes pag. 1137. *Nether canst thou be damned except Christ be damned with thee: nether can Christ be saued, except thou be saued with him.*

Christ must be damned before we be.

Luther Postilla in die Natiuit fol. 52. *He* (Christ) *must be damned, before he can be damned, for whome he hath giuen himselfe.*

As sure of our saluation as of the Ghospell.

Affelman l. de Prædest. §. 80. *Euerie true Christian ought to be as certaine of his saluation, as he must beleiue the Ghospell.*

Free from all feare.

Caluin in 1. Luc. v. 73. *Seing God doth reconcile men to himselfe in Christ; seing he defendeth them with his safegard that they be free from all feare &c.* In Ioan. 3. v. 18. *Christ will haue the faithfull to be secure from feare of damnation.* In Antidoto Concil. Sess. 6. cap. 14. *That is not to suffered, when they exhort vs to feare.* Et 4. Instit. c. 17. §. 2. *We dare bouldly auouch, that euerlasting life is ours, and that we can no more misse of heauen, that Christ himselfe.* The like hath Conradus Fabritius apud Zuinglium to. 2. f. 28.

We must not feare.

As sure of heauen as Christ.

Beza in Luc. 1. vers. 74. *Feare in this place signifieth dread of future euill, which is directly contrarie to the trust of the sonnes of God.* In Cõfess. c. 4. art. 13. *Let euerie one of vs thus discourse with himselfe: I am in Christ Iesus, and therefore I cannot perish.* And in Explicat. Christianismi c. 8. p. 200. he saieth, that a man may be as certaine of his saluatiõ, as if he had climbed to heauen, and had heard it out of Gods owne mouth.

We cannot perish.

Peter Martyr in c. 11. Rom. *Nether ought anie to meruaile, that we say, that faith expelleth that feare which is ioyned with doubt of saluation.* Et in locis classe 3. c. 3. *Who sincerly beleiue in Christ, do not feare to be damned for euer.*

Feare not to be damned.

Cõtra--Remonstrantes in Collat. Hagæ p. 374. *Who haue once beleiued, are certaine, that this is Gods guift; and therefore haue no cause to feare to be damned.*

Haue no cause to feare.

Pareus

Pareus l. 3. de Iustif. c. 2. *How do they make a man secure, if they expell not all feare--But we do thus teach: that a sinner if he looke vpon the promise and mercie of God, may and ought not to feare but surely trust, and that vnlesse he do so, he maketh God a lier.* *All feare expelled.*

Bucer apud Zanchium lib. 2. de Natura Dei c. 2. *The first thing which thou owest to God, is to beleiue that thou arte predestinated of him. We must therefore presume as a principle of faith, that we are all elected of God to this end to be saued for euer, and that this purpose of God cannot be changed.* *A principle of Protest. faith.*

Zanchius l. 5. de Natura Dei c. 2. to. 2. col. 497. *Euerie one is bound to beleiue that he is chosen and predestinate in Christ to eternall saluation. When we say, Euerie one is bound to beleiue this, we except none, no not the reprobates, who shall nether euer beleiue, nor yet can beleiue in Christ.* The like of the reprobates teacheth Perkins in Casibus Conscientiæ, cap. 7. col. 1329. *The reprobates are bound to beleiue that they shalbe saued.*

THE CONFERENCE.

Scripture expressely bidderh the iustified to feare, to take heed lest he fall; to worke our saluation with feare: to feare lest anie of vs proue reprobate: and sayeth that he is happie who is alwaies fearefull. The same say Catholiks.

Protestants expressely bidde the iustified to be secure from all feare, from feare of damnation: that it is not to be suffered, that men be exhorted to feare: and bidde men be perswaded, that they cannot perish, that they haue no cause to feare, that they dare assure themselues of heauen as much as Christ himselfe: that they are as sure of saluation, as if their names were written in Scripture, or they heard it out of Gods mouth: that they cannot be damned vnlesse Christ be damned: And adde, that euerie one, euen the reprobates, are bound to beleiue this, and that this a principle of their faith.

ART.

ART. XIV. WHETHER IVSTIFICATION be proper to the Elect.

Scriptvre expressely denieth.

Some reprobates iustified.

Ezech. 18. ver. 24. *But if the iust man shall turne away himselfe from his iustice, and do iniquitie according to all the abhominations which the impious vseth to worke, shall he liue? All his iustices which he had done shall not be remembred, in the preuarication which he hath preuaricated, and in his sinne which he hath sinned, in them he shall die.*

Charitie in some in whome it waxeth could.

Math. 24. v. 12. *And because inquitie shall abound, the charitie of manie shall wax could.*

Catholiks expressely denie.

Councel of Trent. Sess. 6. Can. 17. *If anie shall say, that the grace of iustification, is giuen onely to the predestinate to life: be he accursed.*

Protestants expressely affirme.

None sanctified but the predestinate.

Whitaker Contr. 2. q. 1. cap. 8. *Saints indeed none are, but those who are predestinate. The onely predestinate are indued with the Spirit of sanctification.*

No reprobate is regenerate.

Perkins de Desert. to. 1. col. 1026. *God bestoweth his spirit vpon the reprobate, but not so farre as his nature is regenerated or renewed.* And Some apud ipsum col. 209. *Remissio of sinnes pertaineth to the elect alone.*

None iustified but the predestinate.

Caluin de Prædest. p. 695. *He iustifieth none, but whome he hath ordained to life.* P. 713. *It is certaine, that the reprobates are neuer indued with the Spirit of adoption.* In Antidoto Concil. sess. 6. Can. 17. *Whosoeuer is ignorant that the Spirit of regeneration is not giuen but to the elect alone: I know not what he knoweth in the Scripture.*

The elect repent.

Beza 1. quæst. vol. 1. p. 687. *The elect alone repent and doe good workes.*

Abbots

Abbots in Diatribam Tomsoni cap.5. *There is nothing in reprobates borne of God: No reprobate is iustified.* *No reprobate iustified.*

Rainolds Thesi 4. *God iustifieth the elect alone.*

Pareus l.1.de Grat.& lib.arbit.c. 16. *Albeit the reprobates seeme sometimes to be conuerted, yet inwardly they are neuer regenerate.*

Vrbanus Regius in locis tom. 1. fol. 307. *The reprobates shall neuer haue grace which maketh gratefull, nor true faith and charitie.*

THE CONFERENCE.

Scripture plainely saieth, that a iust man may turne himselfe from iustice and die in sinne: and that the charitie of manie shall waxe could. The same say Catholiks.

Protestants plainely say, that the predestinate are iustified, onely the elect regenerated: onely the predestinate are Saintes: that the reprobates are neuer adopted, neuer truely iustified, neuer regenerated, onely seeme to be cõuerted: and that there is nothing borne of God in them.

ART. XV. WHETHER A SINNER COOperate or prepare himselfe to iustification?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Prou.16.v.1. *It pertaineth to a man to prepare the hart.*

Ezec.18.v.27. *And when the impious shall turne away himselfe from his impietie, he shall viuificate his soule.*v.31. *Make to your selues a new hart and a new spirit.* *Man must prepare his hart.*

2.Tim. 2. vers.21. *If anie man therefore shall clense himselfe from these, he shalbe a vessell vnto honour.* *He doth quicken his soule.*

1.Ioan. 3. v.3. *And euerie one that hath this hope in him sanctifieth himselfe.* *Cleanseth himselfe.*

Iames 4.v.8. *Clense your hands yee sinners, and purifie your hartes, ye double of mynd.* *Sanctifieth himselfe.*

2.Cor.7.v.1. *Let vs clense our selues from all inquination.*

Prepareth his hart.

1.Reg.7.v.3. *Prepare your hartes to our Lord, and serue him onely.*

Catholiks expressely affirme.

Councel of Trent Sess. 6. Can. 4. *If anie shall say, that mans free will moued and stirred of God, doth by assenting cooperate nothing with God mouing and stirring, whereby he may prepare and dispose himselfe to obtaine the grace of iustification; nor can dissent though he would, but like to a thing without life doth nothing at all, and hath it selfe merly passiuely, be he accursed.*

Protestants expressely denie.

In our conuersion we are mere passiue.

Whitaker l. 2. de Peccato orig. c.3. *In our verie conuersion to God which is done by grace, our free will hath not in it selfe anie power, but in this matter we haue our selues wholy passiuely.*

We dispose not our selues to iustificatiõ.

Perkins in Apoc.3. *Hence I gather, that the Papists doate, in saying, that in regeneration man hath free will and the vse thereof, and that he can dispose himselfe to iustification.*

We are mere passiue and doe nothing.

Luther de seruo arb.to.2. f.454. *In the verie renewing and change of the ould man, who is the sonne of the Diuel, into a new man, who is the sonne of God, a man hath himselfe merely passiuely, nether doth any thing, but is wholy done.* In Psal.5.to.3. *It is an errour, that free will hath anie actiuitie in good workes, when we speake of an internall worke. What actiuitie hath claye when the potter giueth it a forme?*

We haue no actiuitie.

No more then a dead tree.

Postilla in die Natiuit. fol. 62. *No other waies then if God change a drie poste into a new greene and florishing tree: so doth Gods grace renewe a man.*

No more then a dead man.

Liber Concordiæ c. de lib. arbit. *The conuersion of our depraued will is the worke of God alone, as the raising of the dead in the resurrection is to be attributed to God alone.*

No more then a blocke.

Schlusselburg. tom. 5. Catal. Hæret. p.44. *Is it well saied, that a man is like a blocke in his conuersion? Well.*

Mans-

Mansfeldenſes apud eundem p. 474. *The true and plaine ſentence of this queſtion, and as it were the true propoſition of all the matter, which Scripture and with it and out of it Luther ſetteth downe, is this: That a man in his cõuerſion hath himſelfe merely paßiuely, and by his ſtrength cooperateth nothing at all to Gods grace.*

Yea ſome Lutherans not content to denie, that a man cooperateth to his cõuerſion, and to ſay that he behaueth himſelfe merly paſſiuely like to a blocke, adde alſo, that he reſiſteth and repugneth to his conuerſion.

Prætorius apud Schluſſelburg. tom. cit. pag. 532. *Flauius ſaieth: A man in his conuerſion is like a blocke doing nothing of himſelfe, yea reſiſting and like an enemie ſtriuing againſt God. What do you diſlike in this doctrine of Luther and Illyricus?* *Man is conuerted againſt his will.*

Geſnerus in Compendio doctrinæ cæleſtis. loco 12. *It followeth, that a man in his conuerſion doth not onely cooperate nothing, but alſo reſiſteth the Holie Ghoſt.*

Piſcator apud Vorſtium in Paraſceue ad Collat. c. 8. *God worketh faith and conuerſion in men, whomſoeuer he conuerteth they not onely being impious, but alſo actually rebelling, and continewing in the act of rebellion. Thus they.*

Caluin 2. Inſtit. c. 3. §. 7. *But there be ſome, who will graunt that the will of it ſelfe turned from good, is conuerted by the onely power of God, yet ſo as it being prepared hath ſome parte in working. But this is wrongly giuen to man, that he obeyeth preuenting grace with an attending will.* Et ib. §. 10. *It is falſe, that men are drawne willingly.* Which alſo he hath in Ioa. 6. v. 44. *Man hath no parte in his conuerſion.*

In Actor 9. v. 5. *The Papiſts attribute the praiſe of our conuerſion to Gods grace, but in parte onely, becauſe they imagin that we cooperate.* *He doth not cooperate.*

Beza in Confeſſ. cap. 4. ſect. 17. *There can be no concurſe of grace and free will, when the Spirit of God by his mere grace freeth vs from ſinne.* *Doth not concurre.*

Pareus l. 6. de Grat. & lib. arbit. c. 9. *God taketh away the ill will, and maketh a good. In this the Scripture attributeth no operation to the will but mere paßion.*

The Conference.

Scripture plainely teacheth, that a man muſt prepare his ſoule, prepare his hart: turne himſelfe from iniquitie, make a new hart, cleanſe and ſanctifie himſelfe. The ſame ſay Catholiks.

Proteſtants plainely teach, that a man doth not cooperate, not concurre, hath no parte in working, is merly & and purely paſſiue in his conuerſion, is like a block: that the conuerſion of a ſinner is the worke of God alone as the railing of the dead: yea that a man in his conuerſion actually reſiſteth and rebelleth againſt God.

ART. XVI. WHETHER AFTER IVSTIFIcation there remayne at anie time any temporall punishment due?

Scriptvre expressely affirmeth.

Dauid punished after he was forgiuen.

2. Reg. 12. verſ. 14. *Nathan ſaied to Dauid: Our Lord hath taken away thy ſinne, thou shalt not die. Neuertheleſſe becauſe thou haſt made the enemies of our Lord to blaſpheme; for this thing the ſonne that is borne to the dying shall die.*

Alſo Moiſes and Aaron.

Numbers 20. v. 12. *And our Lord ſaied to Moiſes and Aaron: Becauſe you haue not beleiued me to ſanctifie before the children of Iſrael, you shall not bring in the peoples into the lād which I will giue them.* Et Gen. 3. v. 17. Punishment is impoſed vpō Adam becauſe he had eaten of the forbidden aple, and yet it is not doubted but his ſinne was forgiuen him.

Catholiks expressely affirme.

Councel of Trent Seſſ. 14. c. 8. *The Councel declareth that it is altogether falſe and contrarie to the word of God, that the fault is neuer remitted of God, but that all the punishment alſo is pardoned.*

Pro-

PROTESTANTS EXPRESSELY DENIE.

Caluin in Luc.21.v.43. *Away with that naughtie deuiſe, of the retaining of punishment when the fault is remitted.* In Rom. 4.v.6. *The Scholaſtiks do fable, that the fault being remitted, punishment is retained of God.* No punishment after forgiueneſſe.

Beza in Math. 6. v. 12. *It is not onely falſe, but alſo a fond and foolish opinion of the Sophiſters, who thinke that punishmẽt being retained, the fault is remitted.*

Daneus Contr.6.p.1204. *It is an errour that the fault being remitted, any punishment is retained.*

Bullinger de Iuſtific. Serm.6. *What I pray you had Chriſt profited vs, if yet punishment* (temporall) *were exacted of vs for ſinnes?* Anie temporall punishment cõtrarie to Chriſts ſuffrances.

Spalatenſis l.cont. Suarem c.2. *The fault is neuer remitted, but the whole punishment is withall pardoned.*

THE CONFERENCE.

Scripture plainely ſaieth, that Dauid was punished with the death of his ſonne euen after his ſinne was remitted: The like it ſaieth of Moyſes, Aaron, and Adam. The ſame ſay Catholiks.

Proteſtants plainely ſay, that it is falſe foolish and erroneous, to thinke that the fault being remitted anie temporall punishment is retained: that Chriſt had profited vs nothing if anie temporall punishment were exacted of vs for ſinne. Which is ſo coũtrarie to Scripture as ſometimes Proteſtants themſelues confeſſe it. See lib.2.c.30.

THE SVMME OF THIS CHAPTER OF iuſtification.

Out of that which we haue rehearſed in this chapter clearly appeareth, that the Proteſtants doctrine of Iuſtification is quite contrarie to the holie Scripture. For the

Scripture (and Catholiks with it) teacheth that iuſtification is of workes, and not of faith onely: that the iuſtified are iuſt indeed and before God: that they are cleane, and that the ſinnes from which they are iuſtified remaine not in them: that there is in them inherent grace or iuſtice, and that it is imputed to them: that they are not certaine by infallible faith that they are iuſtified: that pennance goeth before iuſtification: that iuſtification may be loſt, and that the iuſtified ought to feare leſt he fall: that iuſtificatiō is not proper to the elect: that a ſinner cooperateth to his iuſtification: and that ſometimes after iuſtification temporall punishment remaineth: All Which Proteſtants denie.

It appeareth alſo, that Proteſtants euen in this matter keepe their ould cuſtome of ſtealing. For they take from iuſtification the vertue of abolishing ſinne in thoſe that are iuſtified, and of making them truely iuſt and cleane, and of giuing them internall iuſtice, and of making that it be imputed to them: They take alſo from it that it can be communicated to the reprobates. And thus much of Iuſtification.

CHAP.

CHAPTER XVII.

OF LIFE AND DEATH EVERLASTING.

ART. I. WHETHER LIFE EVERLASTING be a reward?

SCRIPTVRE EXPRESSELY AFFIRMETH.

MAT H. 5. v. 12. *Be glad and reioyce, for your reward is very great in heauen.* — *Reward in heauen.*

Rom. 2. v. 6. *God will render to euerie man according to his workes: to them truelie that according to patience in good worke seeke glorie and honour and incorruption, life eternall.* — *Euerlasting life rendered to vs.*

Colossens. 3. ver. 24. *Knowing that you shall receaue of our Lord the retribution* (Beza and the Anglish Bible transflated, Reward) *of inheritance.* — *Heauenlie inheritance a retribution or reward.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Sess. 6. c. 16. *Euerlasting life is to be proposed to those who worke well to the end and hope in God, both as a grace mercifully promised to the childrē of God by Christ Iesus, and as a reward, and to be faithfully giuē by Gods promise to their good workes and merits.*

PRO-

Protestants expressely denie.

Kingdome of heauen not a reward properly.

Perkins in reformed Catholik Contr. 5. p. 110. *The kingdome of heauen is called a reward not properly, but by a figure or by resemblance.*

Not a reward or recompēse.

Ministers of Saxonie in Colloq. Aldeburg. pag. 6. reiect this proposition: *Life euerlasting is giuen for good workes as a reward or recompense.*

Called a reward by abuse.

Illyricus in Math. 5. v. 12. *The Lord calleth goods to come a reward abusiuely.* And in Clane part. 2. tractat. 6. col. 545. *It vseth to be called sometimes a reward by abuse.*

Gerlachius to 2. disput. 26. *These guifts do not properly deserue the name of a reward.*

By ouerlashing of speech.

Zuinglius de Prouidentia cap. 6. to. 1. *These are hyperbols and ouerlashesse: If thou wilt enter into life keepe the commandments: Who shall do the will of my father &c. and what other promises soeuer haue beene made to workes.* Et in 2. Cor. 5. to. 4. *Not that there is any reward of faith or workes, but &c.*

No reward.

Caluin in Antidoto Concilij sess. 6. c. 17. *That they make euerlasting life a reward, in that I dissent from them.* 3. Instit. c. 21. §. 1. *Saluation cometh to vs by the mere liberalitie of God: He saueth of his mercie good pleasure, and repaieth not a reward.* l. 18. §. 3. *Let them know, that they haue receaued a guift of grace, not a reward of workes.* In Ephes. 2. v. 8. *That he saueth, is mere grace, not a reward or retribution.*

Mere liberalitie.

Not a reward

Free guift.

Bucer in Math. 5. *The things which come to vs from God, are no reward, but his free guifts.*

Farre from the nature of reward.

Peter Martyr in Roman. 4. *Euerlasting life may haue some resemblance of reward, but is farre distant from the nature thereof. Wherefore euerlasting life cannot be called a reward but by some resemblance.*

If there were reward, there were Merit.

Piscator in Thesibus loco 16. *If properly speaking life euerlasting were a reward, surely we should merit it by good workes. Wherefore it remaineth that life euerlasting be called a reward by a figure.*

Luther apud Scioppium in Eccles. iast c. 67. *If I saw heauē*

open

open and could merit it by taking vp a straw from the ground, yet would I not take vp the straw.

CONFERENCE OF THE FORESAIED WORDS.

Scripture plainely saieth; that euerlasting life is giuen according to workes, and in that manner of speach, as it saith that wrath and indignation is giuen according to workes: that there is very great reward in heauen: that we shall receaue the retribution or reward of inheritãce. The same say Catholiks.

Protestants plainely say, that euerlasting life is no retribution or reward: that it is farre from the nature of reward: that all the promises made in the Scripture to workes are hyperbols or ouerlashings of speach: that is improperly a reward, abusiuely a reward: that it deserueth not the name of reward. Which are so contrarie to Scripture, as sometimes Protestants confesse it. See lib.2.c.30.

ART. II. WHETHER LIFE EVERLASTING be a Crowne of Iustice?

SCRIPTVRE EXPRESSELY AFFIRMETH.

2.Tim. 4. v.7. & 8. *I haue fought a good fight, I haue consummate my course, I haue kept the faith, Concerning the rest, there is laid vp for me a crowne of iustice, which our Lord will render me at that day a iust iudge.*

Heauenlie reward is a crowne of iustice.

CATHOLIKS EXPRESSELY AFFIRME.

D.Stapleton l.9. de Iustif. c.3. *The Scriptures most manifestly shew, that happines is a reward of iustice promised of God.*

PROTESTANTS EXPRESSELY DENIE.

Perkins refor.Catholik.Contr.5.p.109. *We must acknow-*

ledge life eternall to be euerie way the guift of God. p.108. *It is a free guift.*

Of mere liberalitie. Caluin 3. Instit. c.15. §.4. *Beatitude it selfe is the mere goodnesse of God.* c. 21. §.1. *Saluation cometh to vs of the mere liberalitie of God* In Rom. 6. v.vlt. *Hence we gather, that our saluation is wholy from Gods grace and mere goodnesse.* In 2. Tim. 2. v.12. *Paul acknowledgeth nothing in the whole cause of saluation, but mere grace of God.* In Antidoto Concil. sess. 6. *It cometh to vs by no other Title then of free adoption.*

Of mere grace

By not title but of free adoption. Beza in Confess. c. 4. sect. 7. *We professe, that euerlasting life is wholy and in all partes the free guift of God.* lib. quæst. vol. 1. p.655. *Wholy of his mere grace doth he giue vs the benefit of eternall life.*

Bucer in Epitome doctrinæ Argentinen. *Euerlasting life remaineth mere grace.*

Zuinglius in Exposit. fidei tom. 2. f.558. *Eternall happines cometh by the onely grace and liberalitie of God.*

Wholy and merely of grace. Bullinger Decade 3. Serm. 9. *None is so sottish, as he vnderstandeth not, that the whole benefit of saluation is attributed wholy and merely to grace.*

The Conference.

Scripture plainely saieth, that euerlasting life is a crowne of iustice, to be giuẽ to him that hath fought a good fight and consummated his course, and that of a iust iudge. The same say Catholiks.

Protestants plainely say, that life euerlasting is mere grace, mere goodnesse, in all partes a free guift: that it cometh to vs of mere goodnesse, not otherwise then by mere guift, by no other Title then of free adoption. Wholy of mere grace: that it is nothing but mere grace: that S. Paul acknowledgeth nothing in all the course of saluatiõ but mere grace. Which is so contrarie to Scripture as some Protestants confesse it, See lib. 2. c. 30.

ART.

ART. III. WHETHER SALVATION OR eternall life be of faith onely?

SCRIPTVRE EXPRESSELY DENIETH.

Iames 2. vers. 14. *What shall it profit my brethren, if a man say he hath faith, but hath not workes? Shall faith be able to saue him?* — *Saluation not of faith onely.*

Philippen. 2. vers. 12. *With feare and trembling worke your saluation.* — *Saluation is to be wrought of vs.*

CATHOLIKS EXPRESSELY DENIE.

C. Bellarm. l. 4. de Iustif. c. 7. *We say, that good workes are necessarie to a iust man to saluation, not onely in manner of prepresence, but also of efficiencie, because they worke saluation, and without them faith alone worketh not saluation.*

PROTESTANTS EXPRESSELY AFFIRME.

Perkins in Gal. 3. to. 2. col. 157. *They are deceaued, who say, that faith and workes concurre as causes of saluation.* — *Workes no cause of salua.*

Luther de votis to. 2. fol. 273. *Faith alone saueth*: fol. 279. *This is the summe of summes: Workes and vowes can nether be taught nor perswaded, vnlesse we say, that they be holesom and profitable to iustice and saluation: But to teach, that they are holesome, is diuelish and Apostasie from faith, because faith alone is necessarie and holesome.* ib. de Captiuit. Babyl. f. 78. *It is certaine, that none of them was saued by his vowes and religion, but onely by faith, in which we all are saued.* Postilla in die Ascensionis. *Faith alone by it selfe and without any workes saueth vs, and workes do nothing at all to pietie or saluation.* In Dom. post Ascens. *Faith deliuereth from the Diuel, hell, sinne, and all misfortune; which if we haue, it is enough.* — *Faith onely saueth. Workes not profitable to saluation. Faith alone is holesome. Workes helpe nothing to saluation. It is enough to haue faith.*

Ministers in Saxonie in Colloq. Aldeburg. p. 162. *Whosoeuer teacheth, that eternall life is giuen for good workes, he de-*

Life not giuen for workes.

parteth from the word of God, the Confession of Auspurg and the Apologie. Thou shalt neuer read in the Scripture, that eternall life is giuen for good workes.

Liber Concordiæ c.3.p.691. *By faith alone we are iustified before God and saued.* 694. *But this errour also is to be reiected when it is taught: That a man is any other way, or by anie other thing saued, then by that, by which he is iustified before God: as if by onely faith we were iustified before God, but yet that it were impossible to obtaine eternall saluation without workes.* cap.4.in Epitome art. *We beleiue, teach, and confesse, that good workes are wholy to be excluded, not onely when we treate of the iustification of faith, but also when we dispute of our eternall saluation.* Againe: *We reiect and condemne these speeches: Good workes are necessarie to saluation.*

Workes wholy excluded from saltion.

Zuinglius in Expostulat. ad Lindouerum to. 1. fol. 204. *Faith alone saueth vs.*

Caluin in Rom. 10. v. 10. *We are saued by faith alone.* In c. 1. v. 7. *It is faith alone, which bringeth euerlastingnesse of life.*

Saluation relieth not vpon workes.

Beza in Explicat. Christianismi c. 8. vol. 1. pag. 199. *Who teach, that mens saluation relieth vpon workes ether wholy or in some parte, do plainely ouerturne all the Ghospell.*

Pareus l. 4. de Iustif. c. 4. *The Ghospell promiseth saluation vnder the condition of faith alone.*

Daneus Contr. de Baptismo c. 17. *All the manner of our saluation purchased by Christ, standeth in faith in him.*

The Conference.

Scripture plainely saieth, that faith alone can not saue vs. The same say Catholiks.

Protestants plainely say, that faith alone saueth, alone bringeth life: that by faith onely we are saued: that saluation is promised vpon conditiõ of faith onely: that workes concurre not to saluation, worke nothing to saluation, are not necessarie to saluation, are not holesome.

ART.

ART. IV. WHETHER ALL MEN, BOTH good and badde, be to be iudged?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Apoc. 20. v. 12. *And I saw the dead, great and litle, standing in the sight of the throne, and bookes were opened, and an other booke was opened which was of life; and the dead were iudged of those things which were written in the bookes according to their workes. And the sea gaue the dead, that were in it, and death and hell gaue their dead that were in them, and it was iudged of euerie one according to their workes.* — *Great and litle are to be be iudged.* — *Euerie one.* — *All.*

2. Cor. 5. v. 10. *For we must all be manifested before the iudgmẽt seat of Christ, that euerie one may receaue the proper things of the bodie according as he hath done ether good or euill.* — *Euerie one.*

Mathew. 25. vers. 32. *And all nations shalbe gathered before him, and he shall seperate them one from an other, as the pastour seperateth the sheepe from the goates. Then shall the King say to them that shalbe at his right hand: Come ye blessed &c. Then shall he say to them also that be at his left hand: Goe ye away &c.* — *All nations.*

Act. 10. v. 43. *It is he that of God was appointed iudge of the liuing and of the dead.*

Hebr. 22. v. 22. *But you are come to mount Sion, and the cittie of the liuing God--and the iudge of all, God.* — *All.*

CATHOLIKS EXPRESSELY AFFIRME.

Catechismus ad Parochos in Exposit. Symboli. *Of which article that is the sense and meaning, that in the last day Christ our Lord shall iudge all mankind.*

PROTESTANTS EXPRESSELY DENIE.

Luther apud Scioppium in suo Ecclesiast. c. 5. *Christians know, that onely infidels who will not receaue the Ghospell, are* — *Onely infidels*

Not the faithfull. *to be iudged of Christ in the last day. Let vs learne and note this well, that we feare not death and the last iudgment: for Christ is not to come to iudge vs, but he will iudge them who beleiue not.*

Impious, not the pious. Bullinger Concione 90. in Apoc. f. 163. *The impious are to be iudged, but not the pious. -- The good, because they are iustified and absolued, appeare in iudgment with glorie to iudge after their manner and fashiō the wicked, but not to be iudged of anie.*

Not the elect. Tilenus in Syntagmate c. 67. *The elect do know, that nether their deeds nor all their words are to be called to the account of this iudgment.* The like say others, as we haue shewed before c. 3. art. 10.

The Conference.

Scripture plainely saieth, that all the dead shalbe iudged according to their workes: that all must be manifested before the tribunall of Christ: that all Nations shalbe gathered to Christs iudgment: that Christ is iudge of the quicke and the dead: that God is iudge of all. The same say Catholiks.

Protestants plainely say, that the impious are to be iudged but not the pious: that the good are not to be iudged of anie: that onely infidels shalbe iudged.

ART. V. WHETHER THERE BE ANIE, to whome, seeking eternall glorie according to patience of good workes, euerlasting life is rendred?

Scriptvre expressely affirmeth.

There are some such. Roman. 2. vers. 6. and 7. *Who will render to euerie man according to his workes; to them truely that according to patience in good worke, seeke glorie and honour, and incorruption, life eternall.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Rom. 2. v. 6. cit. *If Christ alone shall bring those workes, to which the Apostle here saieth that eternall life is rẽdred, he should not haue saied: He will render to euerie one according to his workes, but to euerie one according to Christs workes.*

PROTESTANTS EXPRESSELY DENIE.

Beza in Rom. 2. v. 6. *What is here saied of Sophisters, as if anie out of Christ, or regenerate in Christ, are found such in the iudgment of God, as these here are described, doth varie much frõ the scope of the Apostle. For that surely is most absurd.* Or as he hath in edition of 1565. *Shall anie man bring these workes, to which the Apostle saieth that life eternall shalbe rendred: Ether men not regenerate, or the sonnes of God? But nether Abraham surely hath whereof to glorie before God.* *There are no such.*

THE CONFERENCE.

Scripture plainely saieth, that there are some, to whome seeking glorie according to patience of good workes, eternall life is rendred. The same say Catholiks.

Protestãts plainely say, that there are no men to whome life eternall is rendred according to their workes, nor that there are anie workes to which eternall life is rendred.

ART. VI. WHETHER THE SOVLES OF reprobates departed this life do now suffer the paines of hell?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Iude. v. 7. *As Sodome and Gomorrha and the citties adioyning in like manner hauing fornicated and going after another* *Sodomites in eternall fire.*

other flesh, were made an example, sustaining the paine of eternall fire.

Diues in torments. Luc. 16. vers. 22. *And the rich man also dead, and he was buried in hell. And lifting vp his eyes when he was in torments &c.*

Are in hell. Numbers 16. ver. 33. *And they went downe into hell quicke, couered with the ground.*

Catholiks expressely affirme.

S. Thomas. Suplement. q. 69. art. 2. *As soone as the soule is loosed from the bodie, ether it is cast into hell or mounteth to heauen, vnlesse it be hindred be some guilt so that it need first to be purged. And the contrarie opinion is to be held for heresie.*

Protestants expressely denie.

The soules not punished before the bodie. Scultet. in 1. parte Medullæ in Tertulliano c. 42. *As that positiõ of his is new, so also is it false: That the soules suffer in hell before the bodies.*

Confession of Wittemberg. cap. de Memoria defunctorum. *Faith requireth of vs to beleiue, that the dead are not nothing, but truely liue before God; the godlie, happily in Christ, and the imperious in horrible expectation of the reuelation of Gods iudgment.*

Reprobates expect their torments. Confessio Belgica art. 12. saieth thus of the Diuels: *They dayly expect the horrible torments of their wicked deeds.*

Caluin 3. Institut. cap. 25. §. 6. *There is no doubt, but that the same lot befalleth to the reprobates, which Iude assigneth to the Diuels, to the tyed bound in chaines, till they be drawne to the punishment, to which they are adiudged.* In 2. Petri 2. vers. 4. *The reprobates suffer horrible torment of the reuenge prepared for them.*

Expect their reuenge.

Vncertaine whether wicked soules be now tormented. Luther in 25. Genes. to. 6. fol. 321. *I cannot affirme, whether the soules of the wicked be tormented streight after death.* 322. *We know not, whether damnatiõ begin streight after death.* Sermone de Diuite & Lazaro tom. 7. fol. 268. *I dare not affirme,*

firme, that Dives is now vexed with these torments. In cap. 2. Ionæ to.4 f.418. *I am not very certaine, what hell is before the last day.* And apud Schioppium lib.cit.ca.3. *Nether hath the place of the dead anie torments.*

The place of the dead hath no torments.

THE CONFERENCE.

Scripture expressely saieth, that the Sodomites suffer the paine of euerlasting fire: that Dives is buried in hell, is in torments, and tormented with fire: that Dathan and Abiron descended quicke into hell. The same say Catholiks.

Protestāts say, that they dare not affirme, that the soules of the wicked are tormented streight after their death: yea they teach that it is false that soules are punished in hell before the bodies.

ART. VII. WHETHER HELL BE anie place?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Luke 16. vers. 22. *And the rich man also died, and he was buried in hell.* And v. 28. *Lest they also come into this place of torments.*

Hell is a place of torments.

CATHOLIKS EXPRESSELY AFFIRME.

C.Bellarm.l.2.de Purgatorio c.6. *Hell is a place of punishment.*

PROTESTANTS EXPRESSELY DENIE.

Luther Serm. de Diuite & Lazaro tom.7. fol.267. *Hell can be nothing els, but a conscience void of faith and fraught with sinne.* Postilla in Dom.2. post Trinitatem.fol.286. *True hell shall begin at the latter day.* - *The place where a soule may*

Hell, nothing but conscience.

No corporall place.

be and yet want quiet, can not be a corporall place. Hell can be nought els but an emptie, faith lesse, sinfull, and wicked conscience.

No certaine place. Perkins in Apocalips 2. to. 2. col. 90. *We must not imagin, that hell is anie certaine definite and corporall place.*

There is no locall hell. Brentius apud Hospin. parte. 2. Histor. fol. 308. *I laugh at your ould wiues dotages of a corporall and locall heauē or hell.* Fol. 331. *A locall hell, is a fiction.*

Schlusselburg lib. 1. Theol. Caluin art. 27. writeth, that the *Catechisme of Heidelburg calleth in doubt whether there be anie hell indeed, and an appointed place where the wicked and damned after this life are to be punished with eternall paines together with the wicked spirits. And that Bucer vpon S. Ihon openly affirmeth this.*

No such appointed place.

Caluin 2. Instit. c. 16. §. 9. *To shut vp the soules of the dead in prison, is childish.*

Tilenus in Syntagmate cap. 6. *We condemne the Papists, who out of the dreame of their druncken braine do put the place of the damned in the middest of the earth.*

The Conference.

Scripture expressely saieth, that hell is a place of torments. The same say Catholiks.

Protestants expressely say, that hell is no place, no corporall place, no prison; that it is nothing but a wicked conscience; that it shall begine at a the latter day: which are so repugnant to Scripture, as some Protestants confesse it. See lib. 2. c. 30.

ART. VIII. WHETHER THE FIRE OF hell be true fire?

Scriptvre expressely affirmeth.

True fire in hell. Mathew. 25. vers. 41. *Get ye from me you cursed into fire euerlasting.*

Iude.

Iude.v.7.cit. *Sustaining the paine of eternall fire.*

CATHOLIKS EXPRESSELY AFFIRME.

S.Thomas. Supplement.q.70.art.3. *The fire of hell is not imaginarie or metaphoricall fire, but true corporall fire.*

PROTESTANTS EXPRESSELY DENIE.

Perkins in Apoc.2.to.2.col.90. *We must not imagin, that the torments* (of hell) *are corporall, but rather spirituall, seing they are an apprehension or feeling of the wrath of God and of his reuenge.* *No corporall fire.*

Caluin in Math.3.v.12. *Touching euerlasting fire, we may gather, that it is a metaphoricall speach.* *Metaphoricall fire.*

Daneus Controu.4. cap.11. *They feigne, that the soules of mẽ, and Diuels are tormented in hell with true and corporall fire.* Controu. 6. pag. 1181. *It is impossible, that the soules of men separated from their bodies should be tormented with anie corporall fire.*

Vorstius in Antibellarm.p.269. *It implieth contradiction, that corporall fire should worke vpon a mere Spirit, as mans soule is saied to be.*

Tilenus in Syntagmate cap.68. *There is no cause, why we should say that* (in hell) *is corporall fire.* The same saieth Polanus in Sylloge thesium.parte 2.p.518.and Lobechius disput.6.& 19.

THE CONFERENCE.

Scripture expressely saieth, that the fire of hell is fire. The same say Catholiks.

Protestants expressely say, that it is not true or materiall fire, but metaphoricall: that soules and mere spirits cannot be tormented with corporall fire.

The Svmme of this Chapter of Everlasting life and death.

What we haue rehearſed in this chapter clearely proueth, that Proteſtants teach farre otherwiſe of euerlaſting ſaluation and damnation, then Scripture doth. For Scripture (and Catholiks with it) teacheth, that eternall ſaluation is a reward, a crowne of iuſtice, and cometh not of faith onely: that the ſoules of the reprobates do now ſuffer the paines of hell: that hell is a true place, and that the fire of hell is true fire: All which Proteſtants denie.

The ſame alſo proue, that Proteſtants ſteale from eternall ſaluation the nature of a reward, and crowne of iuſtice, and dependencie of good workes: and ſteale from hell the nature of a place and true fire.

CHAPTER XVIII.

OF GODS LAVV.

ART. I. WHETHER GODS LAW BE possible?

SCRIPTVRE EXPRESSELY AFFIRMETH.

EZECHIEL. 36. v. 27. *And I will put my ſpirit in the middeſt of you, and I will make that you walke in my precepts and keepe my iudgments and doe them.* — *God will make vs to keepe his law*

Math. 7. ver. 21. *He that doth the will of my Father which is in heaue̅, he ſhall enter into the kingdome of heauen.* c. 11. v. 30. *My yoke is ſweet, and my burden light.* — *Some do his will.*

Rom. 8. v. 4. *God ſending his Sonne in the ſimilitude of the flesh of ſinne, euen of ſinne damned ſinne in the flesh, that the iuſtification of the law might be fulfilled in vs.* c. 13. v. 8. *He that loueth his neighbour, hath fulfilled the law.* — *Iuſtification of the law fulfilled in vs*

Gal. 5. ver. 14. *All the law is fulfilled in one word: Thou ſhalt loue thy neighbour as thy ſelfe.* — *The law fulfilled in loue*

1. Ioan. 2. ver 4. *He that ſaieth, he knoweth him, and keepeth not his commandments, is a lier, and the trueth is not in him.* c. 5. v. 3. *This is the charitie of God, that we keepe his commandme̅ts, and his commandments are not heauie.*

CATHOLIKS EXPRESSELY AFFIRME.

Councel of Trent Seſſ. 6. c. 11. *No man muſt vſe that temerarious*

rarious ſpeach and condemned of the Fathers vnder a curſe: That Gods commandments are impoßible to be kept of a iuſtified man. For God commandeth not impoßble things, but by commanding he admonisheth to doe what thou canſt, and to aske what thou canſt not, and helpeth that thou maieſt.

Protestants expressely denie.

We can not fulfill the law

Whitaker l.1.cõt. Dureũ ſect.9. *Thou cãſt doe nothing leſſe, the fulfill the law? No man can obey the law.* And Contr. 2. q. 6.c.3. he auoucheth it to be a foundation of Chriſtian religion: *That Gods law cannot be fulfilled of vs:* and ib. q.5. c.7. ſaieth, that the contrarie is Pelagian hereſie.

Perkins de Baptiſmo to 1.col. 833. *The Papiſts thinke, that a man in this life can obſerue and fulfill the law.*

No man can ſatisfie the law.

Confeſſion of Auſpurg cap.6. *So great is the weakneſſe of mans nature, as no man can ſatisfie the law.*

Apologie of England. *We ſay, that in this life we can no way ſatisfie the law.*

All the commandments are impoßible

Luther de libertate to.2. fol 4. *All the commandments are are alike impoßible vnto vs.* In Gal. 3. f.329. *The law exacteth impoßible things.*

Caluin in Antidoto Concilij Seſſ.10. cap. 12. *They bring nothing which helpeth their wicked opinion of the poßible obſeruation of the law.* In Luc.10.v.26. *It is impoßible for vs to performe that which the law commandeth.* In Actor. 15. v.10. *It is manifeſt, that the law is impoßible to be kept.*

The law is impoßible to be kept.

Beza in Luc.18.v.22. *No man can keepe one commandment ſo as the law preſcribeth.* In Rom.10. ver.6. *The law propoſeth not heauen but vnder an impoßble condition.*

Altogether impoßible.

Daneus Contr.de Baptiſmo c.15. *It is altogether impoßible to keepe the commandments.* Contr.5.p.974. *Bellarmin ſaieth, that is eaſie for him that hath charitie to keepe the law: I anſwere that euen to him it is impoßible.*

Euen with God his grace

Adamus Franciſci in Margarita Theol. loco 5. *Albeit regenerate men be holpen and gouerned of the Holie Ghoſt, yet they are hindred by the remnants of ſinne, that they cannot ſatisfie the law.*

The

Conference of the foresaied words.

Scripture expreſſely ſaieth, that Gods commandments are not heauie, that his burden is light: that who loueth his neighbour, fulfilleth the law: that God will make vs to keepe his iudgments: that he ſent his Sonne, that the iuſtification of the law might be fulfilled in vs. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that no man can ſatisfie the law, that the law is impoſſible euen to a iuſtified man, that the law is impoſſible: that all the commandments are a like impoſſible: that no one can be kept: that the law propoſeth not heauen but vnder an vnpoſſible condition: that the doctrine of the poſſible obſeruation of the law, is wicked.

ART. II. WHETHER EVER ANIE HAVE kept Gods law?

Scriptvre expressely affirmeth.

Pſalm. 118. verſ. 55. *I haue beene myndfull in the night of thy name, o Lord, and haue kept thy law.* — *Dauid kept Gods law.*

Luc. 1. v. 6. *And they were both iuſt before God, walking in all the commandments and iuſtifications of our Lord without blame.* — *Alſo Zacharias and Elizabeth.*

Ioan. 17. v. 6. *Thyne they were, and to me thou gaueſt them, and they haue kept thy word.* — *And the Apoſtles.*

Act. 13. v. 22. *I haue found Dauid the ſonne of Ieſſe a man according to my hart, who ſhall doe all my willes.*

1. Ioan. 3. v. 22. *Whatſoeuer we ſhall aske we ſhall receaue of him, becauſe we keepe his commandments.*

Apoc. 3. v. 10. *Becauſe thou haſt kept the word of my patience, and I will keepe thee from the houre of tentation.* c. 14. v. 12. *Here is the patience of Saintes, who keepe the commandments of God, and the faith Ieſus.* — *And Saintes.*

Ca-

Catholiks expressely affirme.

Councel of Trent Sess. 6. ca. 16. *We must beleiue, that nothing wanteth to the iustified, that they may not seeme to haue fully satisfied the law of God according to the state of this life with those workes which are done in God.*

Protestants expressely denie.

None but Christ hath kept the law.

The Confession of Scotlond artic. 15. *We affirme, that none on earth (Christ onely excepted) in worke and indeed so performeth, and shall performe that obedience to the law, which the law requireth.*

Not Saintes.

Confession of Auspurg. c. de operibus. *Saintes do not satisfie the law.*

Confession of Bohemia art. 7. *We teach, that there is none who in deeds doeth fulfill the precepts of the law.*

Luther in Gal. 3. to. f. 3. 343. *Moises requireth a worker who perfectly doth the law; But where shall we haue him? No where.* In. c. 4. f. 393. *No man doth the law.*

Caluin in Rom. 13. vers. 8. *No man performeth the law, nor euer performed it.* In Act. 15. v. 10. *The faithfull after they are regenerate with the spirit of God, do giue themselues to the iustice of the law, but yet they performe not all, but halfe and much lesse then halfe.* In Gal. 3. v. 10. *It is cleare, that neuer anie was found or can be founde, who fulfilleth the law.* In vers. 12. *There is none who doth the workes of the law.* The like he hath in Antidoto Concil. sess. 6. c. 12. In 3. Instit. c. 17. §. 3. & 13.

The Conference.

Scripture expressely saieth, that Dauid kept Gods law, did all his wills: that Zacharias and Elizabeth walked in all Gods commandments without blame: that the Apostles kept Gods word: that Saintes haue kept Gods word and commandments. The same say Catholiks.

Pro-

Protestants expressely say, that none besides Christe gaue that obedience to the law which it requireth; that no man in deed hath fulfilled the law: that no man satisfieth the law: that the regenerate do much lesse then halfe of the law.

ART. III. WHETHER EVER ANIE HAVE loued or followed God in all their hartes?

Scriptvre expressely affirmeth.

Deut.30.v.6. *Our Lord thy God will circuncise thy hart, and the hart of thy seed, that thou maiest loue our Lord thy God in all thy hart, and in all thy soule that thou maiest liue.* — *God will make vs to loue him in all our hart.*

3.Reg.14.vers.8. *Thou hast not beene as my seruant Dauid, who kept my commandments, and followed mein all his hart, doing that which was well liked in my sight.* — *Dauid did so.*

3.Reg.8.v.23. *Lord God of Israel, who keepest couenant and mercie with thy seruants that walke before thee in all their hart.*

4.Reg.23.v.25. *There was no king before him* (Iosias) *like to him, who returned to our Lord in all his hart, and in all his soule, and in all his power according to all the law of Moises.* — *Iosias followed God in all his hart.*

Daniel 3.41. Azarias thus praieth: *And now we follow thee in all our hart, and feare thee, and seeke thy face.* — *Also Azarias.*

Psal.118.v.10. *With my whole hart I haue sought after thee.* — *And Dauid.*

Catholiks expressely affirme.

C.Bellarm.l.1.de Amiss.Gratiæ. c.12. *Luke writeth of Zacharias and Elizabeth that they walked in all the commandmẽts and iustifications of our Lord: nether would they be saied to haue walked, in all the commandments, who had neglected the first and greatest which is of louing God with all the hart.*

Protestants expressely denie.

The Apologie of the Confession of Auspurg. c.de Resp.

ad Argumenta. *No man feareth so much, loueth God so much, beleiueth God so much as he ought.*

Luther in Gal. 5. to. 5. f. 417. *Thou shalt not find one on earth, who so loueth, God and his neighbour, as the law requireth.* Postilla in Dom. 10. post. Trinit. f. 315. *He requireth, that we loue him with all our hart, which no mortall man can performe.*

None can loue God in all his hart.

Brentius homilia 1. in Dom. 13. post. Trinit. *None was euer found amongst the Saintes, who loued God perfectly with all his soule.*

Caluin. 2. Instit. c. 7. §. 5. *I say, there was no Saint, who whilest he was in this mortall life, attained to that hight of loue, that he loued God with all his soule, with all his hart, with all his power.*

No Saint euer loued God in all his hart.

Pareus l. 4 de Iustif. c. 11. *Such loue* (of all his soule) *none of the Saintes had, or can haue in this infirmitie.*

Daneus Contr. 5. p. 973. *That this precept: Thou shalt loue God &c. can be fulfilled, both vnder the ould and the new testament, and that God promised it Deuter. 10. v. 12. 30. v. 6. Hier. 24. v. 7. is most false.*

The Conference.

Scripture expressely teacheth, that God will make the faithfull to loue him with all their hart: that the three children followed God in all their hart: that Dauid sought God in all his hart: that God vseth mercie to them who walke before him in all their hartes: that Iosias returned to God in all his hart, in all his soule, in all his power, and according to all the law of Moises. The same say Catholiks.

Protestants expressely teach; that there is not one who loueth God so as the law requireth: that no Saint loued God with all his hart; that no Saint euer had the loue God in all his hart.

ART.

ART. IV. WHETHER GODS LAW BE in the hartes of anie?

Scriptvre expressely affirmeth.

Hierem. 31. v. 33. *I will giue my law in their bowels, and in their hart I will write it.* *Gods law in the hart of some.*

Psal. 36. 31. *The law of God in his hart.*

Deut. 30. v. 14. *But the word is very neare thee, in thy hart and in thy mouth to doe it.* The same Rom. 10. v. 6.

Catholiks expressely affirme.

D. Stapleton in Rom. 10. vers. 6. *The Scripture here saieth plainely: The word is neare, that is, the commandment of the law to doe it. This is not true saieth the Heretike, and the word of the law, or the cõmandment of the law is not properly in our hart.*

Protestants expressely denie.

Caluin in Rom. 10. v. 6. *Euen after regeneration, the word of the law cannot be properly saied to be in our hart, because it requireth perfection frõ which the faithfull themselues are farre of.* The same say others who teach that the law is impossible. For if it be impossible, it is not in our hartes. *Gods law in the hart of none.*

The Conference.

Scripture expressely saieth, that Gods law is in our bowels, is written in our hartes: is in the harts of some. The same say Catholiks.

Protestants expressely say, that the law of God is not properly in the hart of anie.

ART. V. WHETHER WE PRAY THAT we may fulfill Gods law?

Scriptvre expressely affirmeth.

We pray to fulfill Gods law.

Math. 6. v. 10. *Thy will be done in earth, as it is in heauen.*

Catholiks expressely Affirme.

C. Bellarm. l. 1. de bonis operibus in part. cap. 6. *We pray that Gods helpe and grace be giuen vs, whereby we may and will fulfill Gods commandments.*

Protestants expressely denie.

We pray not so.

Perkins in Gal. 3. to. 2. col. 135. *We do not pray, that we may fulfill the law, but that we may endeauour according to our strēght to fulfill it.*

Caluin in Math. 10. v. 6. *It sufficeth, that with desire we testifie that we hate whatsoeuer is against the will of God.* In like sorte Daneus in orat. Dom. and others, who teach that it is impossible to fulfill the law. For no man praieth for that which he knoweth to be impossible.

The Conference.

Scripture expressely biddeth vs pray, that Gods will be done in earth as it in heauen, where doubtles it is fulfilled The same say Catholiks.

Protestants expressely teach, that we do not pray that we fulfill Gods law, that it sufficeth to testifie that we hate what is contrarie to Gods law. Which is so contrarie to Scripture as sometimes Protestants themselues confesse it. See lib. 2. c. 30.

ART.

ART. VI. WHETHER THE KEEPING OF the law be neceſſarie to ſaluation?

Scriptvre expressely affirmeth.

Math. 19. v. 17. *If thou wilt enter into life, keepe the commandments.* *Keeping of the law neceſſarie to ſaluation.*

Ioan. 15. ver. 10. *If you keepe my precepts, you ſhall abide in my loue.*

Catholiks expressely affirme.

D, Stapleton in Math. 19. v. 17. *This doctrine of Chriſt doth manifeſtly ſhew, that the keeping of Gods commandments is neceſſarie to euerlaſting life.*

Protestants expressely denie.

Luther in Galat. 2. tom. 5. f. 311. *The Papiſts teach: Faith in Chriſt iuſtifieth, but with all the commandments of God muſt be kept, becauſe the Scripture ſaieth: If thou wilt enter &c. There Chriſt is ſtreight denied and abolished.* *Not neceſſarie.*

Caluin in Math. 19. ver. 17. *This anſwere of Chriſt is legall; That none is accounted iuſt before God vnleſſe he hath ſatisfied the law, which is impoſſible.* 3. Inſtit. c. 17. §. 7. *A legall promiſe, which added to an impoſſible condition, proueth nothing.* In Antidoto Concil. ſeſſ. 6. p. 280. *Woe be to their Catechumens, if ſo hard a condition* (of obſeruing the law) *be impoſed vpon thē. what other then eternall malediction is laied vpon them.* In Act. 15. v. 10. *The whole world is caſt headlong into eternall perditiō, if it cannot obtaine ſaluation but by keeping the law.* In Math. 9. v. 10. *It ſufficeth to teſtifie this by deſire, that we hate whatſoeuer is contrarie to Gods will, and wish it were not.*

Perkins in Caſes of Conſcience c. 7. *If men do endeauour to yeeld God obedience in all things, God will ſo accepte this their ſlender and ſmall endeauour of doing that which they can do by*

Slender endeauour accepted of God

his grace, as if they had perfectly satisfied the whole law.

Piscator loco 17. *The faithfull are freed from the rigour of the law, and therein from care and feare of maledictiō of the law for the breaking thereof.*

Enough to endeauour.

Pareus l. 4. de Iustif. cap. 7. *It is enough, if they endeauour to begin the new obedience of the law according to all the commandments, and aske and impetrate the pardon of defects for the merits of Christ, otherwise no flesh would be saued.*

Peter Martyr in 1. Cor 10. v. 12. *The precepts of good workes require no other thing of vs, then endeauour and diligence to liue well.* In c. 7. v. 19. vpon that: *But the keeping of Gods commādments, This, saieth he is not expected of you, who already are children and belong to Christ, but onely keeping of the commandments of God so farre as the condition of man and state of this present life do suffer.*

The Conference.

Scripture expressely saieth, that if we will enter to life, we must keepe the commandments. The same say Catholiks.

Protestants expressely say, that it is not necessarie to keepe the commandmēts: that it is enough to endeauour. to begin the keeping of them: that God accepteth a slēder endeauour of keeping them for a perfect keeping.

ART. VII. WHETHER THE LAW OF the ten commandments be abrogated and taken away from the faithfull?

Scriptvre expressely denieth.

The law not abrogated by faith in Christ.

Rom. 3. v. 31. *Do we then destroie the law by faith? God forbidde: But we do establish the law.* c. 4. v. 16. *Where there is no law, nether is there preuarication.*

If no law, no sinne.

Math. 5. v. 18. *Do not thinke that I am come to breake the law or the Prophets. I am not come to breake, but to fulfill.*

Ioan.

Ioan. 14. v. 15. *If you loue me, keepe my commandments.*

Catholiks expressely denie.

Councel of Trent Sess. 9. Con. 19. *If anie shall say, that nothing is commanded in the Ghospell but faith, and that the rest are indifferent, nether commanded nor forbidden, but free, or that the ten commandments belonge nothing to Christians: be he accursed.*

Protestants expressely affirme.

Luther Sermone de Moyse: *The ten commandments belong to Christians*: And Whitaker l. 8. cont. Dureum sect. 91. addeth: *This article is surely most worthie of Luther, because it containeth most high trueth and comfort.* *The ten commandments belonge not to Christians.*

The same Luther in c. 18. Deut. to. 3. f. 56. *Know, that Gods law is that onely which commandeth to the wicked and desperate men what is to be done, but where the godlie are, there the law is abolished.* In Gal. 2. to. 5. fol. 227. *The hart being iustified by faith, streight waies all lawes cease, all things are free and lawfull.* 223. *The law is dead, and compelleth no more, yet we may do the law vpon charitie, but not as a law.* 315. *all the ceremoniall law or the decalog, is abrogated to a Christian, because he is dead to it. And to be dead to the law, is not to be bound with the law, but to be free from it and not to know it.* 370. *Christ hath abrogated all lawes vniuersally.* Postilla in die Pentecostis f. 273. *The Holie Ghost is giuen to this end, to abrogate and take away the law. Wherefore Christians are not to be gouerned by laws, but others who professe not Christ in their hart, are to be bridled with laws, are to be remitted to hangmen and tormentours, and to be gouerned by the sword, for to be kept in order.* Et f. 272. *The Holie Ghost doth so abrogate the law, that he leaueth not so much as the letter of the law, or if anie thing remaine, it remaineth onely for to preach by word.* *The law abolished to the godlie.* *A Christian not bound to the law.*

Melanthon in locis apud Fabritium in art. Augustan. 20. p. 364. *We haue diuided the law into three partes, Morall, ceremoniall,*

ceremoniall, and iudiciall, all which muſt needs be abrogated if the ould teſtament be abrogated. And this was the cauſe of abrogating the law, becauſe it could not be performed or done. Which cauſe pertaining more to the morall law, then to the ceremoniall or iudiciall, we muſt needs ſay that the Decalogue alſo is abrogated.

The morall law is abrogated.

Michael Neãder apud Schluſſelburg. to. 4. Catal. Hæret. p. 61. *I abide in my opinion, that the law is not giuen to the iuſt in anie vſe or office.*

The law hath no vſe.

Tindal in Fox his Actes pag. 1140. Edit. An. 1610. *Chriſt tooke away all lawes and maketh vs free and at libertie.*

All lawes taken away.

Or as M. Rainolds l. 4. Caluinuoturciſmi c. 22. reporteth his words out of an other edition: *Chriſt hath freed vs from all lawes, ſo that hereafter no law bindeth vs in conſcience.*

Zuinglius in Explanat. artic. 16. *The law is taken from the godlie by Chriſt.*

The ſame in effect ſay all other Proteſtants, who teach, that the condemnation of the law, or imputation of the breach thereof, is taken from the faithfull, ſo that it is not imputed to them ether for fault or punishment. For it implieth contradiction, that there be a law, and that the breach thereof make not the wilfull breakers ſubiect to ſinne or punishment. Wherefore Luther in Diſput. 6. to 1. propoſit. 14. ſaied truely: *A law which condemneth not, is a feigned or painted law like to a Chimæra.* And that the breach of no law is imputed to the faithfull is the commõ doctrine of Proteſtants, as is to be ſeene in Conf. Heluet. cap. 12. Scotica art. 15. Apologia Confeſſ. Auguſtanæ c. de Implet. legiſ. Martyr. in locis claſſ. 2. c. 15. Caluin. 2. Inſtitut. c. 7. Beza in 1. Ioan. 5. v. 3. & in c. 2. v. 7. Whitaker loco citat. and others.

The Conference.

Scripture expreſſely ſaieth, that the law is not deſtroied by faith in Chriſt but eſtabliſhed; that Chriſt came not to breake the law but to fulfill it: that if there be no law,

there

there is no ſinne. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that the ten commandmẽts belong nothing to Chriſtians: that the lawe cõmandeth onely the wicked: that that being iuſtified all lawes ceaſe: that the lawe compelleth no more: that we are not bũod with the lawe: that Chriſt hath abrogated all lawes: that that the lawe is not giuen to the iuſt in anie vſe: that no lawe bindeth anie more. Which is ſo contrarie to Scripture, as ſome Proteſtants confeſſe it. See lib. 2. c. 30.

The Sũmme of this Chapter of Gods lawe.

By what hath beene reported in this Chapter clearely appeareth, that Proteſtants teach quite contrarie to the holie Scripture concerning Gods lawe. For the Scripture together with Catholiks teacheth, that Gods lawe is poſſible, that ſome kept it; that ſome haue loued God in all their harte, that Gods lawe is in the harte of ſome, that we pray to fulfill it: that the keeping of it is neceſſarie to ſaluation, and that the morall lawe of the ten cõmandments is not taken away from the faithfull: all which Proteſtants denie.

By the ſame alſo appeareth, that the Proteſtants alſo in this matter play the theeues. For they take from Gods lawe that it is poſſible, that it hath beene kept of anie, that it is in the hartes of anie, that it is neceſſarie to ſaluation, and that it obligeth the faithfull.

CHAPTER XIX.

OF MANS

LAVV AND SVPERIORITIE.

ART. I. WHETHER THERE BE ANIE Superioritie among Christians?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Christ appointed some ouer his familie.

PROVERB. 8. vers. 15. *By me Kings do reigne.*

Math. 24. v. 45. *Who, thinkest thou, is a faithfull wise seruant, whome his Lord hath appointed ouer his familie?*

All power is of God.

Rom. 13. v. 1. *Let euerie soule be subiect to higher powers, for there is no power but of God.*

Tite 3. v. 1. *Admonish them to be subiect to Princes and Potestates.*

Subiect to Prelats and Princes.

Hebr. 13. v. 17. *Obey your Prelats, and be subiect to them.*

Act. 2. v. 28. *The Holie Ghost hath placed you Bishops to rule the Church of God.*

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarm. l. 3. de Laicis c. 3. *The Prophets foretould that all the Kings of the earth should serue Christ and the Church, which cannot be vnlesse there be Kings in the Church.*

PRO-

PROTESTANTS EXPRESSELY DENIE.

No Superioritie among Christians.

Luther l.de sæculari potestate apud Coccium tom.1.l.7. art.1. *Among Christians there can be no superioritie.*

A Christian, subiect to none.

De libertate Christiana to. 2. f. 3. *A Christian man is the most freest Lord of all, subiect to none.* De votis ibib.fol. 270. *Christ hath giuē me so much libertie, that I man subiect to none, but to himselfe onely; Christ is my immediate Lord, I know no other anie more.* In 1.Petri c.2. to. 5. f.462. *Christ hath cōmitted the badde to profane power, for to gouerne thē as they ought to be gouerned: the good, that is those who beleiue, he hath reserued to himselfe, whome he gouerneth by his word onely.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expressely saieth, that Kings reigne by God, that we must obey the higher powers, that we must be subiest to Princes and Prelats, and to rulers of the Church. The same say Catholiks.

Protestants expressely say, that there is no superioritie among Christians: that a Christian is subiect to none, vnder none but Christ: that Christ is his immediate Lord, and that he knoweth no other.

ART. II. WHETHER MAN HAVE AVthoritie to make lawes?

SCRIPTVRE EXPRESSELY AFFIRMETH.

The Apostles made lawes.

Act.15. v.29. *It hath seemed good to the Holie Ghost and to vs, to lay no further burdē vpon you then these necessarie things: That you abstaine from things immolated to idols, and blood, and that which is strangled.*

Ibid.v.41. *Paul walked through Syria and Cilicia confirming*

the Churches commanding them to keepe the precepts of the Apostles and the Ancients.

Also S. Paul. 1. Cor. 7. vers. 12. *For to the rest, I say, not our Lord: If anie brother haue a wife an infidel, and she consent to dwel with him, let him not put her away.*

Catholiks expressely affirme.

D. Stapleton in Act. 15. v. 28. *The Church can impose temporall lawes as precepts for some good end, to wit, to keepe peace in the Church, which binde the faithfull in conscience and before God to obey them.*

Protestants expressely denie.

None can forbidde that which Christ forbade not. Confession of Basle art. 10. *None can forbidde that which Christ hath not forbidde.*

God alone cã make lawes. Luther l cont. R. Angliæ. to. 2. f. 346. *The power of making lawes belonges to God alone.* De Captiu. Babyl. fol. 77. *Nether men nor Angels can by anie right impose anie lawe vpon Christians, but as they will themselues.*

God onely a lawgiuer. Caluin 4. Instit. c. 10. §. 7. *We heare, that God chalengeth this as proper to himselfe alone, to gouerne vs by the command of his word and by lawes.* Ibid. §. 8. *If God be the onely lawgiuer, men must not take this authoritie vpon them.* In Iacobi 4. v. 12. *They draw to themselues all the maiestie of God, who chalenge authoritie to make lawes.*

The Conference.

Scripture expressely saieth, that the Apostles had authoritie to impose necessarie burdens, and to command that which Christ had not commanded: to command their precepts to be kept: and to make lawes for married persons. The same say Catholiks.

Pro-

Protestants expressely say, that none can forbidde that which Christ hath not forbidde: that the power of making lawes is proper to God alone: that no lawe can be imposed vpon Christians but as they will themselues.

ART. III. WHETHER MANS LAW CAN binde the conscience?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Mans lawe can binde conscience.

Rom 13. v. 2. *Who resisteth the power, resisteth the ordinãce of God, and they that resist, purchase to themselues damnation.* v. 5. *Therefore be subiect of necessitie, not onely for wrath, but also for conscience sake.*

CATHOLIKS EXPRESSELY AFFIRME.

D. Stapleton in Rom. 13. v. 1. *The breach of humane lawes offendeth also God --- The verie consciences of the faithfull are bound with ciuill lawes.*

PROTESTANTS EXPRESSELY DENIE.

Princes lawes bind not conscience.

Whitaker Contr. 4. quæst. 7. c. 1. *We say, that the lawes of Princes binde not the conscience, for this is proper to God.* lib. 8. cont. Dur. sect. 103 *Who impose lawes vpon the conscience, chalenge power of sauing and destroying, and robbe God of his right. The lawes of Magistrates haue no power ouer the conscience.*

Conscience subiect to no mans lawe.

Perkins in Anatomia Conscientiæ: tom. 1. col. 1215. *We acknowledge no subiection at all of the conscience to mens lawes.* In Galat. 5. tom. 2. col. 258. *The Magistrates lawe maketh a thing necessarie externally; Neuertheless the thing in it selfe is not made necessarie, but remaineth indifferent, and you may vse it or not, if you auoide contempt or scandall.*

Luther in 1. Petri c. 2. tom. 5. f. 464. *The Magistrate cannot*

binde the conſcience. De ſeruo arbit. to.2.fol.431. *Conſciences are bound with Gods law onely.*

Zuinglius in Explanat. artic. 28. *It is no ſinne which God forbiddeth not. Mans additions cannot make anie thing to be good or euill.* Art. 24. *No Chriſtian is bound to thoſe workes which Chriſt hath not commaunded.*

Caluin in Iacobi 4. verſ.12. *It is God alone, who hath the conſcience ſubiect to his laws.* In Refutat. Cathalon. p. 384. *No mortall man can make lawes which binde the conſcience, and make men guiltie of Gods iudgment.* De neceſſitate reform. pag. 58. *We teach, that conſciences are free and quite from mens lawes.* In Confeſſ. fidei p. 109. *Men haue no power to binde the conſcience vnder mortall ſinne.* The like he hath 3. Inſtit.c.19.& 4.c.10.

Beza in Confeſſ.c.5. ſect.33. *God hath reſerued to himſelfe alone all this power of binding the conſcience with lawes.* cap.7. ſect.9. *It is lawfull to God alone, to impoſe lawes vpon the conſcience.*

No ſinne to breake the Apoſtles laws without ſcandall.

Peter Martyr in locis. claſſe 4. cap. 4. §. 5. *The Apoſtles did decree, that Gentils conuerted to Chriſt should abſtaine from ſtrangled meate, and immolated to idols, and from blood--If anie had eaten of them without offenſe of others he had ſinned nothing in conſcience.*

Daneus Controu. 3. p. 509. *Mens commandment can not bind our conſciences.* Contr.5 pa.g1125. *No law, but Gods, can binde vs in conſciencience.*

The Conference.

Scripture plainely ſaieth, that who reſiſteth the Magiſtrate reſiſteth Gods ordinance, and purchaſeth damnation, and that we muſt be ſubiect to him for conſcience ſake. Catholiks ſay the ſame.

Proteſtãts expreſſely ſay, that Magiſtrates cannot binde the conſcience: that God alone can binde the conſcience: that breakers of the Apoſtles precept without contempt or ſcandall did not ſinne.

The

THE SVMME OF THIS CHAPTER of mans law.

What hath beene rehearſed in this chapter plainely proueth that Proteſtants teach contrarie to the Scripture concerning mans law. For the holie Scripture and Catholiks withall, teacheth that there is ſuperioritie among Chriſtians, that men haue power to make lawes, and that their lawes may binde the conſcience: all which are denied of Proteſtants.

It proueth alſo that Proteſtants euen in this matter keepe their ould cuſtome of ſtealing: For they take from Chriſtians all ſuperioritie, all power of makinge lawes, and from their lawes all power of binding the conſcience.

CHAP.

CHAPTER XX.

OF

FREE VVILL.

ART. I. WHETHER MANS WILL BE free in indifferent matters?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Man free in things indifferent.

NVMBERS 30.v.14. *It shalbe in the arbitrement of her husband, whether she shall do it or not do it.*

Iosue 24.ver.15. *Choice is giuen you, chuse this day that which pleaseth you.*

We haue choice.

2.Reg.24.vers.12. *Choice is giuen thee of three things; chuse one of them which thou wilt.*

1.Corint.7.vers.37. *For he that hath determined in his hart being setled, not hauing necessitie, but hauing power of his owne will &c.*

CATHOLIKS EXPRESSELY AFFIRME.

Concil of Trent. Sess.6.Con.5. *If anie shall say, that mans free will is after Adams sinne lost and extinct, or a thing onely in Title, or a title without the thing, finally a deuise of Sathan brought into the Church: be he accursed.*

PROTESTANTS EXPRESSELY AFFIRME.

No free will after sinne.

Luther art.36. tom.2. *Free will after sinne is a thing onely in*

Title

Title. And in assert. eiusdem articuli: *Free will is a deuise amongst things, and a title without the thing: because no man hath in his power to thinke any good or ill, but all things fall out of absolute necessitie. There is no doubt, but that by Sathans teaching this name, Free will, came into the Church.*

The same Luther de seruo arbit. to. 2. f. 434. *Mans will is set in the middest as a beast: if God sitte vpon it, it willeth and goeth whither God will; if Sathan sitte vpon it, it willeth and goeth whither Sathan will: Nether is it in his power to runne to ether rider or to seeke him, but the riders themselues striue about him whether shall haue him.* fol. 435. *It is certaine, that we do all things of necessitie, and nothing by free will.* The like he hath p. 461. 486. and otherwhere often.

Mans will is like a beast.

We do all things of necessitie.

Melanchon in locis editis An. 1521. apud Bellarm. l. 4. de Grat. & lib. arbit. c. 5. *Men vse the name of free will, which is most different from the holie scripture, from the sense and iudgment of the Spirit. And out of Plato his schole, is added the word Reason, as pernitious as that.* Againe: *Seing all things that fall out, fall out necessarily according to Gods predestination, there is no libertie of will. What then (will you say) is there no chance in things, no happe, no fortune? The Scripture say, that all things fall out necessarily. And if there seeme to thee to be some chance in humane matters, thou must here command the iudgment of reason.* Which words of his also are repeated by Zanchius de Prædestinat. c. 5. to. 7. col. 435.

Men haue nether free will nor reason.

Zuinglius l. de Religione c. de Merito. to. 2. *Gods prouidence taketh away both free will and merit.*

The verie name of free will disliked.

Caluin l. 2. lib. arb. p. 153. *The name of free will displeaseth me, and I would it were taken away.* Et p. 154. *Who mantaineth free will, vseth an other lãguage then the Holie Ghost doth.* 2. Instit. c. 2. §. 8. *Because I thinke it* (name of free will) *cannot be kept without great danger, and that it would be great good to Church if it were abolished, nether will I vse it, and I should wish others if they will heare me, to forebeare it.* Et l. 1. cap. 15. §. 8. *Who do yet seeke will in mã lost and drowned in spirituall perditiõ, do plainely doate.* Et in confess p. 108. *We nether grant merit, nor free will.*

No free will in indifferent things.

Polanus in Disput. priuatis disput. 34. *A sinfull man hath*

no free will in indifferent and ciuill matters.

Conference of the foresaied words.

Scripture expreſſely ſaieth, that man hath freedome in choice to doe: that he hath choice to chuſe what he will: that he hath not neceſſitie but power of his will. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that free will is a deuiſe: a thing onely in title, or title without the thing: that there is no libertie no chance in things: that all things fall out of abſolute neceſſitie; that mans will is like a beaſt: that a ſinfull man hath no free will in indifferēt and ciuill things. Which ſome Proteſtants confeſſe to be contrarie to Scripture. See lib. 2. c. 30.

ART. II. WHETHER MANS WILL BE free in morall matters that are good or badde?

Scriptvre expressely affirmeth.

Free will in morall matters.

Gen. 4. v 6. *Why art thou angrie, and why is thy contenance fallen? If thou doeſt well, ſhalt thou not receaue againe: but if thou doeſt ill, ſhall not thy ſinne forthwith be preſent at thy dore? But the luſt thereof ſhalbe vnder thee, and thou ſhalt haue dominion ouer it.*

We haue choice in morall matters.

Ioſue 24. v. 15. *Chuſe this day that which pleaſeth you, whome you ought eſpecially to ſerue.* ver. 22. *You are witneſſes, that your ſelues haue choſen to you our Lord for to ſerue him.*

Some could ſinne and did not.

Eccleſ. 15. ver. 18. *Before man there is life and death, good and euill: what pleaſeth him, that ſhall be giuen him.* c. 31. v. 10. *He that could tranſgreſſe, and hath not tranſgreſſed; and do euils, and hath not done.*

Voluntarie and not of neceſſitie,

Philemon. ver. 14. *But without thy counſaill I would do nothing: that thy good might not be as it were of neceſſitie, but voluntarie.* The like is 1. Corint. 7. verſ. 37. cited in the former article.

CATHOLIKS EXPRESSELY AFFIRME.

C. Bellarml. 5. de Grat. & lib. arbit. c. 14. *Orthodoxall trueth teacheth, that man in ſtate of corrupted nature is indued with free will in morall matters.*

PROTESTANTS EXPRESSELY DENIE.

Whitaker Contr. 2. q. 5. c. 7. p. 515. *Luther and Caluin grant mans will to be free to ſinne and ill doing, but not to good.* p. 517. *It is the Pelagian hereſie: That man after his fall hath anie libertie left to good.* The like hath Morton l. 1. Apologiæ. c. 30. *Mans will not free to good.*

Luther de ſeruo arbit. to. 2. fol. 460. *If here could be anie change or freedome of will in Pharao to both partes, God could not haue ſo certainely haue foretould his induration.---- Which could not be, vnleſſe induration were wholy beyond the power of man, and onely in Gods power.* Reſp. ad Artic. Louan. fo. 504. *There is no feee will to good.* *No free will to good.*

Caluin 2. Inſtit. c. 3. §. 10. *God moueth the will, not as it hath beene taught and beleiued theſe manie ages, that afterward it is in our choice ether to obey or reſiſt the motion, but by working it effectually. We muſt caſt away that ſaying of Chryſoſtome: whome he draweth, he draweth willing.* Which he repeateth in Ioan. 6. verſ. 44. *Not in our power to obey or reſiſt.*

Pareus l. 5. de Grat. c. 29. p. 919. *Who want iuſtice, are not free to iuſtice, but to iniuſtice: nor to good, but onely to ill.*

Piſcator in Theſibus pag. 423. *A man in ſinne hath no free will to good, but onely to ill.*

Thus teach they of mans will to good; of the ſame towards ill, this they ſay.

Caluin 2. Inſtitut. c. 3. § 5. *I maruaile, if any thinke it a harsh ſpeach, that I ſay mans will hauing loſt libertie is by neceſſitie drawne or led to euill.* Et §. *A carnall man neceſſarily obeyeth euerie draught of Sathan.* The ſame he hath c. 5. §. 1 *Man is of neceſſitie drawne to ill.*

Sinne is not the act of a free will.

Daneus Contr. 6. p. 1224. *That ſinnes are not the acts of free will, is falſe. They are the acts of our owne accord, but not of free will.*

Vallada in Apologia c. 20. *Who can denie this neceſsitie of ſinning in a man not regenerate?* The ſame teach others as hath beene shewed before c. 2. art. 8.

The Conference.

Scripture expreſſely ſaieth, that the luſt of ſinne is vnder a man: that, as it pleaſeth him, good or euill shalbe giuen to him: that he hath choice whome he will ſerue: that ſome thing is voluntarie to him and not neceſſarie: that he could haue ſinned and yet did not. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that there is no free will to good: no freedome to both partes: that it is not in our choice to obey or reſiſt: that by neceſſitie we are drawne to ill: that ſinne is not an act of free will, but onely of our owne accord. Which is ſo contrarie to Scripture, as ſome Proteſtants confeſſe it. See lib. 2. c. 30.

ART. III. WHETHER MANS WILL cooperate with Gods grace to good actes?

Scriptvre expressely affirmeth.

We are Gods coadiutors.

1. Cor. 3. v. 9. *For we are Gods coadiutors.* c. 15. ver. 10. *I haue laboured more abundantly then all they: yet not I, the grace of God with me.*

We gaine more with Gods grace.

Math. 25. v. 20. *Lord fiue talents thou didſt deliuer me; behould, I haue gained other fiue beſides.*

Catholiks expressely affirme.

Councel of Trent Seſſ. 6. Con. 4. *If anie shall ſay, that*

mans

mans free will moued and ſtirred vp of God, doth cooperate nothing by aſſenting to God mouing and calling: be he accurſed.

PROTESTANTS EXPRESSELY DENIE.

Luther in pſalm. 5. to. 3. fol. 174. *It is an error, that free will hath anie actiuitie in a good worke, when we ſpeake of an inward worke.* — *Free will worketh not in good.*

Zuinglius in Explanat. art. 20. *The Papiſts make God the firſt and chiefe cauſe of all goodneſſe, and vs cooperatours, which is craftily to withdraw themſelues from God.* — *We are not Gods coadiutors.*

Caluin 2. Inſtitut. cap. 3. §. 12. *The Apoſtle ſaieth not, that Gods grace laboured with him to make himſelfe fellow of the labour; but rather giueth the whole praiſe of the labour to grace alone.* §. 6. *We ſee, that not content to haue giuen ſimply the praiſe of our conuerſion to God, he excludeth vs expreſſely from all fellowshippe.*

THE CONFERENCE.

Scripture expreſſely ſaieth, that we are Gods coadiutors, that Gods grace laboureth with vs: that we gaine ouer that which was giuen vs. The ſame ſay Catholiks.

Proteſtants expreſſely ſay, that we are not coadiutors of labour, that we are not Gods coadiutors, that we haue no fellowshippe of the labour.

THE SVMME OF THIS CHAPTER of Free will.

That which we haue rehearſed in this chapter plainely declareth, that Proteſtants teach farre otherwiſe of free will then the holie Scripture doth. For that Scripture

ture (and Catholiks with it) teacheth, that man hath free will in indifferent matters, and in morall both good and badde, and that he cooperateth with Gods grace to good: All which Proteſtants denie.

It sheweth alſo that as Proteſtants haue ſtoallen from God, from Chriſt, from Saints, from the Church, and other things ſpoaken of before, ſo alſo they ſteale from man that which is the moſt excellent thing in him, to wit, free will, or dominion ouer his owne acts, and make him a ſlaue, and like to beaſts.

CHAP.

CHAPTER XXI.

OF MANS SOVLE.

ART. I. WHETHER MANS SOVLE BE immortall?

SCRIPTVRE EXPRESSELY AFFIRMETH.

MATH. 10. ver. 28. *Feare ye not them who kill the bodie, and are not able to kill to soule.* c. 22. ve. 32. *He is not the God of the dead, but of the liuing.* — *Soule of man cannot be killed.*

Ioan. 11. ver. 26. *Euerie one that liueth and beleiueth in me, shall not die for euer.* — *Shall not die.*

Eccles. 12. v. 7. *And the spirit returneth to God who gaue it.* — *Returnet to God.*

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 2. 2. q. 164. art. 1. *The soule of man is immortall, beasts soules are mortall.* Et 1. parte q. 118. art. 2. *It is heresie to say, that a reasonable soule is transfused with the seed.*

PROTESTANTS EXPRESSELY DENIE.

Luther in Assert. art. 27 to 2. f. 107. *I giue leaue, that the Pope make articles of faith to his followers, Such as are: That bread and wine are transsubstantiated in the Sacrament: That the soule is the substantiall forme of mans bodie: That he is Emperour of the world and king of heauē, and an earthlie God: That*

the

The soule is mortall.

the soule is immortall, and all those infinit monsters in the Romish dũghill of Decrees: that such as his faith is, such be his Ghosspell, such his faithfull, such his Church, and like lippes like lettuce, and the pot may haue a fit couer. And in the Margent: *Articles made of the Pope.*

Zuinglius l. de Religione c. de Clauibus to. 2. f. 187. *But they do not so agree amongst themselues where the keyes were giuen; that it is maruaile, why the Pope of Rome, seing he alone can iudge the Scripture as these men dreame, hath not pronoũced by some lawe where they were giuen, lest there should be so great dissension in a matter of so great moment, or rather of profit: For he might easily, for he hath decreed, that soules do not die when the bodie dieth.*

The soule dieth with the bodie.

Infants perish like beasts.

Vorstius in Antibellarm. p. 543. *There wãt not some among Christiãs, who thinke that ether all Infants or some are quite extinguished by death as beasts are.* And he himselfe insinuateth, that mans soule is not a pure spirit, as appeareth by words cited in an other place. Caluin in Explic. perfidiæ Gentilis. p. 677. *Some* (Protestants) *did say, that there is no shorter way to abolish the protection of Saintes, superstitious praier for the dead, the inuention of Purgatorie and such like, then if we would beleiue death to be the destruction of the soule.*

Soules perish.

Brentius homilia 35. in c. 20. Lucæ apud Reginaldum l. 4. Caluinoturcismi cap. 5. *Albeit there be no publike profession among vs that the soule perisheth with the bodie, and that there is no resurrection of the dead; yet that most vncleane and most profane life, which the greatest parte of men follow, clearely sheweth, that in their mynd they thinke that there is no life after this life, or at least that they doubt of the life to come.*

No life after this.

Besides they teach that mans soule is transfused with the seede.

Men are begotten euen according to the soule.

Bergenses apud Hospin. in Concordia discordi f. 104. *Write that a mã is naturally begotten of his father and mother, both according to bodie and soule.*

Luther disput. 2. to. 2. fol. 500. *Who shall thinke, that the soule is by transfusion, seemeth not to thinke amisse from the Scripture.* Et fol. 501. *That is nothing, which is saied: A reasonable*

nable soule is infused whilest it is created, and created it is infused. Et Vorstius in Antibellarm. p. 530. *Luther thought that the soule was by transfusion.*

Hutterus in Analysi Confess. Augustanæ art. 2. p. 157. *We resolue, that that opinion seemeth more probable to vs, which thinketh that soules are not infused of God, but are propagated from parents to children by transfusion.* — *Our Soules are not created but transfused.*

Peucerus apud Schlusselburg l. 2. Theol. Caluin. art. 6. *I conclude that soules rise by transfusion.*

Schlusselburg. to. 2. Catal. Hæret. p. 195. *It appeareth sufficiently in the writings of Luther and Melanct hon that they incline to this opinion, which saieth that soules are by transfusion, and they shew great arguments out of the Scripture.*

Reineccius to. 3. Armaturæ cap. 6. *We gather, that soules are together with the bodies propagated from the parents into the children, and not made of the seed as out of matter; but of the soule of the parents as one candle is lightned of an other, and that as the bodie, so the soule is in the seed, not actually, but in power, which being dead is raised vp by Gods gouernment.*

But to teach that mans soules is by transfusion, is in effect and deed to say it is mortall, as the Protestants themselues confesse. Pareus l. 4. de Amiss. Grat. c. 11. *Whether we say that soules are sowed with the bodies, or immediatly transfused out of other soules, as one light is kindled of an other, we cannot defend the immortalitie of the soule any more.* Beza in Rom. 5. v. 12. *Which opinion can no way be maintained, but that the substance of mans soule must be diuisible and consequently corruptible.* — *The Soule being dead is raised.*

Moreouer they teach, that mans soule after his death sleepeth and feeleth nothing.

Luther in 2. Ionæ to. 4. f. 417. *Scripture teacheth that the dead sleepe: I thinke that they are so drowned with a meruailous and vnspeakable sleepe, as they feele or see lesse then they that otherwise sleepe, and when they shalbe raised, they shall not know where they haue beene, or how they were sodainlie borne a new.* Ib. in c. 9. Eccles. f. 36. *Salomon seemeth to thinke, that the dead* — *The Soules sleepe and feele nothing.*

ſleepe ſo, as they know nothing at all. He deſcribed the dead like to ſenſles carcaſes. Et f. 37. *An other place, that the dead feele nothing. Salomon thought, that the dead did wholy ſleepe and feele nothing at all.* In cap. 25. Gen. to. 6 f. 722. *There is a great difference betwene the Saintes ſleeping and Chriſt raigning: they ſleepe and know not what is done.*

Caluin in Pſychopanychia p. 388. *I know manie good men, into whoſe mynd ſome thing was inſtilled of this ſleepe* (of the ſoules) *ether through to much readineſſe to beleiue, or through ignorance of Scriptures, whereby they were not ſufficiently inſtructed at the time for to reſiſt, whome I would not offend if I may.*

Sleidan l. 9. Hiſtor. *Luther teacheth out of Scripture, that the ſoules of the dead do reſt and expect the latter day of iudgment*: and he addeth that out of this Luther ouerthrew purgatorie.

But to teach, that the ſoules haue no feeling, is as much as to ſay, that they are perished, according to the verdict of the Proteſtants themſelues. For thus Beza epiſtola 82. *To depriue the ſoule of motion and ſenſe, is alone as to kill the ſoule.* The ſame ſaieth Caluin lib. cit. p. 391. Daneus Contr. 2. p. 160. Zuinglius in Expoſit. fidei tom. 2. fol. 559. and in elencho fol. 37.

Caſtalio alſo apud Bezam de puniendis Hæreticis, (whoſe learning and honeſtie D. Humfrey ad Ration. 1. Campiani ſaieth he well knew) writeth thus: *Men diſpute of the Trinitie, of Predeſtination, of free will, of God, of Angels, of the ſtate of ſoules after this life, and of other ſuch matters, which nether are ſo neceſſarie to obtaine ſaluation by faith, becauſe without knowledge of them publicans and harlots haue beene ſaued, nether if they be knowne make they a man better.*

Finally they vſe to vnderſtand the Saintes departed this life by this terme, *The dead*: For ſo doth the Apologie of the Confeſſion of Auſpurg. c. de Inuocat. Sanctorum: The confeſſion of Saxonie c. 21. Melanchon in locis. c. de Sacramentis, c. de Cærẹmonijs. c. de ſcandalo. c. de libertate Whitaker l. 9. cont. Dureum ſect. 36.

Where-

Wherevpon Kemnitius 3. parte Examinis p. 228. saieth that the Saintes departed *are vsually termed The dead.*

CONFERENCE OF THE FORESAIED WORDS.

Scripture expressely saieth, that the soule cannot be killed, and that it returneth to God. The same say Catholiks.

Protestants expressely say, that the soule dieth, that it is a Popes decree, that the soule dieth not, that it is a monstruous thing to say that it is immortall: they adde also that it is by transfusion, that after death it feeleth nothing: that all or most infantes perish as beasts that the knowledge of the state of soules after this death, is not necessarie to saluation nor maketh a man the better.

ART. II. WHETHER MANS SOVLE BE the forme of his bodie?

SCRIPTVRE EXPRESSELY AFFIRMETH.

Gen. 2. v. 7. *Our Lord God formed man of the slyme of the earth, and breathed into his face the breath of life, and man became a liuing soule.* *Soule forme of the bodie.*

CATHOLIKS EXPRESSELY AFFIRME.

S. Thomas 1. parte q. 76. art. 4. *A reasonable soule is vnited to the bodie as a substantiall forme.*

PROTESTANTS EXPRESSELY DENIE.

Luther cited in the former article: *I giue leaue that the Pope make articles of faith to his followers. Such are: That the soule is a substantiall forme of the bodie.* In psal. 22. to. 3. f. 348. *Not substantiall forme of the bodie.*

So also Farellus. *It is not determined according to the spirit of trueth, nor according to the authoritie of Scriptures, but by the Popes reed according to vaine traditions of men: That the essence of God is nether generated nor generateth: That the soule is a substantiall forme of the bodie: That bread and wine are trãssubstantiated on the altar: that one kinde is to be giuen to lay men for the whole Sacrament, and like monsters.*

No forme of the bodie. Polanus in Sylloge Thesium parte 2. p. 518. *Mans soule is no forme of the bodie, against Bellarmin.*

Not in euerie member of the bodie. Bucanus Instit. loco 8. p. 89. *The soule is in one onely mẽber and place of the bodie.*

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Scripture plainely saith, that the soule was infused of God into man, and that by it he was made a liuing creature. The same say Catholiks.

Protestants plainely say, that mans soule is no forme of the bodie, that it is monstrous to say that it is the forme of the bodie: that it is in one onely parte and place of the bodie, and not in the whole bodie.

ART. III. WHETHER THERE BE ANIE resurrection of the dead?

Scriptvre expressely affirmeth.

The dead shall rise. 1. Cor. 15. v. 16. *For if the dead rise not againe, nether is Christ risen againe. And if Christ be not risen againe, vaine is your faith.*

1. Thessalon. 4. v. 14. *For if we beleiue that Iesus died and rose againe: so also God them that haue slept by Iesus will bring with him.* And the same is most plainely taught in innumerable places.

CATHOLIKS EXPRESSELY AFFIRME.

Catechiſmus ad Parochos in Expoſit. Symboli: *As we beleiue that manie haue beene raiſed from death, ſo we muſt beleiue that all shalbe raiſed to life.*

PROTESTANTS EXPRESSELY DENIE.

Luther l.de ſeruo arbit.to.2.fol. 442. *Behould experience, what the moſt excellent witts amongſt the Gentils thought of the life to come and the reſurrection. How much more excellent they were of wit, did they not the more thinke the life to come and reſurrection to be ridiculous.--- Finally to this day the moſt, by how much they are of greater wit and learning, do they not the more laughe at that article, and accoũt it a fable, and that opẽly. And I would to God thoum, y Eraſmus and I, were free from this leauen. So rare is there anie faithfull ſoule touching this article.*

Luther not free from denying the reſurrection of the dead.

Brentius apud Reginaldum cited in the firſt article: *Yea ſuch wordes fall from diuers* (Proteſtants) *by which they ſignifie that they beleiue not the reſurrection of the dead, as well when there are drunken as when they are ſober, in their familiar talkes.*

No reſurrection of the dead.

Vorſtius in Apologetica reſp.ad Homium p.41. writeth thus: *Let them ſee, who will enquire theſe things more curiouſly, what amongſt our men Caluin himſelfe ſometimes thought of this matter in his epiſtles p. 85. Where Farellus plainely enough telleth that he not onely doubted of the reſurrection of this flesh, but thought plaine contrarie from others at that time. And neuertheleſſe none accurſed him therefore of hereſie. Yea among the Lutherans Iames Schegkius in Antiſimonic. ſect. 9. p. 420. Openly denied, that the ſame bodies ſhould riſe hereafter. And yet he was curteouſly excuſed of his parteners, and it no where appeareth, that he was for that condemned of hereſie ether of his owne men or of ours.*

Caluin denied the reſurrection of the flesh.

Schegkius denied the reſurrection of theſe bodies.

Caluin Epiſtola 104. thus writeth to Lælius Sozinus (whome Camerarius in vita Melanæthonis much com-

Sozinus denied the reſurrection of the flesh.

mendeth) *I see that you are not satisfied about the resurrection of the flesh.*

Farellus, who was the first Minister of Geneua, and whome Caluin and Beza highly cõmend, and his picture is put amongst the worthies of the new reformers, denied the resurrection of this flesh. For thus writeth Caluin to him, as reporteth M. Reinalds in Caluinoturcismo l. 3. c. 22. *It is no meruaile, that the resurrection of this flesh seemeth a thing incredible to thee. Thou thinkes it sufficeth if thou beleiuest that sometime we shall haue new bodies.* Behould, the first Apostle of Geneua thought the resurrection of this flesh a thing incredible; nether that seemed anie meruaill to his Coapostle Caluin.

Nether Caluin maruaileth at it.

Besides, all they who, as we rehearsed cap. 3. artic. 20. denie that Christs blood rose againe, denie that there was a perfect resurrection of Christ of whome his blood was a parte, and consequently they must denie that the blood of other men shal rise againe, and so there shall not be a perfect resurrection of men.

Moreouer Caluin in 4 c. 1. §. 27. saieth that those Corinthians who denied the resurrection, *were not excluded from Gods mercie.* Sadeel and Theses Posnan. c. 12. pag. 806. *that they kept the name of a true Chruch*; which also saieth Riuet. tract. 1. sect. 39. Beza 2 parte respons. ad Acta Montisbel. pa. 253. and Luther in Galat. 1. fol. 215. The Confession of Zwizerland addeth, *that they were holie Churches of God.* Author Respons. ad theses Vadimont. pag. 533. affirmeth, that *they fell not from true faith.* And Perkins tractat. de Baptismo col. 819. auoucheth, that *they were the sonnes of God.* But if they who denied the resurrection, kept the name of a true Church, remained the sonnes of God, were not excluded from Gods mercie, fell not from faith, surely ether the resurrection is no article at all of faith, or not necessarie ether to grace or saluation.

Protestants account deniers of the resurrection to be members of the Church and children of God, and faithfull.

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Scripture plainely teacheth, that there shalbe resurrection of the dead, and that the contrarie doctrine denieth Christs resurrection and ouerthroweth all Christian faith. The same say Catholiks.

Protestants plainely teach: that the more wittie the Gentils were, the more they laughed at the resurrection, that the more learned men now are the more they thinke the resurrection to be a fable: that Luther and Erasmus were not free from this leauen, and that in this matter a faithfull soule is rare: that Schegkius openly denied resurrection of this bodie, (which is indeed to denie all resurrection, seing resurrection is not but of the same which died) and yet was condemned of no Protestants, yea excused of some: that manie of them both drunke and sober let fall such speaches from them, as do shew that they beleiue not the resurrection of the dead: That amongst the Sacramentaries two principall Apostles Caluin and Farel did not beleiue the resurrection of this flesh, and consequently not the resurrection of the dead: that Sozinus was not satisfied about the resurrection of the flesh: that manie of them denie the resurrection of the blood: and lasty that they auouch that those Christians, who denied the resurrection of the dead, fell not from true faith, not from the Church, or fauour of God.

The Svmme of this Chapter of mans Soule.

What we haue rehearsed in this chapter plainely sheweth, that Protestants thinke farre otherwise of mans soule, then the holie Scripture doth. For the Scripture, and Catholiks with it, teacheth, that the soule of man is the forme of the bodie, is immortall, that there shalbe

shalbe resurrection of the dead: which Protestants denie.

It sheweth also, that Protestants play the theiues towards their owne soules, whilest take from it immortalitie, and the nature of the forme of the bodie, and denie the resurrectiõ of the dead. And hitherto we haue shewed, that Protestants in 260. articles contradict the expresse words of the holie Scripture: it remaineth, that we shew that they also contradict the true sense of the words; which we will doe by twoe wayes, the one by generall reasons, the other by the plaine confession of some Protestants touching manie of the foresaied articles.

The Scope of the second booke.

End of the first booke.

THE

THE SECOND BOOKE.

IN WHICH

IT IS SHEVVED THAT PROTESTANTS CONTRADICT THE TRVE

ſenſe of holie Scripture.

CHAPTER I.

THAT PROTESTANTS CONTRADICT the true ſenſe of Scripture, becauſe in ſo manie things they gainſay the expreſſe words thereof.

FIRST of all, we muſt conſider, that when the holie Scripture and Catholiks both of purpoſe intend clearely to declare their meaning touching the foreſaied 260. articles in controuerſie, they do iumpe ether in the very ſelfe ſame, or inequiualent words: and that cõtrariwiſe, whẽ the Scripture and the learnedeſt of the Proteſtants intend to expreſſe their meaning cõcerning the ſaied articles, they vſe quite oppoſite and contrarie ſpeaches. Which is a manifeſt ſigne, that the Catholiks doctrine about the ſaied articles is the ſelfe ſame with the doctrine of the holie Scripture, and the Proteſtants doctrine, quite contrarie thereunto. For ſithence this agreemẽt of Catholiks with the Scripture in words and ſpeach,

and disagreement of Protestants in the same, falleth out so often and in so manie and weightie matters, it cannot
2. Physic. be attributed to chãce, because chãce, as the Philosophers teach, is in those things onely which fall out seldome: And therefore it proceedeth of the nature of these sentences or doctrines, whose agreement or disagreement with the sentence of the holie Scripture, breedeth this so frequent agreement or disagreement with the words or speaches of the same. Wherefore thus I argue in forme of syllogisme: These doctrines, which when they are of purpose to be expressed clearely, distinctly, and as they differ from all other doctrines, do of their nature require to be expressed with the very same or equiualent words, are in deed one and the selfe same doctrine: And contrariwise, those doctrines, which when they are to be so expressed, of their nature require to be expressed with quite opposite and contrarie words, or speaches, are in deed opposite and contrarie doctrines: But the Scriptures and the Catholiks doctrines touching the foresaied 260. articles, are of the first kind, and the Scripture and Protestants doctrines, of the second: Therefore they are all one, and these, quite contrarie. The Maior of first propositiõ is euidẽt. For how could twoe doctrines or opiniõs of their nature require to be expressed with the selfe same or equiualent words, if there were any differẽce betwene them. For vndoubtely that difference would exact some difference in the words; and those words which clearely and fully expresse the one doctrine, could not clearely and fully expresse the other. And much lesse could one & the selfe same speach clearely expressely thẽ both, if they were contrarie one to the other. And therefore certaine it is, that twoe cõtrarie doctrines cannot of their nature require to be expressed by the selfe same or equiualent words. And consequently also it is most certaine, that the Scriptures and Catholiks doctrines which touching these 260. articles of their nature require to be expressed with the selfe same or equiualent words, are not opposite one

to the

to the other. But those doctrines, which when they are to be clearely and distinctly expressed, of their nature require to be expressed with opposite and contrarie speeches, must needs also of their nature be contrarie one to the other. For els why should they of their nature require to be expressed by contrarie speaches? And the opposition which is betwene the speaches, wherewith they require to be signified, riseth of the oppositiō, which is betwene the doctrines themselues. The Minor or second proposition is proued. First by the reason alreadie made: Because it cannot come by chance, that in so manie and so weightie matters, when Catholiks and Protestāts do of purpose clearely & distinctly expresse their opiniōs, those should agree in words and speach with the holie Scripture, and these should disagree. This agreement therefore and disagreement in words, must needs rise of the very nature of their opinions. Secondly, it may be proued by examples; but for breuities sake I will be content with one. That the Protestants opinion touching the Eucharist; or that which Christ after his last supper gaue with his hands to be eaten, when it is clearely and dinstinctly to be expressed, as it differreth from the Catholik doctrine of the same matter, of it nature requireth to be expressed by a proposition which is simply negatiue, appeareth manifestly: First because their opinion of that matter is simply negatiue, to wit, that it is not the bodie of Christ; And an opinion which is simply negatiue, requireth to be expressed by the like proposition, such as this is: *This is not Christs bodie.* Secondly, because manie, and the learnedest of the Protestants, and often times, and in manie places, haue expressed their opinion of this matter by such a proposition, when they ment purposely to expresse it clearely and distinctly, as it defferreth from the Catholike doctrine, as I haue shewed before c. 11. art. 1. who best knew, with what kinde of proposition their opinion required to be expressed when it was most clearely and distinctly to be expressed, when it

was moſt clearely and diſtinctly to be declared. And in the ſame manner it is euident, that the Catholik doctrine of this matter, of it nature requireth to be expreſſed by a propoſition which is ſimply affirmatiue, as this is: *This is Chriſts bodie*, becauſe their doctrine of this matter is ſimply affirmatiue, and becauſe Catholiks vſe to expreſſe their doctrine by this kind of propoſition. And that the doctrine of the Scripture concerning the ſame point, of it nature requireth to be expreſſed by a propoſition which is ſimply affirmatiue, is manifeſt, becauſe she foure times of purpoſe expreſſing her meaning of this matter, she vſeth a propoſition which is ſimply affirmatiue, and neuer vſeth a propoſition negatiue. Wherefore ether the Scripture neuer expreſſed her meaning of this matter in ſuch a propoſition, as of it nature it required to be expreſſed withall, but alwaies by a contrarie kinde of propoſition, and then alſo when of purpoſe she ment to expreſſe her meaning moſt clearely and diſtinctly, or the Scriptures meaning touching this matter of it nature requireth to be expreſſed by a propoſition which is ſimply affirmatiue, as this is: *This is my bodie*: or, *This is Chriſts bodie*. And conſequently it is one and the ſelfe ſame kinde of propoſition, wherewith the Scriptures and Catholiks doctrine of this point requireth to be expreſſed, to wit, a propoſition ſimply affirmatiue; and the propoſitions wherewith the meaning of the Scripture and of Proteſtants of the ſame matter are to be expreſſed are quite oppoſite, to wit, the one ſimply affirmatiue; the other, ſimply negatiue; and the like are their meanings.

1. Head from the numbers of articles in which Proteſt. contradict the Scripture.

But that the force of this argumẽt may better appeare, I will deuide it into diuers heads. The firſt shalbe taken from the multitude of matters of articles in which Proteſtants do contradict the expreſſe words of Scripture, which are (as we haue ſeene) 260. and more. For though it may chance, that one once, or twiſe, or ſeldome may contradict the expreſſe words of an other, and yet not contradict his ſenſe or meaning, yet it can no way be thought,

thought, that this can fall out so often. Because so great and so frequent opposition betwene their words, cannot (as I saied before) come by chance: therefore it must rise of the opposition which is betwene their meaning. For how should their tongues so often iarre, whoses myndes alwaies agree? How should they who alwaies meane the same, so often speake cõtrari wise? How should the same sense and mynd, be expressed so often by contrarie signes?

2. From the number of Protest. who doe cõtradict.

The second head shalbe taken from the qualitie and multitude of Protestants who haue crossed the expresse words of Scripture. For admit, that some one or few Protestants, and those not the lest learned, should crosse the expresse words of Scripture, and yet the Protestants doctrine should not crosse the true meaning of the Scripture; yet it is altogether incredible, that so manie, and so famous Protestants, should so often fight with the expresse words of Scripture, and yet their doctrine should not be contrarie to the meaning of the Scripture: For this their crossing of the Scriptures words could not rise of chance, because it is in so manie Protestants; nor of ignorance, because they were the learnedest amongst them, and therefore it proceedeth of the verie nature of their doctrine. And consequently, their doctrine of it nature is opposite to the Scriptures doctrine.

3. From the manner in which they contradict.

The third head is taken of the manner wherewith Protestants crosse the expresse words of Scripture. Because, for the most parte, they crosse them so directly, so plainely, so manifestly, as they crosse the verie words of Catholiks, which of set purpose they contradict, or as euer anie Heretik crossed the expresse words of Scripture, or as anie man can crosse them. Wherefore ether let them denie, that the contradict the meaning of the Coũcel of Trent, of D. Stapleton, or C. Bellarmin which of purpose they do contradict: or let them grant, that they contradict also the meaning of the holie Scripture: or els let them say, that the contradictiõs of senses or meanings

are not to to be gathered out of anie oppoſition in words, though neuer ſo great and manifeſt, but out of their pleaſure. Beſides, ether let them denie, that euer anie Heretike cõtradicted the true meaning of the Scripture, or let them graunt the ſame of themſelues; ſeing they haue often times, as directly, and as euidently croſſed the expreſſe words of Scripture, and thoſe ſpoaken of purpoſe for to declare the Scriptures meaning, as euer anie Heretike croſſed the Scriptures words. Moreouer, they not onely croſſe the expreſſe words of Scripture as directly and plainely as euer anie did, but alſo they manie times croſſe them in ſo manie and ſo different formes of ſpeach, as ſcarce anie, who would haue it knowne that he did contradict the Scripeures meaning, could diuiſe more manners how to contradict it.

4. From the qualitie of the words which they contradict.

The fourth head, is taken out of the qualitie of the words of Scripture which Proteſtants do contradict. For they are expreſſe, formall, cleare, not obſcure nor doubtfull; and ſpoaken not by the way, but of purpoſe for to expreſſe the Scriptures meaning of thoſe matters, as is euident in all the articles. And what can be the true ſenſe of Scripture, if that be not, which ſuch kind of words do of themſelues moſt euidently afford? Or who can be thought to contradict the Scriptures true meaning, if he do not, who contradicteth the euident ſenſe of ſuch kind of words? Surely I doubt not, but if theſe words were written in anie other booke then in the Scripture, that the Proteſtants would confeſſe, that they contradict the ſenſe of them, as well as they contradict the ſenſe of Catholiks words. For as S. Auſtin ſaied in the like caſe of Pelagians: *If I ſhould ſpeake thus, theſe would oppoſe, and crie, that I ſpeake not well, I thought amiſſe: for they would vnderſtand no other meaning in theſe words of anie man who ſhould ſpeake them, but this, which they will not vnderſtand in the Apoſtle.*

Lib. 1. de pecc. mer. c. 9.

5. From the ſenſe in which they contradict.

The fift head we will take from the ſenſe of thoſe words of Scripture which the Proteſtants contradict. For the

the ſenſe in which the Proteſtants oppoſe themſelues againſts the Scriptures words, is not forced or violent, but obuious, eaſie, open, and which the words of themſelues do plainely shew, and in which ſuch words vſe to to ſpoaken and vnderſtood of men. And euident it is, that all words ought to be vnderſtood according to ſuch a ſenſe and that ſuch a ſenſe is the true ſenſe of them, vnleſſe the contrarie be manifeſtly proued. For this is the verie rule of vnderſtanding words, which thet Proteſtāts themſelues ſometimes do vehemently vrge, and vnleſſe it be obſerued, the vnderſtanding of words wilbe vncertaine and according to euerie ones fanſie. Wherefore vnleſſe Proteſtants do euidently conuince, that thoſe words of Scripture which they contradict, are to be vnderſtood in an other ſenſe, then in that which of themſelues according to their ordinarie acception amongſt men they beare, they cannot denie, but in contradicting this ordinarie ſenſe of the words of Scripture, they contradict the true ſenſe of them. And therefore the Reader in this matter muſt diligently marke, that Catholiks are not bound to proue, that the words of Scripture or of Proteſtants be to be taken in their vſuall and ordinarie ſenſe amongſt men; but that this is to be ſuppoſed as a rule and vndoubted principle of vnderſtāding words, vnleſſe the contrarie be demonſtrated: And if anie denie it, he is not to be admitted to anie diſputation which is grounded in words or teſtimonies, becauſe he denieth the verie firſt principle of vnderſtanding words, which being denied, all diſpute grounded on words is vayne. Wherefore that Proteſtants, who ſay that Catholiks do begge that point which they ought to proue, when they vrge, that the words of Scripture are to be vnderſtood according to the ſenſe which they openly shew, and in which men vſe to ſpeake and vnderſtand ſuch words, know not, what ought to be proued in diſputations out of words, and what is to be ſuppoſed as a principle thereof. Whereupon Kemnitius himſelfe in Examen. parte 2. tit. de

† *Luther. de verb. cenæ. to. 7. Melanchon in Heſpin. p. 74. Martyr in loc. tit. de Euchar. Perkins in 1. Gal, v. 8. Pareus l. 5. de Illyricus in Claue part. 2. tom. 7.*

tit. de Missa. saieth: *What madnesse is it, to leaue the plaine sense, which hath certaine and manifest testimonies of Scripture, and to deuise a new exposition?* And the same say other Pro-

† *In Perorat.* stants, as we shall rehearse hereafter. †But if Protestants will haue ether the words of Scripture, or anie other words whatsoeuer, to be vnderstood in an other sense, then that wherein they vse to be vnderstood of men, all the burden of prouing lieth vpon them. Which because they cannot proue, we iustly conclude, that they contradict the true sense of the words of Scripture which we before haue alledged, and frame this argument: Whosoeuer contradict that sense of the Scriptures words, which of themselues they beare, and in which they are vsually vnderstood of men, and cannot demonstrate, that they are to be vnderstood in an other sense, they contradict the true sense of the words of Scripture: But Protestants do so. Therefore they contradict the true sense of the holie Scripture. The Maior or first proposition, is (as I saied) the principle and ground of all dispute out of words: and the Minor or second proposition is euident by the answeres of Catholiks vnto the proofes which Protestants bring for to shew that the words of Scripture are to be vnderstood in an other sense, then they shew, or men vsually vnderstand them in.

6. From the circunstances of the words. The sixt head is taken out of the circunstances which make for the natiue and vsuall sense of those words of Scripture which Protestants contradict. For example: Christ saied simply of that which he gaue with his hands to his Apostles after his last Supper: *This is my bodie*: and the Protestants simply say of the same; *This is not Christs bodie*, and consequently contradict Christs words not onely in their plaine, natiue, and vsuall sense, but also which is confirmed by all their circunstances, of end, of time, of place, of the speaker, and of the hearers. As for the circunstance of the end, it is plaine, that the end of these words was to tell clearely the Apostles what indeed that was which he then gaue them. And all his other words,

words, were ether ſpoaken of other matters, or if of the ſame matter, yet they were ſpoaken to this end to tell the Apoſtles what it was which then he gaue them, but to what end they should vſe it, or for ſome ſuch like purpoſe. And that the foreſaied words do clearly expreſſe, what that was which at that time Chriſt gaue to his Apoſtles, is ſo euident, as our aduerſaries themſelues confeſſe. For thus [a] Caluin: *I denie not, but Chriſt ment to ſpeake moſt clearly.* And [b] Beza: *If the queſtion be about the word of God, ſurely we haue none more expreſſe, and in which we more willingly reſt, then the inſtitution of the Supper it ſelfe: This is my bodie.* Authores Admonit. de libro Concordiæ c. 3 p. 91. *The words of the Supper are moſt cleare, and of themſelues abundantly ſufficient for to be rightly vnderſtood.* And the ſame [c] others confeſſe, The circonſtance alſo of the time confirmeth the ſame: For it was the laſt when Chriſt was to conuerſe with his Apoſtles in humane māner, and therefore it was behouefull, that, if euer, he should then ſpeake in muſt plaine and vſuall ſenſe, eſpecially ſpeaking of a matter newly then inſtituted by him, and bequeathed by him, by his laſt will and teſtament, and neceſſarily to be knowne of them, and yet which could no waie be knowne of them but by Chriſts words. But euident it is, that the moſt cleare manner of ſpeaking, is to ſpeake in the plaine, natiue, and vſuall ſenſe of words, And conſequently Chriſt, who by our aduerſaries confeſſion, ment to ſpeake moſt clearely, ſpeake in the plaine, natiue, and vſuall ſenſe of his words. The circunſtance of place alſo concurreth. For the place where Chriſt ſpoake theſe words, was free and void of ſtrangers, ſo that thereby no occaſion could be to meane otherwiſe then the words vſually did beare. The circunſtance alſo of the Speaker doth much confirme the ſame. For he was the word it ſelfe, the wiſdome of his Father, who both beſt knew how he ought to expreſſe his meaning about a new thing which could not be knowne of vs but by his words, & was moſt deſirous that we should know what it was, and that

a *Admonit. vlt.*

b *Cont. Selnec.*

c *Whitaker ad Rat. 3. Zuinglius in Expl. art. 18. Riuet tract. 3. ſect. 12. Polanus part. 1. theſ. de cœna.*

we should rightly vnderstād his meaning. Finally Christs hearers do conteſt the ſame. For they were his Apoſtles, to whome he had made knowne the myſteries of God, and therefore of their parte there was no cauſe to ſpeake otherwiſe, then men vſe to do by ſuch kind of words.

7. From the matter. The ſeuenth head shalbe taken from the nature or qualitie of the matter of the foreſaied articles, in which Proteſtants contradict the expreſſe words of Scripture: together with Proteſtants want of the like oppoſite words of Scripture, which may ſeeme expreſſely and without any inference or expoſition of Proteſtants, to teach as Proteſtants doe. For the matter of the foreſaied articles partely is ſuch, as the very light of reaſon doth ſee, that it is ſo as the expreſſe words of Scripture doth teach it to be: to wit, That God willeth not, doth not, commandeth not ſinne: That he tempteth not, nor prodeſtinateth men to ſinne, that he iuſtifieth not the impious remaining impious, that good workes are neceſſarie to ſaluation, and the like: Partely is knowne to be ſuch by verie experience, as, That a man hath free will in good and badde, that he cooperateth to his conuerſion, that faith is an act of man, and ſuch others: Partely it is new, neuer heard of before, and farre beyond the reach of all reaſon, as is the Euchariſt, and manie more. Now Proteſtants, in all kinds of matter which is in controuerſie, and almoſt in all the foreſaied articles, want expreſſe words of Scripture, which were of purpoſe ſpoaken to declare what a thing was, and which, of themſelues, plainly, and directly without any inference or expoſition of men, may ſo much as ſeeme to ſay, that it is ſo as Proteſtants teach. Seing therefore that in all kind of matter in controuerſie, and in all the foreſaied articles, Catholiks do bring both expreſſe words of Scripture, and ſpoaken of purpoſe to declare what we ought to beleiue touching that article, and which plainely and directly according to their native and vſuall ſenſe amongſt men without any inference or expoſition added to them, pronounce that it is ſo as

What kind of words Proteſt. want.

What kind of words Catholiks doe bring.

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Catholiks teach, and that the light of reaſon and experience alſo conteſt the ſame ſenſe in ſuch matters as they can reach vnto: And that Proteſtants in none or very few articles can bring anie ſuch expreſſe words of Scripture, which may ſo much as ſeeme to be ſo plaine for them, as thoſe are for Catholiks, but in all, or all moſt all the ſaied articles, onely bring their inferences or arguments, and thoſe compoſed at leaſt of one humane principle, and that in matters which humane reaſon no way can reach vnto, it is mere madneſſe to forſake the doctrine the doctrine of the Catholik Church, holie Fathers, and Councels, and the moſt expreſſe words of Scripture in all the ſaied articles, and the very light of reaſon and experience it ſelfe in manie of them, and to harken to the inferences, conſequences, and humane arguments of a few, new, and diſagreing Heretiks. For example: Seing the Euchariſt, as it is a matter of faith, to wit, a Sacrament inſtituted of Chriſt, and a guift giuen of him to the Church (whether it be onely a ſeale of grace, as Proteſtāts would, or the true bodie of Chriſt, as Catholiks beleiue) is a new thing, inſtituted firſt of Chriſt, and neuer heard of before, nor falleth vnder the reach of ſenſe or reaſon, but onely of faith, and is ſuch as Chriſt would haue it to be; is it not madneſſe, to gather what it is, rather by the humane inferences or arguments compoſed of ſome few, new, and diſagreing men, of one humane principle at leaſt, then by Chriſts owne words, and thoſe moſt expreſſe, and ſpoakē of him purpoſely for to tell vs moſt clearely what he would haue the Euchariſt to be? For who well in his witts will perſwade himſelfe, ether that theſe men by their humane arguments perceaue better, what a thing, which falleth not vnder reaſon, is, then Chriſt who inſtituted it: or that they know better what Chriſt would haue it to be, then Chriſt himſelfe: or that they expreſſe Chriſts meaning more clearely by their arguments and conſequences quite oppoſite to Chriſts words, then he hath done by his owne expreſſe words ſpeaking by himſelfe

What Proteſt. oppoſe againſt the expreſſe words of Scripture.

Madneſſe to follow mens conſequences rather then Gods words.

ſelfe of purpoſe for to declare his meaning: or finally, that Chriſt expreſſeth his meaning concerning the Euchariſt, by a humane principle no where deliuered of him, and a humane argument neuer made of him, and that alſo directly oppoſite to his owne expreſſe words, better then by his owne moſt expreſſe and cleare words, and thoſe of purpoſe ſpoaken for to expreſſe clearely what he would haue the Euchariſt to be? Can any mã beleiue, that a few, new, and diſagreing men do vnderſtand the ſupernaturall matters of faith better then God himſelfe; or that they declare better what they are by their humane inferences and arguments compoſed of humane principles, thẽ God himſelfe doth by his owne expreſſe words ſpoaken by him of purpoſe for to declare what they are? what it is to preferre mans word before Gods word, and man before God, if this be not? Or doth any wiſe man teach new things, neceſſarie to be knowne of vs, and which cannot be knowne but by his teaching, and that but once in his life, and a litle before his death, onely by contraries, to wit, by ſaying that they are that which they are not indeed, and neuer ſaying, that they are that which truely they are? And ſhall we thinke, that Chriſt, the wiſdome of his Father, did once onely in his life, and neare vnto his death teach vs what the Euchariſt is, (which was then a new thing neuer heard of before, and neceſſarie to be knowne of vs, and yet could not be knowne but by his teaching) onely by the contrarie; to wit, by ſaying moſt expreſſely that it was his bodie giuen and broken for vs, & neuer ſaying, that it was not his bodie, but onely a figure thereof, if indeed it onely were a figure as Proteſtants beleiue? would God, or *Gods Scripture* (as S. Auſtin writeth) *ſpeake in an other manner to vs then ours is?* No ſurely, vnleſſe it would not be vnderſtood of vs. And who will ſay, that it is our manner to be taught new things, and that but once, and which cãnot be knowne but by ſome Maiſters teaching, not by our Maiſters expreſſe words ſpoaken by him of purpoſe for to tell vs what thoſe things are, but

Note this.

L. 33. cont. Fauſtum c. 7.

Is it mens cuſtome to be taught by cõtraries?

by

by a quite oppoſite diſcourſe, not made of him but of ſome other, and conſiſting at leaſt of one principle which he neuer allowed?

By theſe, Reader, thou ſeeſt clearly (as I hope) that if euer anie haue contradicted the true ſenſe of the Scripture, the Proteſtants haue done it: Firſt becauſe, they haue as often, and in as manie, and as weightie matters, contradicted the expreſſe words of Scripture, as euer anie haue. Secondly, becauſe they haue contradicted, as expreſſe, and cleare words, and thoſe as purpoſely ſpoaken to declare the Scriptures meaning, as euer anie words were which anie haue cõtradicted. Thirdly, becauſe they haue contradicted them in as plaine, cleare, and vſuall ſenſe, and which is confirmed by as manie circunſtances, and by light of reaſon, and experience, as euer anie words of Scripture were contradicted in. Fourthly, becauſe they contradict theſe kind of words in this kind of ſenſe, with as euident want of the like words which may ſeeme plainly and directly of themſelues without all inference or expoſition of man to beare the contrarie ſenſe, as euer anie did. Thou ſeeſt alſo, what a maine difference thereis betwene the foundations of the Catholik and Proteſtant beleefe touching theſe articles. For whereas the foundation of the Proteſtant beleife concerning the Euchariſt is no expreſſe word of God, which is purpoſely ſpoaken to declare this matter, and which of it ſelfe without all helpe of man doth plainely and directly pronounce, that it is ſuch as they beleiue; but ether mans word onely, or mans diſcourſe framed at leaſt out of one humane principle: the foundation of the Catholik faith, is Gods expreſſe and cleare word, ſpoaken of him purpoſely for to declare what the Euchariſt is, which of it ſelfe without anie helpe of vs, clearely, and directly auoucheth that the Euchariſt is ſuch as Catholiks beleiue it to be, and againſt which words no other expreſſe words of God, directly contrarie to theſe, can be oppoſed, but onely humane arguments and diſcourſes. *Theſe* (as S. Auſtin ſpeaketh) *are the proofes*

Ether Proteſt. contradict the true ſenſe of Scripture, or none.

The differẽce betwene the grounds of the Cath. and Proteſt. faith.

Lib. de vnit. c. 19. In Psal. 21.

of our course, these the foundations, these the strength. Whatsoeuer they gayne say, men say: but this God saieth. Yet let vs heare, what it is which men say against God.

4. Instit. c. 17. §. 25.

They except (saieth Caluin) *that they haue the word, by which the will of God is made manifest.* A most iust exception doubtles, especially in matters of faith, and such as cannot be knowne but by Gods word, and against them who so much brag of Gods word. For if we haue Gods, word, we haue also Gods meaning, vnlesse they can demonstrate the contrarie. Whereupon well saied Tertullian: *Ether denie, that these are written, or who art thou, that thou thinkest that they are not to be vnderstood as they are written?* For sooth (saieth Caluin) *if we giue them leaue to banish out of the Church the guift of interpretation, which may bring light to the word.* Againe: *We vsing daily studie, do embrace that sense, which the Holie Gost doth suggest.* And once more: *The reuerence of Christs words, is not a pretext iust enough, why they should so reiect all the reasons which we obiect.* Behould, Reader, once more, the difference betwene the Catholik and Caluins faith. The Catholik faith (by the aduersaries confession) is grounded vpon the expresse and plaine words of God: Caluins faith relieth vpon his guift of interpretation, his studie, the suggestions of his spirit, his reasons, which he dare oppose, yea prefer, before the expresse word of God. But we demand, that seing we haue for vs the expresse word of God, wherewith Gods will touching the Eucharist is made manifest, he produce the like word of God, whereby it may be made manifest, that the Caluinists haue the guift of interpretation rather then the Catholiks, or the Lutherans, or anie sorte of Christians; or that that guift of interpreting which interpreteth Gods expresse words, spoaken by him of supernaturall matters of purpose to declare what they are contrarie to their vsuall sense, is the guift of God. But if he cannot produce anie such word of God, it were starke madnesse to forsake Gods expresse word, and the plaine meaning thereof, which besides Sacramentaries all Christians els

Contr. Praxeam. c. 23.

Loco cit. §. 20

What Caluin opposeth against the expresse word of God.

do

do embrace, and to follow a guift of interpretation ether vncertaine, or feigned. Besides, Protestants do banish the guift of infallible interpretation out of the Church, in saying, that she may erre in matters of faith and interpretation of Scripture, why then do they in this matter pretend such a guift, and oppose it against Gods expresse words? Moreouer to expound words which (by their owne confession) are most cleare, is no other thing, then (as S. Austin saieth) *to cast darknesse vpon cleare light.* Neither banish we the guift of interpretation out of the Church, which neuer interpreted these words but in their natiue and vsuall sense; but we denie that Heretiks haue the guift of interpreting the Scripture; and affirme, that their new expositiō, directly contrarie to Gods words, both expresse and of purpose spoaken to declare this matter, and condemned by Gods Church, is no interpretation, but a deprauation and corruption. Furthermore, we reiect no interpretation which may bring light to the word, but we denie, that Caluins interpretation is such, but rather quite extinguisheth the cleare light of the word. For what greater darknesse can be cast vpon light, then in expresse words spoaken of purpose to declare a matter, and by which a new doctrine is deliuered, a new Sacrament instituted, a last will is made, and which were spoaken of the Maister of trueth, vnto his disciples, when he was to forsake them, to expound *Is*, by, *Is not*: and, *Body giuen for you*, by *A bare figure or Signe thereof.* And thus we haue heard what Caluin opposeth against Gods expresse word: now let vs see how he would diminish the force and authoritie of the same. *Serm. 14. de verbis Apost.*

I confesse (saieth he) *that they haue the word.* A confession surely much to be esteemed, especially proceeding from such an aduersarie as is accustomed to crie: *That Papists find no weapons for them in the Scripture.* But he should also haue confessed, as the trueth is, that Protestants haue not such a word, to wit, which plainely and directly denieth the Eucharist to be the bodie and blood of Christ. *In Act. 9. v. 21.*

For

For thereby it would haue appeared more clearelie, whether Catholiks or Proteſtants find the better weapons in the Scripture. But he addeth: *Yet ſuch a word, as the Anthropomorphites had, when they made God to haue a bodie.* Yea ſuch a word, as thou or anie Chriſtian hath, when he maketh God to haue beene incarnated, to haue ſuffered, to haue riſen againe, and to haue aſcended to heauen; and (as I dare ſay) a clearer word alſo, if the words themſelues and the forefaied circunſtances be conſidered. So that more iuſtly may anie Heretik, who denieth the foreſaied myſteries, obiect to thee, the example of the Anthropomorphites, then thou canſt obiect it to vs in this myſterie.

Differences betwene the Cath. and the Anthropomorphites.

1. For the Anthropomorphites in no place of Scripture had an expreſſe word, which directly ſaied *God hath a bodie*: We haue a moſt expreſſe word, wherewith Chriſt ſaied moſt directly of that which he gaue to his Apoſtles: *This*
2. *is my bodie.* The Anthropomorphites had no expreſſe word, which was of purpoſe ſpoakē to tell vs what God was: we haue an expreſſe word ſpoaken purpoſely to this end, and onely to this end, to tell vs what the Euchariſt
3. is. The Anthropomorphites had no expreſſe word, which anie circunſtances of moment did conuince to be vnderſtood in their proper ſenſe: we haue an expreſſe word, which all circuſtances do confirme ought to be vnder-
4. ſtood in their natiue and vſuall ſignification. The Anthropomorphites had a word, but as a thing, which the very light of reaſon did ſhew to be otherwiſe then the word did ſignifie: we haue the word, of a new thing, neuer heard of before, and which can no way be knowne by
5. the light of reaſon, but onely by the word of God. Finally (to omit al other differences taken from the Church, Fathers, and Councels) the Anthropomorphites had the word of a matter, which the Scripture other where moſt manifeſtly denieth: we haue the word of a matter which the Scripture no where directly (ether clearely or obſcurely) denieth, nether the deniall thereof can any way be wroūg out of the Scripture, but by adding a falſe humane

Deuter. 4. Actor. 7. Ioan. 4.

prin-

principle, and by making a deceitfull humane argument. Thus manie and thus great differences are there betwene the word, wherewith we make the Euchariſt the bodie of Chriſt, and the word wherewith the Anthropomorphites made God to haue a bodie, as I thinke are not betwene the word which the Anthropomorphites alledged, and the word wherewith anie other article of Chriſtian faith is proued.

And thus much touching the firſt argument taken from the oppoſition betwixt the words of the holie Scripture and of Proteſtants in 260. articles, and ſuch words of the Scripture as were ſpoaken of purpoſe for to tell vs what we were to beleiue, and in their open and plaine ſenſe, which they manifeſtly shew, and in which ſuch words vſe to be ſpoaken and vnderſtood of men: which argument as a foundation of all the reſt that follow, shalbe included in euerie one of them.

CHAPTER II.

THAT PROTESTANTS CONFESSE, that they contradict the ſenſe of thoſe words, which the Catholik Church manie ages agoe and manie of themſelues beleiue to be the words of God.

THE ſecond argument, wherewith we will proue that Proteſtants contradict the true ſenſe of the holie Scripture, we will take from their confeſſion, wherein they confeſſe, that they contradict the ſenſe of thoſe words, of which, ſome of them (to let paſſe all other proofes) are acknowledged by diuers Proteſtants, and all of them were manie ages agoe iudged by the Catholik Church to be a parte of the holie Scripture.

Lutherans confeſſe that their doctrine is againſt S. Iames Epiſtle.

For Luther and the Lutheran Proteſtants do confeſſe, that the cheifeſt point of Proteſtancie, to wit, of Iuſtification by onelie faith, doth verilie contradict the Epiſtle of

S. Iames, where he saieth. *Yee see, that a man is iustified by workes, and not by faith onely.* For thus writeth Luther in his Preface vpon that Epistle: *I iudge it to be the writing of no Apostle, for this cause. First because directly against S. Paul, and all other Scripture, it attributeth iustification to workes.* And in c. 22. Gen. tom. 6. fol. 282. *Iames concludeth ill. It followeth not as Iames doateth: Therefore the fruites do iustifie--let our aduersaries therefore be packing with their Iames.* Melancthon de Sacris Concion. to. 2. fol. 23. *But if they cannot be mittigated by anie exposition, as those words of Iames: Yee see &c. these absolutely are not to be admitted.* Magdelburgenses Cētur. 1. l. 2. c. 4. col. 54. *The Epistle of Iames swarueth not a litle from the analogie of Apostolik doctrine, whiles it ascribeth iustification not to faith onely, but to workes.* And Centur. 2. c. 4. col. 71. *The Epistle of Iames attributeth iustice to workes contrarie to Paul and all other Scriptures.* Schlusselburg. lib. 1. Theol. Caluin. art. 15. fol. 50. *Iames contrarie to Paul attributeth iustice to workes.* And tom. 8. Catal. Hæret. pag. 500. he saieth of S. Iames. *He fighteth directly with Paul and all the rest of the Scripture, by giuing iustice before God to mans workes.* The same confesse Pomeranus and Vitus Theodorus cited by Coccius to. 1. lib. 6. art. 23. and Pappus cited by Gretser l. 1. de verbo Dei c. 18. and the same is insinuated by Hunnius de Iustific. pag. 219. Wherevpon Daneus in Enchirid. Augustini c. 67. saieth: *It troubleth manie now a dayes, so that some haue cast out the Epistle of Iames, others haue called it strawish.* And Pareus l. 4. de Iustif. c. 18. *Luther could not accord* (Iames with Paul) *but by casting away the whole Epistle.* Beza also in Iac. 2. v. 14. *Manie haue cast away this Epistle for this cause, as if it were contrarie to true doctrine.* Nether do onelie Lutherans iudge thus of S. Iames his Epistle, but also some Sacramentaries. For Musculus de locis tit. de Iustificat. saieth: That impertinentlie he alledgeth the examples of Abraham; That he confoundeth the word of faith, and setteth downe a sentence different from Apostolicall doctrine. And ib. tit. de Scriptur. pa. 172. plainelie professeth, that he houldeth it not for authenticall Scripture.

Luther saieth: S. Iames doateted.

Some Sacramentaries reiect Saincct Iames.

ture. And the Confession Heluet. c. 15. saieth: *The same saied he (Iames) not contradicting S. Paul, otherwise he were to be reiected.* And neuertheless, commonly all Sacramentaries account S. Iames Epistle to be a parte of holie Scripture; in so much as the English, French, and Flemish Protestants haue put it in their Confessions, as a point of their faith.

Wherefore thus I argue in forme: what contradicteth the Epistle of S. Iames, contradicteth the holie Scripture. The cheifest point of Protestancie touching Iustification by onely faith cõtradicteth the Epistle of S. Iames: Therefore it contradicteth the holie Scripture. The *Maior* or first Proporsition is not onely beleiued and tought of all Catholiks, but also commonelie of Sacramentaries: And the *Minor* or second Proposition is graunted by the Lutherans.

Protestants confesse that they teach contrarie to Machab. Tobie. &c.

In like sorte all Protestants acknowledge their doctrine of not praying for the dead to be contrarie to those words of 2. Machab. c. 12. *It is a holie and holesome cogitation to pray for the dead, that they may be loose from their sinnes.* Wherevpon Caluin in Antidoto Concil. Trident. sess. 4. p. 265. saieth: *Out of the 2. of Machabes both Purgatorie will be proued, and the Intercession of Saints: out of Tobie, Satisfactions, Exorcismes, and what not? They will borrow no few matters of Ecclesiasticus. For from whence might they better draw their dreggs.* So plainelie he confesseth, that his doctrine in the foresaied points contradicted the bookes of Machabes, Tobie, and Ecclesiasticus. And notwithstanding S. Austin (whome † Protestants account the best witnesse of antiquitie) clearelie testifieth that manie ages agoe the holie Church held the bookes of Machabes for Canonicall Scripture. For thus he writeth of them lib. 18. de Ciuitat. c. 36. *Which, not Iewes, but the Church holdeth for Canonicall.* And the like he saieth lib. 1. cont. Gaudent. cap. 23. and otherwhere. Besides manie Protestantt, as Caluin in Antidot. cit. p. 266. Whitaker Contr. 3. q. 6. c. 3. Perkins de Symbol. p. 787. and also Hyperius, Zanchius, Lubbertus,

† *Caluin 4. Instit. c. 14. §. 26.*

Lib. de doctrin. Christ. c. 8. l. 2. Retract. c. 4.

Hoſpinian, Rainolds, Feild, and others alledged in the Proteſtants Apologie Tract. 1. Sect. 3. confeſſe, that the Councel of Carthage (where S. Auſtin was preſent and ſubſcribed thereto) did reckon the bookes of Machabes in the nũber of Canonicall Scripture. And to omit all other arguments drawne out of the Scripture and Fathers for the infallibilitie of the Church, the Proteſtants themſelues eftſoones confeſſe, that the Church can diſcerne true Scriptures from falſe, and that we are bound to yeeld to her iudgment. For thus ſaieth Luther l. de Captiuit. to. 2. fol. 84. *This indeed hath the Church, that she can diſcerne the word of God from the word of men, as Auſtin confeſſeth that he beleiued the Ghoſpell being moued by the authoritie of the Church.* The Confeſſion of Wittenberg. cap. de Eccleſ. *The Church hath authoritie to iudge of all doctrines.* And cap. de Concilijs: *She hath an aſſured promiſſe of the perpetuall preſence of Chriſt, and she is gouerned of the holie Ghoſt.* Melanæthon Reſponſ. ad Acta Ratisbon. tom. 3. pag. 732. *We acknowledge this authoritie of teſtifying the Apoſtolicall Scriptures, or diſcerning the writings of the Apoſtles from counterfait, doth agree to the true Church.* Caluin de vera ref. p. 232. *I denie not, but that it is the proper office of Church to diſcerne true Scriptures from counterfeit.* Peter Martyr Præfat. 1. Epiſt. ad Corinth. *We will eaſily graunt, that the ancient Church was indued ſo much with the holie Ghoſt, that by his leading and directiõ they eaſily diſcerned betwene thoſe which were propoſed to them, which were the true and ſincere words of God, and by this ſpirituall power they diſtinguished the Canon of Scriptures from apocryphall bookes.* And in locis Claſſ. 1. c. 6. §. 6. *We acknowledge the office of the Church to be, that being indued with Gods Spirit, she may diſtinguish the true and ſincere bookes of holie writ from counterfeit and apocryphall.* Iuel in Defenſ. of the Apologie pag. 204. *The Church of God, had the ſpirit of wiſdome, whereby she might diſcerne true Scriptures from falſe.* Fulke in his Anſwere to a falſe Cathol. p. 5. *The Church of Chriſt indeed can diſcerne true Scriptures from falſe.* Perkins de Serm. Dom. tom. 2. col. 252. *The Church hath the guift of iudging*

The Church can diſcerne the word of God.

Hath authoritie to iudge.

The proper office of the Church.

She hath the ſpirit of wiſdome,

Can diſcerne true Scriptures.

ging of greateſt matters. She can iudge of the booke of Scripture, which are Canonicall, which are not, of the ſpirits of men, and of their doctrines, and therefore ſurely can iudge which companie of men is the true Church, which is not. Whitaker Cont. 1. q. 3. c. 1. pag. 315. *We denie not, that it belongeth to the Church, to approue, to acknowledge, to receaue, to promulgate, to commend the Scriptures to all her children, and we ſay, that this teſtimonie is true and ought to be admitted of all.* Cap. 2. pag. 316. *It is the office of the Church to iudge and diſcerne true ſincere and right Scriptures from falſe, counterfait, and baſtard. And for to diſcharge this office, she hath the Spirit of Chriſt, by which she may diſtinguish trueth from lyes, she knoweth the voice of her Spouſe, she is moſt iuditious and can diſcerne ſpirits.* Cap. 5. p. 322. *I denie not, that the Tradition of the Church is an argumẽt by which it may be cõuinced, which kookes are Canonicall, which not Canonicall.* cap. 6. pag. 323. *The Church hath the Spirit of God, by which being taught, she heareth the voice of he Spouſe, and acknowledgeth his doctrine.* cap. 7. pag. 324. *Indeed we may be compelled by the authoritie of the Church to acknowledge the Canonicall Scripture: I ſay (as I often ſaied before) that we are compelled by the authoritie of the Church to beleiue theſe bookes to be Canonicall.* And cap. 9. pag. 326. *We graunt with Ireney, that the authoritie of the Church is a ſound and breiſe demũſtration a poſteriori, of Canonicall doctrine.* And l. 1. de Scriptura c. 1. ſect. 9. he affirmeth, that the teſtimonie of the Church *ought to be receaued, and who receaueth it not, is guiltie of ſacriledge.* And lib. 2. cap. 4. ſect. 4. p. 227. *I ſay the teſtimonie of the Church is ſufficient to refute and conuince thoſe, who thinke amiſſe of the Scriptures.* The like he hath ib. p. 218. 228. and and other where often.

Hath the guift of iudging.

Hath the ſpirit of Chriſt to diſtinguish

Her tradition conuinceth.

Her authoritie cõpelleth

A ſound demonſtration.

Out of which confeſſions of Proteſtants of the authorite and power of the Church to diſcerne and diſtinguish true Scripture from falſe, we may thus argue. It belongeth to the Church, yea it is her function and proper office, to diſcerne true Scriptures from falſe, she hath that she can diſtinguish the word of God from the word of man, she is taught of the holie Ghoſt, indued with Gods

Spirit, hath the guift of iudging, the ſpirit of wiſdome for to diſcerne, by her tradition it may be conuinced which bookes are Canonicall which not, by her authoritie, we may be compelled to acknowledge the Canonicall Scripture, her authoritie is a ſound demonſtration of Canonicall doctrine, her teſtimonie ought to be receaued of all, and who receaueth it not, is guiltie of ſacriledge. But this holie Church manie ages agoe hath iudged the bookes of Machabes to be Canonicall; Therefore they are ſuch. The *Maior* or firſt Propoſition is the confeſſion of Proteſtants now rehearſed, and the *Minor* is confirmed by the foreſaied teſtimonie of S. Auſtin and the confeſſions of the forenamed Proteſtants. And howſoeuer Proteſtants, will delude this argument, they muſt needs confeſſe, that Catholiks haue the aduantage of them, in that Proteſtāts produce no teſtimonie which forceth Catholiks to reiect anie booke which anie Father teſtifieth to haue beene anciently held of the Church for Canonicall, as Catholiks produce the teſtimonie of S. Iames, which maketh the Lutherans to reiect his epiſtle, which other Proteſtants confeſſe to be Canonicall, and an other teſtimonie out of the bookes of Machabes, which forceth all Proteſtants to reiect thoſe bookes, which S. Auſtin and other do witneſſe to haue beene anciently held of the Church for Canonicall. Wherefore let this be one argument.

The Cath. aduantage ouer Proteſt.

Who not onely in manie and weighтie articles do contradict the expreſſe words of holie Scripture, and thoſe ſpoakē of purpoſe that we might know the true meaning thereof touching thoſe articles, but alſo are forced to reiect manie bookes of Scripture, whereof ſome, euen manie of themſelues, and all of them, the holie Church manie ages ſince hath iudged to be partes of the holie Scripture, thoſe contradict the very true ſenſe of Scripture: But Proteſtants doe ſo: Therefore they contradict the true ſenſe of Scripture.

CHAPTER III.

THAT PROTESTANTS ARE FORCED to Vse violence to the text of that parte of Scripture which they receaue.

IN the former chapter, we saw how Protestants were forced to reiect a good parte of the holie Scripture, now we shall see, how they deale with that parte which they seeme to admit, by adding to it, by detracting from it, by changing some words, by calling others in doubt, by falſe translating some, by changing the order of others, and such like dealings. And let the Reader note, that whereas Protestants corrupt the words or sense of holie Scripture for twoe ends, whereof the one is, that it may seeme to make for them: the other is, that it may not seeme to make against them; I will in this, and the next chapters relate onely their fashions of corrupting the Scripture that it may not seeme to make against them; because these make more to my purpose, which is to shew that Protestants contradict the true sense of the holie Scripture: And by that which shalbe saied of this their manner of corrupting, it will easily be gathered, what their other manner of corrupting Scripture is. Let him also note that I intend not to bring all the examples of Protestants corrupting Scripture in anie kind whatsoeuer, but onely so manie as may suffice to proue, that they vse to corrupte Scripture in such sorte. For as Tertullian obserued l. Præscript. c. 38. *Who meane to teach new doctrine, are forced by necessitie to alter the instruments of doctrine.* Et c. 17. *Heresie, if it admit anie Scripture, doth change it by addition and detraction for to serue her turne.*

What falsifications of Scripture are here touched.

Wherefore because these words of the Apostle Rom. 11. v. 32. *For God hath concluded all things into incredulitie, that he may haue mercie on all:* do proue, that God hath a will to haue

They adde to the text.

to haue mercie an all. Beza twiſe addeth to the text the Pronoune *Them*, in this manner: *For God hath concluded all them in obſtinacie, that he might haue mercie on all them*: Leſt the Apoſtle should ſeeme to ſpeake ſimply of all, and not of the elect onely, as Beza would.

They adde. Becauſe thoſe words Rom.2.v.27. *And that which of nature is prepuce, fulfilling the law, ſhall iudge thee, who by the letter and circumciſion art a preuaricatour of the law*: Proue that ſome do fulfill the law, Beza addeth twiſe the particle *If*, in this ſorte. *If it fulfill the law*. And ſo of an abſolute propoſition maketh a conditionall. The ſame doth Caluin, the Kings and Queen Elizabeths, Bible, and the French Geneua Bible of the yeares 1562.1568.1605.and 1610.

They adde. Becauſe thoſe words of the Apoſtle ad Philemon v.14. *But without thy counſaill I would do nothing, that thy good might be not as it were of neceſsitie, but voluntarie*: proue good workes to be voluntarie and not done neceſſarily, the French Bibles An. 1605. and 1610. adde this particle: *As*; and make the Apoſtle to ſay: But as voluntarie. The Kings Bible for *voluntarie*, hath *willingly*.

Becauſe thoſe words Tit. 5. v. 3. *According to his mercie he hath ſaued vs by the lauer of regeneration and renouation of the holie Ghoſt*, proue, that Baptiſme concurreth to worke our ſaluation, the French Bibles An. 1562. 1568. 1605. and 1610. take away thoſe words, *He hath ſaued vs*, and put them in the former verſe, where they make not ſo much againſt them. The Kings Bible putteth a *comma* betwixt: *He hath ſaued vs*, and, *By the lauer &c.* Leſt the Apoſtle should ſeeme to ſay, that God worketh our ſaluation by baptiſme, and as Catholiks teach, and not onely ſignifie it thereby, as Proteſtants would.

They take from the text. Becauſe thoſe words 2.Pet.1.v.10. *Wherefore brethren labour, that by good workes you may make ſure your vocation and election*: proue good workes to be neceſſarie to ſaluation, and to breed aſſurance thereof: Luther in his Dutch Bible and in his Commentarie vpon that place tom. 5. blotteth out thoſe words: *By good workes*. And ſo doth the Kings Bible,

Bible, Beza, Tremellius and other. Schioppius also in Ecclesiastico c. 12. writeth, that Luther in his Bible left out those words Mark 11. v. 26. *If so be that you will not forgiue, nether will your Father that is in heauen forgiue you your sinnes:* Which teach that our good workes are necessarie to remission of sinnes.

Because the verbe: *Is:* in the words of the institution of the holie Eucharist, do proue that it is the bodie and blood of Christ, the Protestants of Zurich in their Dutch Bibles haue changed *is* into this verbe: *Signifieth*, as Schlusselburg. l. 2. Theol. Caluin c. 6. witnesseth that he hath seene and read. Yea Zuinglius l. de ver. relig. c. de Euchar. to. 2. was so audacious as to write thus: *Thus hath Luke, which Euangelist onely we will alledge: This signifieth my bodie which is giuen for you.* For as he saieth l. de Cæna tom. 2. fol 274. *If Is be put substantiuely, we must needs confesse, that the true substance of the true flesh as Christ is present in the supper.* And Respons. ad Billican. tom. 2. fol. 261. *If you take, Is, substantiuely, then the Papists haue wone.* A goodly excuse surely for to corrupt the holie text: For if it must be corrupte, it must be done for to vp hould heresie. But this corruption of Scripture is so great and so manifest, as Schlusselburg. l. cit. saied iustly: *This onely corruption of the words of the Sõne of God, ought to driue all men from the companie and impietie of Caluinists.* *They change the words of the text.*

Because the words, *Benediction*, and *we do blesse*, in that speach of S. Paul 1. Corinth. 10. *The Cuppe of benediction which we do blesse, &c.* do insinuate, that the wine in the Cuppe ought to be blessed, Zuinglius l. de Cæna. tom. 2. fol. 294. saieth: *The words of Benediction and blessing ought not to be vsed in this place. For commonely they vse to be taken for the word of Consecration.* And 1. Corinth. 5. to 4. thus he writeth: *Thus are the words: The Cuppe of thanks giuing wherewith we giue thanks is it not &c.* And in like sorte he hath l. de Subsidio tom. 2. fol. 253. of which corruption of Scripture thus writeth Illyricus vpon this place: *Some corrupt this text, by translating: The Cuppe of thanks giuing by which* *They change.*

we giue thanks, and the text ſo corrupted they vſe in their liturgies in ſteed of the words of the Inſtitution or holie ſupper, making a duble ſacriledge. Caluin alſo in Math. 26. ver. 26. not onely expoundeth the word εὐλογήσας, by *He gaue thãks*, but alſo in the very text, tranſlateth it *when he had giuen thanks*. And yet (as himſelfe confeſſeth there) *Mathew and Marke vſe the word of Bleſſing.* Why therefore would not he vſe the ſame word in S. Mathews text?

They change. Becauſe thoſe words Acts 2. v. 27. *Becauſe thou wilt not leaue my ſoule in hell*, proue that Chriſts ſoule deſcended into hel, Beza in his tranſlation An. 1557. thus changeth the text: *Becauſe thou wilt not leaue my carcaſſe in the graue.* Et ad Defenſ. Caſtell. p. 460. he ſaieth: *My ſoule, in the text I did tranſlate My carcaſſe, but in my Notes, My life: but we may alſo take, My ſoule, in ſteed of the Pronoune, Me. Which expoſition* (ſaieth he) *is moſt plaine.* And he addeth: *Whereas I noted, that by the ancient tranſlation* (my ſoule) *the error roſe, I did it not without cauſe, ſith we ſee that Papiſts wreſt this place eſpecially for to ſetle their Limbus, and the Fathers from thence deuiſed that deſcent of Chriſts ſoule into hell.* As if he had ſaied, I was forced to alter the tongue of the holie Ghoſt, becauſe he ſpoake againſt me. In like ſorte, becauſe we proue the ſame out of that paſſage Act. 2. v. 31. *Foreſeing he ſpoake of the reſurrection of Chriſt, for nether was he left in hell &c.* the French Bibles An. 1562. 1567. 1568. 1605. of *Hell*, haue made *Graue*, as alſo hath Tremellius done in his Latin tranſlation of the Bible neuewed by Iunius & printed at Hannow 1603.

They change. Becauſe thoſe words Pſalm. 5. verſ. 5. *Thou art not a God that wilt iniquitie*: proue that God no way willeth iniquitie or ſinne: the Kings Bible tranſlateth the place thus: *That hath pleaſure in wickedneſſe.* The French Bibles An. 1568. *That loueth iniquitie*: And thoſe of 1588. and 1610. *That art not delighted with iniquitie.* And the like hath Piſcator apud Vorſtium in Paraſceue cap. 3. and Tremellius in this place. That ſo they may defẽd their blaſphemous doctrine, that God willeth iniquitie, though he do not loue it.

Becauſe

Becauſe theſe words Ezechiel. 33. verſ. 11. *Liue I, ſayeth our Lord: I will not the death of the wicked, but that he be conuerted from his way and liue*: do proue that God of himſelfe willeth no mans death, the Kings Bible tranſlateth them thus: *I haue no pleaſure in the death &c.* and ſo alſo doth Muſculus in locis tit. de veritate, Tremellius in this place, Piſcator in Theſibus l. 2. p. 187. and others. That God may ſeeme of himſelfe to will mens death, though he take not pleaſure in it, as (ſay they) a ſicke man willeth a bitter potion, though he take no delighte in it. *They change.*

Becauſe the words 2. Theſſalon. 2. v. 15. *Hould the traditions which yee haue learnt, whether it be by word or by our Epiſtle*: do proue that traditions not written are as well to be held as thoſe that are written: Beza in his tranſlation An. 1598. changeth the diſiunctiue particle *whether*, into the coniunctiue *Alſo*, in this manner: *Hould the traditions which yee haue learnt by ſpeach and alſo by our Epiſtle.* Whome follow Author Reſponſ. ad Theſes Vadimontanas pag. 647. and others. An other tranſlation of Beza in Tremellius hath thus: *Hould the deliuered doctrine, which you haue beene taught both by ſpeach and by Epiſtle.* Where for *whether* he hath *And*, and for *Traditions, Deliuered doctrine*, as Tremellius for *Traditions*, hath, *Commandments*, The French An. 1568. and 1605. haue *Inſtitutions*, and the Queens Bible, hath *Ordinances*. *They change.*

Becauſe thoſe words 1. Timoth. 2. v. 4. *Who will all men to be ſaued*, ſhew that God hath a will to ſaue all men, Beza in that place changeth *All*, into *whomſoeuer*: that God may ſeeme to haue onely a will to ſaue whatſoeuer kinde of men. In like ſorte ib. v. 6. Where the Scripture ſaieth: *Who gaue himſelfe a redemption for all.* Beza tranſlateth, *For whomſoeuer*. *They change.*

Becauſe that ſpeach 1. Timoth. 4. v. 10. *Who is the Sauiour of all men, eſpecially of the faithfull*: declare that Chriſt redeemed all men: Beza in that place in ſteed of *Sauiour*, putteth, *Preſerwer*. And ſaieth: *Becauſe the name of Sauiour troubleth manie, in that commonly it ſignifieth eternall life purchaſed* *They change.*

chaſed by Chriſt, therefore to auoid ambiguitie, I choſe rather to ſay Preſeruer. As if he had ſaied: Becauſe the word which the Scripture vſeth, doth shew that Chriſt purchaſed eternall life for all, therefore I haue changed it for an other.

They change. Becauſe thoſe words Coloſſ. 1. v. 10. *That yee may walke worthie of God*: and 1. Theſſalon. 2. v. 11. *We haue adiured euerie one of you that you walke worthie of God*: and 3. Epiſtle of S. Ihon. v. 6. *Whome, thou shalt doe well, bringing on their way in manner worthie of God*: do shew that good workes may be worthie of God: Beza in all theſe places, for *worthie of God*: hath *Agreable to God.* Tremellius 1. Coloſſ. v. 10. for *worthie of God*, hath: *It is iuſt.* and 1. Theſſal. 2. *It is agreable to God.* The Kings Bible 3. Ioan. 6. cit. hath *After a godlie ſorte.*

They change. Becauſe Chriſts words Lucæ 7. ver. 47. *Manie ſinnes are forgiuen her, becauſe she hath loued much*: inſinuate iuſtification by workes. Beza in place of *Becauſe* (in Greek ὅτι) tranſlateth *For.* And addeth that he did ſo, *that it might be more eaſily perceaued, that in theſe words is not shewed the cauſe of remiſsion of ſinnes.* The Kings Bible, Illyricus and others follow Beza herein.

They tranſlate ill. Becauſe thoſe words of S. Luke c. 1. v. 6. *They were both iuſt before God, walking in all the commandements and iuſtifications of our Lord without blame*: helpe to proue, that good workes are iuſtifications, and do iuſtifie: Beza, though he confeſſe that the Greek word which S. Luke vſeth, be to be literally tranſlated *Iuſtifications*: Yet ſaieth, that he would not ſo interprete it, *that* (ſaieth he) *I might take away this occaſion of impugning iuſtification by* (onely) *faith*, and ſo in ſteed of *Iuſtifications*, hath, *Rites.* Tremellius, hath *Righteouſneſſe.* Queen Elizabeths and King Iames Bible, *ordinances.*

Tranſlate ill. Becauſe thoſe words Philip. 2. v. 12. *Worke your ſaluation with feare and trembling*: proue, that we may worke our ſaluation: The French Bibles An. 1562. 1568. 1605. 1610. in ſteed of *worke* haue, *Endeauour you*: that the Scripture may ſeeme onely to ſay, that we may endeauour to worke,

but

but not worke our ſaluation.

Becauſe thoſe words Iames 5. v. 16. *Confeſſe your ſinnes one to an other*: proue, that we ought to confeſſe our ſinnes to men, the French Bibles An. 1605. 1610. tranſlate them thus: *Confeſſe your faults one againſt an other*, as if the Apoſtle had bidden, onely to confeſſe offences done againſt men. The ſame inſinuateth the Kings Bibles, whiles for *Sinnes* it hath *Faultes*. *Tranſlate ill.*

Becauſe thoſe words Actor. 23. v. 11. *And the night following, our Lord ſtanding by him, ſaied &c.* do proue, that Chriſt was preſent with S. Paul in priſon, the French Bibles An. 1560 1562. 1568. 1605. in ſteed of *Standing by*, tranſlate, *He preſented himſelfe*. Tremellius hath, *He was ſeene*. *Tranſlate ill.*

Becauſe thoſe words Hebr, 4. ver. 14. *Hauing therefore a great high Preiſt that hath penetrated the heauens*, Caluin for Penetrated the heauenes, tranſlated: *He entred*, Beza, *He paſſed through*: Tromellius, *He aſcended*. *Tranſlate ill.*

Becauſe that Pronoune demonſtratiue *Hic, This*: in thoſe words of Chriſt: *This is my blood*, doth proue, that it is not referred to the word *Cuppe* or *wine*, but to the word *Blood*, Beza in Math. 26. v. 28. would not tranſlate it *Hic* in the maſculine gender, but *Hoc* in the neuter gender. For (ſaieth he) homilia 2. de ver. preſent. vol. 3. pag. 316. *Surely who ſaieth Hic, This is my blood; pointeth at nothing, but his owne blood*. The like he ſaieth in Cyclope pag. 268. Piſcator l. 2. Theſ. p. 450. And yet as Illyricus ſaieth: *All both ancient and new, and Caluin himſelfe tranſlate, Hic: This is my blood*. And Beza himſelfe Hebr 9. ver. 20. tranſlateth the very ſelfe ſame Greek words thus, *Hic eſt ſanguis*: This is my blood: becauſe there they proue not that the Euchariſte is the bloud of Chriſt, as they do Mathew. 26. v. 28. cit. Muſculus alſo in locis tit. de Cæna pag. 360. affirmeth, that Τοῦτο *vſed by S. Mathew and S. Mark, is not well tranſlated in the Maſculin gender* Hic, *vnleſſe we vnderſtand Calix*, and neuertheleſſe in the ſame place ſaieth, that *Mathew and Mark write, that our Lord ſaied*: Hic: *This is my my blood of the new teſtament*. So that though twoe Euan- *Tranſlate ill.*

gelists teach that our Lord saied *Hic*, *This*, in the Masculine gender, yet it is not well translated so.

Because those Greek words Luc. 22. vers. 20. τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον: that is. This is the new cuppe which the new testament in my blood, that (Cuppe) which is shed for you, do euidently shew that the word *Shed* is referred to the word (Cuppe) and consequently doe proue that it was a Cuppe of the true blood of Christ, Beza vpon that place, and Respons. ad Illyr. p. 198. and other Protestants after him, saieth, that *ether there is a manifest Sollœcophanes, wherein the Nominatiue case is put for the Datiue, or els these words are foisted into the text*: And yet confesseth, that all our ancient Copies haue the nominatiue case: or as Fulk saieth Præf. in nou. testam. not. 49. *All the Copies extant haue it in the nominatiue case.* And Beza herein is followed of Whitaker l. 1. cont. Dur. sect. 35. Daneus Contr. de Euchar. p. 544. Bucanus loco. 48. Piscator in Refutat. Sophismatum Hunnij p. 468. and of others. Zuinglius resp. ad Matthæum Rulling. tom. 2. fol. 156. somewhat bolder, translated these Greek words so, as the word *Shed* cannot be referred to the word *Cup* to which alone S. Luke referreth it, for thus he hath: *Hoc poculum in sanguine meo, qui pro vobis funditur*: and Respons. ad Confess Lutheri tom. 2. fol. 511. saieth, that it is *an Enallage or Change of the Nominatiue case for the Datiue.* Moreouer Beza Luc. 22. vers. 17. calleth in doubt: those words: *Which is giuen for you*: Whereby the real presence is confirmed.

They call in doubt the words.

They call in doubt.

Because those words Math. 10. vers. 2. *The names of the twelue Apostles be these: These first, Simon, who is called Peter*: proue the primacie of S. Peter; Beza vpon that place saieth: *What if this word, First, be added by some, who would stablish the the primacie of Peter?* And neuertheless addeth: *We find it so written in all Copies.* And so by his owne confession, contrarie to the testimonie of all Copies calleth in question a word which fauoureth the Primacie of S. Peter.

They call in doubt.

Because the Pronoune *Hoc* or *Hic* in the words of the

the Eucharist, being taken adiectiuely, helpeth to proue the Eucharist to be the bodie & blood of Christ: Daneus l.1.de Euchar. c.1. pag.543. saieth: *What if I except, that the proper words of Christ were onely these twoe? Is my flesh: I shall with one word frustrate all this proofe by the Pronoune, Hoc:* But if thou canst nether proue thy exceptiō of Christs words, nor canst denie, but that the Euangelists haue the pronoune *Hoc, This,* is not thy exception both vaine and impious?

Because those words 1. Corinth. 13.v. 2. *If I should haue all faith, so that I could remoue mountaines, and haue not charitie, I am nothing*: do proue, that no faith at all worketh iustification without charitie: Beza therefore *All* translateth *whole*, and saieth he doth it, lest this text should deceaue anie. *Translate ill.*

Because those words Daniel 4. v. 24. *Redeeme thou thy sinnes with almes*, proue, that good workes do redeeme sinnes: The Kings Bible translateth it thus: *Breake of thy sinnes by righteousnesse*: And others say, that our translatiō is naught: And neuertheless P. Martyr on this place auoucheth. *That the Chaldee, in which tongue this was written, hath word for word, Redeeme thy sinnes by iustices,* and so it is cited by Caluin 3. Instit. c. 4. §. 36. Apolog. Confess. August. c. de respons. ad argumenta, and also by others reported in the Protestants Apologie Tract.1.sect. 4.subdiuis. 7. *Translate ill.*

Because those words Hebr. 2. ver.9. *But him, that was a litle lessened vnder the Angels, we see Iesus because of the passion of death, crowned with glorie and honor*: proue, that Christ was crowned with glorie, because he suffered death: Beza turneth the words thus: *But we see that Iesus crowned with glorie and honor, who for a time was made inferior to Angels for suffering of death.* And King Iames Bible followeth him: As if the Apostle had not saied, why Christ was crowned with glorie, but why he whas made inferiour to Angels. And yet Beza is not ashamed to adde: *Let no man meruaile that I haue changed the placing of the words.* *They change the order of the words.*

Because the words 2. Pet.2. v.8. *For in sight and hearing he was* *They change the order.*

he was iuſt, dwelling with thē who from day to day vexed the iuſt ſoule with vniuſt workes: proue, that mē may be iuſte in ſome deeds: The King and Queens Bible turne the words thus: *For being righteous, and dwelling amōg thē, in ſeing and hearing vexed his ſoule.* Where they do not refer *iuſt or righteous* to *Seing* and *hearing* as the text doth.

They omit words.

Becauſe thoſe words 1. Corinth. 14. verſ. 17. *Thou indeed giueſt thanks well*, do plainely approue praier in an vnknowne tongue; Zuinglius Caluin and Beza in their Cōmentaries ſlippe ouer theſe words. Yea Caluin 3. Inſtit. c. 20. §. 33. citing this ſentence, omitteth the word *well*. In likeſorte Caluin and Beza Luc. 22. v. 32. ſlippe ouer thoſe words of Chriſt: *I haue praied for thee*, by which S. Peters Primacie is confirmed.

Wherefore thus I make my third argumēt: Who beſide the foreſaied oppoſition to the expreſſe words of Scripture, are forced many times to vſe violence to the very ſacred text by adding or taking away words, by changing, by calling in doubt, by ill tranſlating, by omitting, by changing the order of the words, they are to be iudged to contradict the true ſenſe of the holie Scripture. But Proteſtants do ſo. Therefore &c.

CHAPTER IV.

THAT PROTESTANTS OVERTHROW all force of the words of holie Scripture, yea contemne and deride them.

OVR fourth argument shalbe, that Proteſtants, when they nether dare denie, nor change the words of Scripture, yet ouerthrow all the force of them, yea ſometimes contemne and ſcoffe at them.

The firſt way by which they delude the expreſſe word of God, is that in what kind of matter ſoeuer, to wit, whether it be of precept or doctrine, whether it can be

knowne

knowne onely by Gods word or no: and in what places soeuer, to wit, whether in them the matter be handled purposely, or no; in what kind of matter soeuer (I say) and in what kind of place soeuer, the holie Scripture speaketh expressely against thē, they crie, that we must not stick to the letter nor vrge it. Zuinglius in Math. 19. to. 4. *The words of Christ: what God hath ioyned, let not man seperate, are so drie, that it may seeme, that married persons can be seperated for no cause.* Here because the letter clearely maketh against him, he addeth: *But we will not after the Iewish manner sticke so superstitiously to the letter.* And in Mark. 1. *We must not stick fast to the bare letter, but the letter is to be expounded and directed according to the rule of the* (Protestants) *Spirit.* Et Institut. de cæna. tom. 2. fol. 288. *Is it fit in Scripture to vrge earnestly onely the letter, or rather hauing consulted other places, we ought to consider, what the authoritie of it may admit.* Because in the matter of the Eucharist, the words of Scripture are clare against them: Caluin 4. Instit. cap. 17. §. 20. saieth: *Christs words are not vnder the common rule, nor are to be examined gramatically.* §. 23. *These good Maisters, that they may appeare men of letters, do forbidde to goe any whit from the letter. What monstruous absurdities cānot phrentik men gather, if they may obiect euerie tittle for confirmation of their opinions.* And he termeth it *foolish stubbernesse, to contend earnestly about* (Christs) *words.* And calleth vs *Catchers of syllables, froward and stubbern exactours of the letter, foolish and ridiculous maisters of letters*, because in the matter of the Eucharist we stick close to the expresse words of Scripture, and vrge them against him; as if with scoffes and taunts he would beat vs from the expresse word and letter of almightie God. Moreouer in Math. 3. v. 16. he saieth: *Some do foolishly and preposterously vrge the letter, that* they *may include the thing in the signe.* And in Math 26. v. 28. *The Papists and such like are foolishly superstitious, whiles they lay fast hould vpon* (Christs) *words.* And Admonit. vlt. ad Westphal. pag. 817. *We must not earnestly insist vpon the*

Protest. will not haue the word of God vrged against them.

Caluin scoffeth at those who vrge the word of God.

words. Beza cont. Westphal. p. 214. *By what right is it not lawfull for vs to appeall (as I may say so) from the word to the sense?* P. Martyr l. de Euchar. p. 124. *Yee must not alwaies obiect the clearnesse of the sense.* pag. 126. *Yee must not take first sense which offereth it selfe.* p. 126. *Yee should not so much vrge the plainenes of the sense.* and pag. 149. *They obiect againe vs the simple sense and hould that firmely.* Zanchius l. 1. Epist. p. 34. *They haue cried to importunely and till they were hoarse: The word, the words.* Kerberman l. 1. System. Theol. pag. 169. *They importunely vrge the letter or words of Scripture.* Willet in Synopsi Contr. 19. pag. 885. *We must not take the letter, but follow the sense, where we find mention made of the vniuersalitie of Christs death.* pag. 886. *It cannot literally be vnderstood, that God would absolutely haue all mē to be saued.* Thus speake these men, when the letter or plaine sense of Scripture maketh expressely against them. In the meane tyme whensoeuer the letter of Scripture seemeth to fauour thē, they most vehemently press. As for example, because S. Paul sometimes calleth the Eucharist *bread*, they will needs haue it to be materiall bread. Caluin in Math. 26. vers. 28. *The Papists denie, that bread is shewed, but Paul refuteth their dotage, affirming that the bread which we break is the communication of the bodie of Christ.* The like he hath 4. Instit. c. 17. §. 15. and others after him: And neuertheless, the Scripture neuer saieth directly of the Eucharist: *This is bread*, as four times it saieth most directly of it: This is Christs bodie: Nether doth it in anie place restraine the word, *Bread* when thereby it signifieth the Eucharist, to the proper signification of materiall bread, as it doth manie waies restraine the word *Bodie* to signifie the true bodie of Christ, by adding that it is the bodie giuen deliuered or broken for vs. Moreouer the Scripture it selfe Ioan. 6. clearely expoundeth, that when by the word *Bread* it signifieth the Eucharist, it meaneth the very flesh of Christ. So that in the selfe same matter, that word which is saied of the Eucharist in an identicall speach saying, *This is this*, and which oftētimes and most clearely is tied to it proper signifi-

Difference betwene the words which Protest. and which Cath. vrge.

ſignification, nor is euer expounded in Scripture to be otherwiſe taken, muſt not be vrged againſt Proteſtants, becauſe it maketh againſt them; and an other word, which nether is euer ſo ſaied of the Euchariſt, nor is any way reſtrained to it proper ſignification, yea which the Scripture it ſelfe expoundeth figuratiuely, muſt be vrged, becauſe it ſeemeth to fauour Proteſtants: and conſequētly the letter or word of Scripture is to be vrged, or not vrged, according as it fauoureth or disfauoureth Proteſtāts. Which is indeed to shape the Scripture to their opinions, not to frame their opinions to the Scripture.

They call it begging of the queſtion, to vrge the letter.

But if they cannot obtaine, that the letter of the holie Scripture be not vrged againſt them, they take an other course to delude the authoritie or force thereof. For they call the open and plaine ſenſe of it into controuerſie, and then crie, that it is the begging of the queſtion to argue againſt them out of a ſenſe which is controuerted. Thus do the Proteſtants, when we vrge againſt them the words of the Euchariſt, as yee may ſee in Zuinglius in Exegeſi to. 2. fol. 338. Ad Epiſtol. Amici fol. 322. Caluin Admonit. vlt. ad Weſtphal. p. 805. Beza cont. Weſtphal. pag. 232. P. Martyr 1. Corint. 11. fol. 158. Iuel art. 5. ſect. 5. and others. Yea ſometimes they goe ſo farre as to ſay, that it is a manifeſt abuſe, follie, vanitie, and dotage to argue againſt them out of the words of the Supper or Euchariſt. Author orthodoxi Conſenſus in Schluſſelburg lib. 4. Theol. Caluin. art. 20. pag. 125. *It is a manifeſt abuſe of the words of the Supper, to proue that by the words which is queſtion or controuerſie.* Humfre ad Rat. 2. Campiani p. 118. *He will play the foole, who diſputeth out of this place, which is in controuerſie.* Caluin Admonit. vlt. cit. p. 821. *Let them leaue to pretend a vaine preiudice of words, of whoſe ſenſe and meaning the contention is betweene vs.* And in Gratulat. ad Precentor. p. 379. *We except, that it is foolishly preſſed as moſt certaine, whereof doubt is.* But what argument taken out of the Scriptures words can be good and ſtrong, if that which is taken out of Chriſts expreſſe words, which are both cleare, and of purpoſe

ſpoaken to declare what the Euchariſt is (which what it is cannot be knowne but by his plaine words) and which alone were ſpoaken of him to this end, be a begging of the queſtion, a vaine, foolish, and friuolous argument, onely becauſe it hath pleaſed ſome few, new, Heretiks, to call the cleare ſenſe of theſe words into queſtion.

They deuiſe manie ſenſes.

Thirdly if they dare not ſay, that the words which make againſt them, haue an other ſenſe, then that which they clearely afford, yet they will deuiſe manie ſenſes, and ſay, that it is vncertaine in which of thoſe ſenſes the words are to be vnderſtood, and conſequently that nothing can be certainely gathered of them. Thus dealeth Kemnice in Exam. tit. de Baptiſmo pag. 69. Where hauing brought manie expoſitions of the word *Baptiſme* Actor. 19. Whence we proue, that the baptiſme of Chriſt was different from that of S. Ihon, thus at laſt he concludeth: *Nothing cã be proued out of places, that are obſcure, ambiguous, and in controuerſie.* Indeed if thoſe places muſt be counted ſuch, of which it hath pleaſed new Hheretiks to deuiſe diuers ſenſes; Let them giue the like libertie to other Heretiks, and they ſhall ſee how much they will preuaile againſt them by any words of Scripture whatſoeuer.

They will haue Gods meaning rather out of by places, then out of proper.

Their fourth ſhift is, that when the words of Scripture which are ſpoaken purpoſely of anie matter, make againſt them, they will not haue the queſtion to be denied by them, but ether by words which are not ſpoaken at all of that matter, or but incidently and by the way, and will haue theſe to be the rule of expounding to others, and ſo gather the ſenſe of Scripture rather out of a ſtrange place then out of the proper place. Thus the Sacramentaries will haue the queſtion of the Euchariſt to be tried rather out of the 6. of S. Ihon (though commonly they teach that there Chriſt ſpoake not of Euchariſt) or out of words which ſpeak of Chriſts aſcenſion into heauen, or out of words which ſpeake of the end of the Euchariſt, then out of thoſe which purpoſely and which onely ſpeake of the ſubſtance of the Euchariſt. Zuinglius Epiſt. ad Matheum

theum Rutling. tom. 2. fol. 153. saieth that Christ speaketh not of the Eucharist in the 6. of S. Ihon: and yet frō thence taketh (as he speaketh fol. 155. *his Buckler*, and l. de relig. fol. 206. *his brasen wall and sheeld*, and fol. 215. *his hard adamant*. And saieth. fol. 155. cit. that *we must onely stick to these words: Flesh profiteth nothing*: or (as he speaketh in Exegesi fol. 336.) *To them before all others*. And as for the words of the Supper, which were spoaken purposely of this matter, he saieth plainely l. de relig. c. de Euchar. *We relie not vpon them, but onely vpon this word. Flesh profiteth nothing*. And addeth: *What thinke yee of this subtill deuise, which forsooth relieth vpon* (Christes) *words onely*. And Resp. ad Billican. fol. 264. *This dispute doth not relie vpon those words: This is my bodie. For we would not seeme to ground our opinion vpō these letters. For that were vnlawfull*. See more of the like stuffe in his Apologie tom. 2. fol. 371. *Note.*

Bullinger cited by Schlusselburg. loc. cit. *We desire our aduersaries that they do not (as heretofore they haue done) make the words of the Lords supper which are in controuersie, as the foundation of their doctrine*. Melanthon. Epist. ad Frideric. Elector. apud Martyrem in Dial. col. 112. *In this controuersie* (of the Eucharist) *the best is, to bould the words of Paul: The bread which we breake is the communication of the bodie*. Peter Martyr cont. Gardiner. col. 440. *It is fond which he addeth, that in the mysterie of the Eucharist we must recurre to the words of our Lord instituting it*. Caluin Admonit. vlt. ad Westphal. pag. 818. *In vaine they shall crie: we must goe to the fountaine*. And de Rat. concordiæ pag. 866. *There is no reason to insist vpon the essentiall verbe; Is*. Yee see, that in the very question, what the Eucharist is, they say that it is fond and contrarie to reason, to recurre to the words of the Institution thereof, to insist in them and make them our foundation, and neuertheless the words of the Institution are spoake purposely, and that onely to tell vs what the Eucharist is; but will haue vs to runne to other places where it is not spoaken at all of the Eucharist, or at least not of the substance thereof. This plainely sheweth, that in very *Christs words of the Euchar. are no Protest. ground of that matter*

deed they make not the Scripture the foundation of their faith, nor gather their beleife from thence: Which themselues sometimes do plainely confesse. For thus P. Martyr præfat lib. de Eucharist pag. 26. *This is the basis strength and foundation of the opinion* (of the Eucharist) *which I haue set downe: That it is proper to God to be euery where, and that the condition of humane nature is to be contained in some certaine place, nor can be diffused to manie places at once.* Caluin 4. Instit. c. 17. §. 20. *The reuerence of Christs words is no sufficient pretext, why they should so reiect all the reasons which we obiect.* Author Orthodoxi Consensus in Schlusserburg. lib. 1. Theol. Caluin. art. 23. *We must not simply behould the words of Christ, but thinke of some other thing, and with inward eyes behould them as mysteries.* And Victorinus ib. *In the question of the Supper of the Lord we must looke with the left eye vpon the words of Christ, and with the right, behould the natures of Christ and the writings of Antiquitie.* Yee see them professe, that the foundation and strength of their opinion is a humane principle; that their reasons are to be preferred before Christs words: that we must not simply looke vpon Christ words but thinke vpon some other thing, that we must looke vpon Christs words with the left eye, and with the right vpon nature. Which is the very doctrine of Suencfeldius in Schlusselburg art. 23. cit. *Remoue* (saieth he) *from thy sight: Take and Eate: This is my bodie, and then consider what is the nature of mans bodie, of eating, of Sacraments, and of ould figures, and so thou shalt find most certaine trueth.* In like sorte they confesse, that they learnt not their faith out of Scripture. Zuinglius Resp. ad Serm. Lutheri to. 2. fol. 372. *Faith cannot be learnt or discussed out of words, but the teacher of it is God, and after we haue it deliuered from him, we may see the same in words.* And in Exegesi fol. 347. *We do not thinke, that faith can be gathered out of words, but that faith being the mistresse, the words which are set before vs may be vnderstood. How I pray you should we gather faith out of words, sith we ought not to come to expound Scriptures. But being already armed with faith?* And OEcolampadius in Hospin. part.

Protest. gather not their faith out of the Scripture.

Reason, groūd of Protest. in the Euchar.

Protest. haue not their faith out of Scripture.

part. 2. Histor. fol. 70. *I come not to Scripture, but being before hand armed with faith.*

Their first shift is to scoffe and deride the manner of arguing out of the expresse words of Scripture. P. Martyr in Schlusselburg. l. 4. Theol. Caluin. artic. 20. calleth our argument taken out of the words of the institution of the Eucharist. *a Fiue word proofe.* And in Dial. col. 130. thus speaketh: *I alwaies thought that yee were not so wise as yee should be in labouring so much for an opinion both absurde, and vnprofitable, and hauing nothing to maintaine it but Christs word: This is my bodie.* Caluin. 1. Instit. cap. 2. §. 3. saieth that they are madde, *who endeauour to defend the images of God and Saints by the example of the Cherubins.* The same saieth Hospin. l. de orig. Templorum pag. 254. and Beza 2. part. respons. ad Colloq. Montisbel. pag. 31. termeth the same, *a stinking argument.* Whitaker ad Rat. 3. Campiani maketh this to be a Sophisme: *Saint Iames commandeth to anoint the sick: therefore we must anoint them.* Zuinglius de Peccat. orig. tom. 2. fol. 122. saieth: *How foolish should he seeme, who for words* (of Scripture) *would auouch, that we are washed from originall sinne by the water of baptisme.* OEcolãpadius cõplaineth, that the words of the Institutiõ of the Euchariſt, *are obiected to him as a Helene,* and the same words Caluin termeth *Aiax his buckler, and the onely refuge of Papists.*

Protestt. scoffe at plaine proofes out of Scripture.

Gods word not enough.

Foolish to striue about Christs words

Finally they are sometimes driuen to blaspheme the words of Scripture, and to say that they will nether beleiue them, nor God himselfe. P. Martyr cont. Gardiner col. 423. termeth the words of the Institution of the Euchariſt *a litle speach of fiue words*, and col. 1095 *a fiue word speach:* Zuinglius Respons. ad Billican. tom. 2. f. 264. *Poore letters.* Burensis in Schlusselburg. Præfat. in tom. 3. Catal. Hæret. *Foure impotent words.* Sheldon. l. of Antichriſt pag. 82. in scoffe: *Fiue omnipotent words.* Hospin. part. 2. Histor. fol. 63. *Fiue magicall words.* Gratianus Antiet. tom. 6. doctrinæ Iesuit. fol. 158. speaketh in this sorte: *To be present according to Gregorie, is to draw Christs bodie out of heauen by fiue verbicall or magicall power.* Volanus l. 2. cont. Scargam.

They blaspheme the very words of Scripture.

pag.

pag. 1047. *Feigning to your ſelues a new Chriſt of bread, made by the fiue-word-breath of a Preiſt.* Moreouer Zuinglius (as before is rehearſed) called Chriſts words of the indiſſolubilitie of mariage, *drie words*, and l. de Relig. c. de Euchar. ſaieth, that the words of conſcration, are *too drie for ſome mens capacitie.* Poach in Schluſſelburg. tom. 4. Catal. pag. 305. thus writeth: *It muſt needs be, that the law, ſith it nether is Chriſt nor in Chriſt, is contained in error, lie, and death. And the Scripture (as Luther ſaieth in his diſputations) is not to be vnderſtood againſt Chriſt, but for Chriſt, and therefore to be referred to him or not to be accounted true Scripture.* Luther being ſore vrged by the words of Scripture touching works and the law; teacheth his followers to anſwere thus tom. 5. in 3. Galat. fol. 345. *Simply we muſt anſwere in this ſorte: Here is Chriſt, there the teſtimonies of the Scripture touching workes and the law. But Chriſt is Lord of the Scripture--- Thou vrgeſt the ſeruant, that is the Scripture, this ſeruant I leaue to thee: I vrge the Lord who is King of the Scripture.* And ſpeaketh yet more plainely German. edit. Wittemb. tom. 1. in theſe words: *Albeit the Papiſts do bring a huge loade of Scriptures in which good works are commanded, I care, nothing for all the ſayings of the Scripture, though more were brought. Thou Papiſt art very inſolent and proud with the Scripture, which yet is vnder Chriſt and the Lord. Wherefore I am nothing moued thereby. Go too foreſooth, relie vpon the ſeruant as much as thou wilſt, but I relie vpon Chriſt the true Maiſter, Lord, and Emperour of the Scripture. Him I will beleiue, and I know he cannot lie to me, nor lead me into error. I had rather honour and beleiue him, then to ſuffer my ſelfe to be drawne one finger breth from my opinion for all the ſayings of the Scripture.* Loe how Luther careth not for all the ſayings of the Scriptures, is nothing moued with, will not alter his opinion for them all, and leaueth them to the Papiſts. And in like ſorte tom. 1. diſput. de Fide fol. 387. ſaieth: *But if our aduerſaries vrge the Scripture againſt Chriſt, we vrge Chriſt againſt the Scripture. We haue the Lord, they haue the ſeruant.* And in Colloq. cap. de verbo Dei fol. 22. ſpeaking of his followers,

Gods law, in lie.

Luther leaueth the Scripture to Papiſts.

He careth not for all the Scripture.

He is not moued with it.

Papiſt haue the Scripture.

followers, saieth: *The Scripture is contemned, corrupted, and mocked of vs.* Yea Zuinglius in Elencho tom. 2. fol. 10. affirmeth, that *when Paul wrote, the Commentaries of the Euangelists and the Epistles of the Apostles were not of authoritie, and that Paul did not attribute so much to his Epistles, as that whatsoeuer was contained in them was holie.* The like is insinuated by Caluin Actor. 17. vers. 11. Where he saieth, *that the Thessalonians did not dispute whether Gods trueth were to be receaued, onely they examined Pauls doctrine according to the rule of Scripture:* Plainely putting a difference betwene Gods trueth, and Pauls doctrine. Finally Zuinglius professeth to beleiue nothing which he cannot comprehend. For thus he speaketh in Hospin. Part. 2. Histor. fol. 72. *God doth not propose to vs things that are incomprehensible:* Or as Melanchon reporteth ib. fol. 82. *God doth not propose to vs such things to be beleiued, as can no way be comprehended.* And in Schlusselburg l. 4. Theol. Caluin. art. 9. thus professeth his more then Diuelish infidelitie: *Albeit God with all his blessed Angels should come from heauen, and sweare that in the Supper of the Lord the bodie and blood of Christ were giuẽ to all that receaue it: yet nether could, nor would I beleiue it, vnlesse I should plainely see with my eyes and feel Christ with my hands.* The very same he insinuateth Respons. and Bellicã. tom. 2. fol. What I pray you differ these men from the Libertins of whome thus writeth Caluin in Instructione cap. 9. *We already saied, that these men in the beginning were wont plainely to laugh if any alledged the Scriptures, nor dissembled to hould them for fables; yet they forbore not to vse thẽ if there were anie place, which they could wrest to their purpose. But when they perceaued that all good men did detest such sacrilege, they put on this coate vnder which now they lurk; to wit, they professe not to reiect the holie Scriptures, but feigning to admit them, wrest and change them into allegories.* And do not the Protestants deride the Scripture, when they call the words thereof *a fiue-word speach, beggerly letters, impotent and magicall words*: and when they see that all good men detest such blasphemie, do they not turne thẽ into figures or allegories?

Paul did not thinke his Epistles diuine.

Zuinglius will not beleiue what he cannot comprehend.

He will not beleiue God though he sware.

Protest. imitate the libertins.

Wherefore I make this my fourth argument. Who not onely in ſo manie and ſo great matters contradict the expreſſe words of Scripture: but alſo in manie and great points are compelled to forſake the letter thereof, to call the manifeſte ſenſe into queſtiō, to ſay that it is a begging of the queſtion, to argue out of it to deuiſe manie new ſenſes for to reiect a place as ambiguous, and to ſay that the sēſe of Scripture is to be gathered rather out of a ſtrāge then out of the proper place where it is purpoſely handled, who finally deride the very kind of arguing out of the expreſſe words of Scripture and openly blaſpheme them, they are to be thought not onely to gainſay the true ſenſe of Scripture, but alſo to contemne the Scripture and God himſelfe. But ſo do Proteſtants. Therefore &c.

CHAPTER V.

THAT PROTESTANTS SAY THAT words of Scripture which make againſt them, were not ſpoaken of certaine knowledge.

OVR fift argument to proue that Proteſtants repugne to the true ſenſe of Scripture, shalbe, becauſe ſometimes they denie that the words whic hwere ſpoaken of God, of Chriſt, of the Apoſtles, were ſpoaken by them of their certaine knowledge, but onely by gheſſe or coniecture.

For if out of that ſaying of God, Ezechielis 3. verſ. 6. & ſeq. *For not to a people of profound ſpeach and of an vnknowne tongue art thou ſent to the houſe of Iſrael: nether to manie peoples of profound ſpeach and of an vnknowne tongue whoſe words thou canſt not heare, and if thou were ſent to them, they would heare the:* We will proue, that ſome can be conuerted which yet will not be conuerted. Contra-remonſtrantes

ſtrantes in Collat. Hagæ. anſwere: *This is ſaied, not in reſpect of that which God did certainely forſee in theſe or thoſe: but in reſpect of that which according to all outward shew a man might iudge.* Forſooth, God did not certainely foreſee, that other people would haue heard the Prophet, if he had beene ſent to them, as he plainely affirmeth, but like a man ſpoake by gheſſe out of the externall appearance. *God did not certainely foreſee what he ſaied.*

If we proue the ſame out of thoſe words of Chriſt Math. 11. ver. 21. *If in Tire and Sidon had beene wrought the miracles that haue beene wrought in you, they had done pennance in haire cloth and ashes*: Caluin vpon this place telleth vs: *that Chriſt diſputeth not what God did foreſee to become of theſe or thoſe, but what ſome of them would haue done, for ſo much as could be gathered by the thing.* And ib. in v. 33. *We admonished before, that Chriſt ſpeaketh after a humane manner, and doth not tell out of the heauenlie oracle what he had foreſeene was to be, if he had ſent to the Sodomits.* And lib. 6. de lib. arbitr. pag 197. *It is euident, that Chriſt would by that kind of ſpeach no other thing, thē if one now should ſay: There is no Turk ſo obſtinate or rebellious to God, or ſo impious, who would not haue beene conuerted, if he had read ſeene and heard thoſe things with which Pighius will not amended.* The like haue Contraremonſtrantes loc. cit. So that Chriſt did not certainely foreſee that the Tyrians and Sodomites would haue repented if they had ſeene the like miracles, and yet he plainely affirmeth it. *Nor Chriſt.*

If we proue that a man may fall from grace, becauſe S. Peter 1. cap. 1. verſ. 9. ſaieth: *For he that hath not theſe things readie, is blind, and groping with his hand, hauing forgotten the purgation of his ould ſinnes.* Zanchius in Summa Prælect. tom. 7. col. 276. anſwereth: *This place is to be vnderſtood according to the iudgment of charitie.* The ſame he hath in Theſibus tom. 8. col 700. and Piſcator in Theſibus l. 2. p. 195. Forſooth, S. Peter iudged charitably, but not truely that ſuch a man (as he ſpeaketh of) had beene purged from his ſinnes. *Scripture ſpeaketh not of knowledge, but of charitie.*

If we proue, that God would haue all men to be ſaued,

becauſe S. Paul. 1. Timoth. 2. verſ. 4. *Who will all men to be ſaued*: Perkins lib. de Prædeſt. tom. 1. col. 139. ſaieth: *Paul ſpeaketh in this place according to the iudgment of charitie of Chriſtians, not according to the iudgment of ſecret and infallible certaintie.* In like ſorte anſwereth Piſcator loc. cit. and alſo to Hebr. 6. verſ. 5. & cap. 10. verſ. 29. Where is it ſaied, that ſome reprobates were ſanctified with the blood of Chriſt.

Likewiſe S. Paul.

If we proue, that the wicked and reprobates may be in the bodie of Chriſt, and put him vpon them, becauſe S. Paul ſaieth, 1. Cor. 12. ver. 13. *We were all baptized into one bodie*: & Gal. 3. v. 27. *As manie of you as are baptized in Chriſt, haue put on Chriſt.* Vorſtius in Antibel. p. 124. anſwereth: *The Apoſtle ſpeakheth there out of the iudgment of charitie, which accounteth all the citizens of the outward Church, that is, all that profeſſe faith, to be faithfull. But charitie beleiueth all things, and therefore is deceaued, which is farre from the certaintie of faith.* Which is as much as to ſay, S. Paul or the Scripture was deceaued in theſe ſayings.

If we proue, that God would haue ſome to be conuerted who will not, becauſe he ſaieth Math. 23. verſ. 37. *Hieruſalem, Hieruſalem, how often would I gather together thy children as the hen doth gather together her chickins vnder her wings, and thou wouldſt not*: Beza de Prædeſtinat. cont. Caſtel. vol. 1. pag. 398. anſwereth: *If we will attribute this ſpeach to Chriſt as he was God, doſte thou not know, that God for to allure his children to him, through his infinite goodneſſe, by taking vpon him humane affections, doth ſometime ſtammer with vs?*

God ſtammereth.

Fiftly therefore I proue that Proteſtants contradict the true ſenſe of Scripture in this ſorte. Who not onely gaineſay the expreſſe words of holie writ, ſo as we haue ſeene, but alſo are forced in manie and great miſteries of faith to ſay that the Apoſtles, Chriſt and God himſelfe did not certainely foreſee what they ſaied, and that the holie Ghoſt did not ſpeake of certaine knowledge but by coniectures as men do, they gayneſay the true meaning of the holy Scripture. But Proteſtants do ſo. Therefore &c.

CHAP.

CHAPTER VI.

THAT PROTESTANTS AFFIRME manie weightie ſayings of the Scripture not to haue beene ſpoaken according to the mynd of the Authors.

MY ſixt argument ſhalbe, becauſe Proteſtants are driuen to ſay, that Scripture ſpeaketh not according to it owne mynd and according to trueth, but according to the errour and opinion of others, and that in manie and great matters, as of faith, of good workes, of ſacraments, of the very meane of attayning ſaluation and the like.

For if we proue that wicked men may haue faith, becauſe S. Iames cap. 2. verſ. 18. ſpeaketh thus to ſuch a one. *Thou haſt faith, and I haue workes,* & v. 19. *Thou beleiueſt that there is one God: thou doeſt well:* Caluin on that chapter v. 14. ſaieth: *Let vs remember, that he ſpeaketh not according to his owne mynd, as oft as here he nameth faith.* *S. Iames ſpeaketh not according to his owne mynd.*

If we proue, that the keeping of the commandements is neceſſarie to ſaluation, becauſe Chriſt ſaieth Math. 19. v. 17. *If thou wilt enter to life, keepe the commandements.* Pareus l. 3. de Iuſtificat. c. 12. p. 812. anſwereth: *The Lord ſendeth him to the workes of the law, not that he thinketh this way of ſaluation poſsible, but for to confund his hypocriſie.* Brentius in Pareus l. 4. de Iuſtificat. c. 2. and in Gerlachius tom. 2. diſput. 13. ſaieth: *Chriſt ſo anſwered, as he rather ſhewed him the way to eternall damnation. Which anſwere* (ſaieth Pareus c. 2. cit.) *is no leſſe true, then that ſaying of the Apoſtle: yee are euacuated from Chriſt, who are iuſtified by the law.* *Nor Chriſt.* *He ſhewed the way to perdition.*

If we proue, that iuſtice is neceſſarie to ſaluation, becauſe Chriſt ſaieth Mat. 5. ver. 21. *Vnleſſe your iuſtice abound more then that of the Scribes and Phariſes, you ſhall not enter into the kingdome of heauen.* Pareus l. 4. de Iuſtif. c. 4. p. 964: anſ-

He shewed an impossible way.

answereth; *Not that this* (inward iustice) *was possible to the disciples, or to anie other man; but that the exactnesse of the law and there impossibilitie being acknowledged, they might forsake the endlesse way of the law, and seeke life in the Ghospell.*

If we proue that God rewardeth good workes, because the Scripture often speaketh so: Zuinglius l. de relig. c. de Merito, answereth: *There are some so doltish, that whatsoeuer thou crieſt, they thinke God giueth all things to merits, and where these are not, that there his grace is in vaine hoped for: whose weaknesse or rather perfidiousnesse God abuseth, and inuiteth to good workes by hope of reward, that so nothing may be wanting to his seruants.* And Ochinus in Schlusselburg. lib. 1. Theol. Caluin. art. 23. dareth. call in question, whether Christ spoake those words which he would haue spoaken. *We answere* (saieth he) *that it may be, that when Christ said: This is my bodie, he would haue said: The bread signifieth my bodie.*

He spoake not that he would

Scripture speaketh by graunt or concession.

The like they meane, when they say, that the holie Scripture speaketh by concessiō or graūt. For thus Caluin in Iac. 2. v. 12. *That he termeth it faith, is by way of concession or graunt.* And 3. Instit. c. 17. §. 11. *That the Apostle calleth faith a vaine opinion which is farre from the nature of faith, is by way of graunt.* Beza in Iac. 2. ver. 14. *Iames calleth it faith, by way of graunt, that he may not seeme to striue about words.* In like manner Illyricus and others.

Kemnitius in locis part. 2. tit. de Argumentis, writeth, that in those sayings: If thou wilt enter into life, keepe the commandments? Who shall doe these, shall liue in them: Doe this, and thou shalt liue: The doers of the law shalbe iustified, *Christ and Paul answere by way of concession or graunt.*

If we proue, that we can clense our selues from sinne, because 2. Cor. 7. v. 1. it is saied: *Let vs clense our selues from all inquination of the flesh and spirit, perfecting sanctification in the feare of God:* Caluin 2. Instit. c. 5. §. 11. answereth: *By concession or graunt it is attributed to vs, which belongeth to God.* And if we proue that there are some litle precepts,

becauſe Chriſt ſaieth Math.5. v.19. *One iot or tittle ſhall not paſſe of the law, till all be fulfilled*: Caluin vpon that place, ſaieth; *Where Chriſt termeth litle precepts, it is a kind of conceſsion or graunt.*

If we proue, that God will render eternall life according to the patience of good workes, becauſe Rom. 2. v. 7. is ſaied: *God will render to euerie man according to his workes: to them truely that according to patience in good worke, ſeeke glorie, honor, and incorruption, life eternall*: Beza vpon that place anſwereth: *In this deſcription of iuſt iudgment, this is ſaied of the Apoſtle by way of graunt or conceſsion, as alſo when ſtreight after he ſaieth* ver.13. *Not hearers, but doers of the law are iuſtified.*

If we proue that ſome do keepe the law, becauſe it is written Rom.2. v.26. *If then the prepuce keepe the iuſtices of the law, ſhall not his prepuce be reputed for circunciſion?* Beza vpon that place anſwereth: *Theſe things are ſaied of the Apoſtle by way of graunt or conceſsion, as alſo I noted before verſe 9.*

If we proue, that the ſacraments of the new law be better then the ſacraments of the ould, becauſe S. Paul in the Epiſtle to the Hebrews preferreth them before theſe, Caluin. 4. Inſtit.c.14.§.25.ſaieth: *This we muſt eſpecially note, that in all theſe places Paul ſpeaketh not ſimply but by way of contention or arguing---Let vs therefore remember, that here he diſputeth not of ceremonies taken in their true and naturall ſignification, but wreſted to falſe and wicked interpretation, not of the lawfull vſe of them, but of their ſuperſtitious abuſe.* *Scripture ſpeaketh by contention.*

Diuers times alſo they are forced to ſay, that the Scripture ſpeaketh after a humane manner, and according to the mynd, capacitie, or errour of others, not according to the nature of the thing.

For if we proue, that reward is giuen to almes, becauſe Chriſt ſaieth Luc.16 v.9. *Make vnto you, freinds of the mammon of iniquitie, that when you faile, they may receaue you into the eternall tabernacles*: Caluin excepteth, *that, Chriſt ſpeaketh after a humane manner.* *After a humane māner.*

If we

If we proue, that some are truely iust, because Math.1. v.19. it is saied: *Ioseph her husband, for that he was a iust man*: Illyricus vpon that place, answereth: *Here he is called iust after the common manner, that is, honest, and desirous to be honest.*

If we proue, that God giueth sufficient means of saluation to some, who yet are not saued, because he saieth Isaiæ 5. v. 4. *What is there that I ought to do more to my vinyard, and haue not done?* Pareus l.1. de Grat & lib.a1 b.cap.11. answereth: *He speaketh not as God, but after a humane manner like a vineroll.* The like saieth Caluin. lib.de Prouident. pag. 744.

If we proue, that Christ hath bought euen those who denie him, because it is plainely saied so. 2.Pet.2. v.1. Grossius Professour at Basel in Apol. pro Disput. inaugurali saieth: *The Lord is saied to haue bought such, both according to the custome of Scripture, which according to the iudgment of charitie saieth, that all are redeemed, saints, and cleansed from sinne, whosoeuer are baptized and professe Christ, albeit they be not all such before God: as also, according to their owne opinion and boastes. For whome the Lord hath indeed bought, they neuer denie him.*

Scripture speaketh according to mens false opinion. After a humane mãner.

Zuinglius in Exposit. fidei tom. 2. fol.558. writeth this; *Workes do not merit, but when* (the Scripture) *promiseth reward to workes, it speaketh after a humane manner---- Because men giue to thẽ that haue well deserued, and the guifts are called rewards, God also calleth his guifts reward or recompense.* The like hath Bullinger in Rom.2. And Reineccius tom.4. Armaturæ c.7. saieth, that those words of the Angel Tob.12. *I offered thy praied to our Lord; are spoaken after a humane manner. For* (saieth he) *there is no need, that Angels should offer our praiers to the Lord, for God is not farre of.*

Caluin 3. Instit. c.18. §.9. answering to that place Math. 19. v. 17. If thou wilt enter to life, keepe the commandements, saieth: *As if it, were not manifest, that Christ did accomodate his speach to them with whome he had to doe.* Polanus in Disput. priuat. 38. saieth: *This place in which Christ commandeth*

mandeth to keepe the precepts of the law, is to be vnderstood in parte to wit, according to the supposition of the yong man. *According to mens suppe-sition.*

Musculus in Ioan. 6. saieth: *In that* (Christ) *calleth faith a worke of God, it is an application wherewith he accomodateth himselfe to the words of this people.* And Luther in Galat. 2. tom. 5. fol. 317. *Paul through too great zeale and indignation of spirit, calleth Grace a law, whereas in trueth it is nothing els but the greatest and infinit libertie in Christ.* *According to mens words.* *By too much zeale and indignation.*

Beza in Cyclope vol. 1. pag. 306. *The Apostle Hebr. 7. v. 18. calleth the former precept, vnprofitable, But he speaketh vpō the supposition of his aduersaries.--- So delt Christ with the Capharnaites. Christ according to their supposition saieth his flesh profiteth nothing.* And in Ioan. 6. v. 31. *But here agayne Christ speaketh vpon their supposition with whome, he discourseth.* Et in Dial. cont. Heshus vol. 1. p. 285. 306. and cont. Westphal. p. 241. saieth: *The Apostle in all that treatise* (of the ould sacraments) *according to his aduersaries supposition considereth the ceremonies a parte from Christ and by themselues.* The like hath Tilenus in Syntagmate cap. 57. But Gratianus Antiiesuita tom. 6. doctrinæ. Iesuit. part. 2. pag. 3. speaketh yet worse, saying: *According to this impious supposition, the Scripture speaketh contemptibly of the Sacraments, and calleth Circumcision some where Prepuce, other where Concision, other where vnprofitable, and Manna also viuificall bread.* *In supposition of aduersaries* *According to an impious supposition.*

If therefore we proue the keeping of the law to be necessarie to life, because Christ saieth Luc. 10. ver. 28. Doe this and thou shalt liue: Caluin. ib. in ver. 26. answereth: *Christ speaketh here about obtaining life as he was asked. For he telleth not plainely (as he doth otherewhere) how men may come to life.--- Christ in this answere doth accommodate himselfe to the lawyer, and respecteth the demaund.* See also Whitak. l. 8. cont. Dur. sect. 38. *According to the demand.*

If we proue that the Eucharist is a nobler food then manna, because Christ saieth Ioan. 6. v. 27. *Worke not the meate that perisheth, but that endureth vnto life euerlasting.* Caluin 4. Instit. c. 14. §. 25. answereth: *Christ accommodateth his speach to the grosse opinion of the Capharnaites.* The same *According to the grosse opinion.*

he hath in Ioan. 6. verſus 50.

If we proue, that the Euchariſt is of more vertue then Manna was, becauſe Chriſt ſaieth Ioan. 6 v. 58. *Your fathers did eate manna and died: he that eateth this bread ſhall liue for euer:* Caluin 2. Inſtit. c. 10. §. 6. anſwereth: *The Lord ſpoake to heares, who onely ſought to be filled with meate of the bellie, and cared not for the true food of the ſoule, doth ſomewhat accommodate his ſpeach to their capacitie, but eſpecially he maketh the compariſon of manna and of his bodie according to their meaning.* And in 1. Cor. 10. v. 3. *Chriſt accommodateh his ſpeach to the meaning of the hearers. We ſee, that the Lord ſpeaketh not there according to the nature of the thing, but according to the meaning of the hearers.*

According to carnall mens capacitie.

Not according to the nature of the thing.

If we proue that Chriſt added ſomewhat to the rigor of the law, becauſe he ſaieth Math. 5. v. 22. *You haue heard, that it was ſaied to them of ould; Thou ſhalt not kill &c. But I ſay vnto you, who ſoeuer is angrie with his brother, ſhalbe in danger of iudgment:* Caluin ib. anſwereth: *Chriſt indeed bringeth the words of the law, but he accommodateth himſelfe to the common capacite of the vulgar ſorte.* And in Rom. 2. v. 26. *The Apoſtle doth accommodate his ſpeach according to their groſſe error, as alſo he doth in his Epiſtle to the Galathians.*

To the capacitie of the vulgar ſorte. To their groſſe error.

If we exhort to do pennance in haire cloth and ashes, becauſe Chriſt ſaieth Math. 11. ver. 21. *If in Tyre and Sidon had beene wrought the miracles that haue beene wrought in you, they had done pennance in haire cloth and ashes lõg agoe:* Caluin ib. anſwereth: *Pennance is deſcribed by the externall ſignes, which were then ſolemnely vſed in Gods Church, not as if Chriſt vrged this matter, but becauſe he turneth his ſpeach to the capacitie of the common people.*

To the capacitie of the common people.

If we proue that we ſhall haue life euerlaſting for giuing all our goods to the poore, becauſe Chriſt ſaieth. Math. 19. v. 21. *If thou wilt be perfect, goe, ſell the things that thou haſt, and giue to the poore and thou ſhalt haue treaſure in heauen.* Beza ib. anſwereth. *Theſe words of Chriſt declare not how life euerlaſting is of it ſelf to be gottẽ, but are ſpoakẽ to reproue him that was deceaued with falſe hope of his iuſtice.* Caluin ib.

in

in v. 20. saieth: *Christs answere was directed according to the mans disposition.* Gerlachius tom. 2. disput. 13. saieth: *The Lord in the places alledged* (Math. 19. and Luc. 10.) *accommodated his speach to them who asked him, who were bewiched with an opinion of legall iustice and Pharisaicall doctrines.* And againe: *Christ might easily accommodate his speach to those errours.* Illyricus in Claue part. 2. tract. 1. col. 32. writeth thus: *Christ after an other manner sheweth the way to the kingdome of heauen, to the Pharise, to the lawyer, and to that yong man vaunting of the fulfilling of the law: and in other manner vnto Nicodemus boasting of his discipline and good habits gotten by long tyme and time goodnesse of nature and free will, and yet in an other manner vnto miserable sinners wrastling with their conscience with the wrath of God and their sinnes.*

To the mans disposition.

To men be wicked with false doctrines.

To mēs errors

Christ shewed one way to some, an other to others.

Author respons. ad Theses. Valent. p. 800. thus teacheth: *That we may graunt, that oftentimes in Scripture iustification is denied to the ould and attributed to the new testament: Yet none seeth not, but that this is saied of the Apostle by supposition of the Iews, who like to Papists, did speake of the ould testament as of the law which should giue iustice by workes.* And p. 813. *In that Gregorie is deceaued, that he thinketh it followeth out of Pauls discourse, that prepuce keepeth the law, which in trueth the Apostle spoake vpon supposition, not as if it were indeed or could be, but to shew boasting of the law, circumcision, and all the other ceremonies, was very vaine.*

According to the Iews supposition.

Nor content to haue thus deluded so manie and so weightie sentences of Scripture, they giue a generall rule so to delude them. Caluin in 1. Corinth. 10. ver. 3. *It is the manner of the Scripture, when it speaketh of Sacramēts or other things sometimes to speake according to the capacitie of the hearers: and so it doth not respect the nature of thing, but what the hearers thinke amisse.* And l. de Prædest. p. 713. *The Scripture when it talketh of the Sacraments, vseth to speake in twoe sortes: If it talke with hypocrites, according to their wrong meaning, it deuideth the trueth from the signes.* The like he hath Gal. 3. v. 17. & in Ioan. 6. v. 32. Daneus tom. 2. Corinth. 4. pag. 217. Peter Martyr in locis closs. 2. c. 16. §. 14. & in 1. Cor.

Generall rule to delude Scripture thus.

Scripture calleth iuſt, who indeed are not ſo.

10. Et Polanus in diſput. priuat. 32. ſaieth: *God oftentimes ſpeaketh according to their opinion with whome he ſpeaketh: So are they in the Scripture called iuſt, who indeed are not iuſt, but onely in opinion ether of themſelues or of others.* By theſe and manie ſuch like ſleights Proteſtants vſe to delude the holie Scripture, which if they be admitted, nothing at all can be proued out of Scripture.

Wherefore I thus make my ſixt argument. Who not onely in 260. articles do contradict the expreſſe words of Scripture in their cleare ſenſe: but alſo in manie and weightie matters are forced to ſay, that the Scripture ſpeaketh not accordig to her owne mynde, meaneth not as she ſpeaketh, ſpeaketh by way of graunt, conceſſion, or argument, according to the mynd, capacitie, groſſe opinion, error of others, and after a humane fashion, not according to the nature of the thing: they are to be thought to gainſay the true meaning of the holie Scripture. But Proteſtants do ſo. Therefore &c.

CHAPTER VII.

THAT PROTESTANTS ARE FORCED to ſay that the Scripture ſpeaketh ironically, mimetically, hyperbolically and by amplification and fiction.

MY ſeuenth argument to proue that Proteſtants contradict the true ſenſe of the Scripture, shalbe becauſe they are forced to ſay, that manie and moſt weightie ſentences of Scripture, of faith, good workes, Sacraments, redemption of ſinnes, meanes of purchaſing heauen, and the like, were ſpoaken not in earneſt, but ironically, mimetically, hyperbolically, by amplification and fiction.

Pretepts ought to be kept: Ironically.

For if we proue, that Gods commandments can be done, becauſe Leuit. 18. Rom. 10. Gal. 3. is ſaied: *Who shall*

doe

doe those things, shall liue in them: Luther in Gal. 3. tom. 5. fol. 347. Answereth, *I vnderstand that this speach is an ironie*, or scoffe.

If anie proue the same, becauſe Christ saieth Luc. 10. v. 26. *Doe this, and thou shalt liue*: Luther loc. cit. answereth: *I vnderstand this place in common, that this saying of Christ: Doe this and thou shalt liue, is a kinde of ironie and mockage.* Poach in Schlusſelburg. l. 4. Catal. Hæret. 4. 301. *Albeit the lawyer do inquire of life euerlasting, yet if Christs answere be vnderstood according to the law, that is, without* (speaciall) *faith, life, cannot be ment of eternall life, without an ironie.* Et p. 312. *I do not denie, but Christs answere may be vnderstood of eternall life, not according to the law, but an other way, to wit, either according to the Ghospell, or by ironie.* Againe: *That saying and the like may be expounded three wayes. First by ironie, as Luther saieth Gen. 9. and Galat. 3. Secondly according to the law. &c.* And Gerlachius tom. 2. disput. 13. *There is a secret ironie of Christ.* *Ironically.*

If we proue that the commandments muſt needs be kept, becauſe Christ sayeth Math. 19. v. 17. *If thou wilt enter into life, keepe the commandments*: Pareus l. 4. de Iuſtificat. c. 2. p. 967. answereth: *Luthers ironie* (about this place) *may be defended.* And pag. 969. *It was a serious conference, and yet that hindereth not, but that the Lord might vse an ironie.* And Gerlachius to. 2. disp. 13. cit. *It was a serious conference, and yet there is a secret ironie.*

If we proue, that an ill man may haue faith, becauſe S. Iames cap. 2. speaketh thus to such a one: *Thou hast faith. Thou beleiuest that there is one God: Thou doest well*: Beza ib. answereth: *That which followeth: Thou hast faith, is spoaken ironically*: And Caluin. ib. v. 18. *Erasmus is much deceaued in that he acknowledgeth not an ironie in these words. The speech is ironicall. And Thou doest well, is added for to extenuate.* And likewise in Rom. 3. v. 30. he saieth: *I thinke that there is an ironie in the words.* And lib. 6. de lib. arbit. pag. 198. *Salomon saieth* (Prouerb. 16.) *it is mans parte to prepare the hart, and the Lords to gouerne the tongue. Who seeth not that it is an ironicall* *An ill man hath faith: Ironically.*

Mans is to prepare his heart: Ironically.

nicall deſcription of mans arrogancie, who challengeth to himſelfe all high matters, and hath not the leaſt matter in his power?

Almes cleanſeth ſinne. Ironically.

If we proue, that good workes do cleanſe from ſinne, becauſe Chriſt ſaieth. Luc.11. v.41. *But yet that that remaineth, giue almes, and behould all things are cleane vnto you:* Vallada in his Apologie c.22. pag.300. anſwereth: *Chriſt is farre from teaching that by almes ſinnes are redeemed, that on the contrarie he derideth and rebuketh the Phariſees that they had this opinion.* And the Apologie Conf. Auguſt. c. de reſponſ. ad argum. *There are manie who interprete it to be an ironie. This interpretation is not abſurd, nor hath anie thing which is contrarie to other Scriptures.* P. Martyr in Rom. 11. *Thoſe words: Giue almes &c. may be expounded three waies. The firſt is, to ſay, that the ſpeach is ironicall.* And this he repeateth in locis claſſ. 3. c. 4. §.34. Aretius alſo in locis part. 1. fol. 90. ſaieth: *Others chuſe rather to take this ſentence of Chriſt ironically.*

Almes redeeme ſinne. Ironically.

If we proue that ſinnes may be redeemed by almes, becauſe Daniel ſaieth c. 4. ver. 24. *Redeeme thy ſinnes by almes:* Schluſſelburg. tom. 8. Catal. pag. 524. ſaieth: *There are ſome that expound this place ironically.* Which he doth not diſlike.

One thing lacking: Ironically.

If we proue that the commandements may be kept, becauſe Luc. 18. v. 22. a man that ſaied he had kept them all, Chriſt reprehendeth not, but ſaieth: *Yet one thing thou lackeſt: Sell all that euer thou haſt, and giue to the poore &c.* Beza ib. anſwereth: *Yea all things* (lack) *ſeing no man can keepe euen one commandment ſo as the law appointeth: wherefore Chriſt ſpeaketh with a holie ironie.*

Men ſeeke God: Ironically.

If we proue that a ſinner hath free will or power to conuerte himſelfe, becauſe God ſaieth Oſeæ. 5. ver. vlt. *Going I will returne to my place, vntill you faile and ſeeke my face:* Whitaker and Rat. 9. Campiani anſwereth: *Which words truely he ſpoake ironically and mimetically.* And lib. 9. cont. Dur. ſect. 25. *It is manifeſt, that the Lord ſpoake ironically.* Thus you ſee in how great matters they ſay, that the Prophets,

Prophets, Apoſtles, Chriſt, and God himſelfe ſpoake ironically or ſcoffingly, when they ſpeake againſt thē, which is indeed to make the Prophets, Apoſtles, Chriſt, and God himſelfe to be ſcoffers, or rather to ſcoffe and mock them. Now let vs ſee, how they ſay, that the Scripture ſpeaketh mimetically, or by imitation of others.

Faith is a worke: Mimetically.

If we proue that faith, is a worke, becauſe Chriſt ſaieth. Ioan. 6. v. 29. *This is the worke of God, that you beleiue in him.* Beza ib. anſwereth: *Perhaps this kind of ſpeach, is borrowed of the common vſes and is to be expounded by mimeſis or imitation: as if one comming to a Phiſician ſhould aske of him for how much money would he cure him, and the Phyſician ſhould anſwere in theſe words: All the money which I demaund of you is this, that you truſt me and be perſwaded that I ſeeke nought but your health. If I ſay the Phyſician ſhould thus anſwere, who could gather out of this anſwere that money is the truſt which the Phyſician demandeth of the ſicke man for to obey holeſome aduiſe. Wherefore they are very ridiculous (that I may omit other paralogiſmes) who out of that place do gather that faith is a worke.* Pareus l. 1. de Iuſtificat. c. 16. *Faith is improperly called a worke. For Chriſt calleth faith in it ſelfe a worke of God, according to the ſpeach of the Iewes who asked him.* And Whitaker lib. 8. cont. Dur. ſect. 88. *Chriſt called faith a worke, ether mimetically, or becauſe it is the worke of the holie Ghoſt.*

Faith iuſtifieth: Mimetically.

If we proue, that that faith whereof S. Iames ſpeaketh is iuſtifying faith, becauſe c. 2. v. 24. he ſaieth: *Yee ſee, that a man is iuſtified by workes, and not by faith onely*: that is: Man is iuſtified by faith, but not by onely faith: Pareus l. 4. de Iuſtificat. c. 18. anſwereth: *He addeth that Antitheſis: And not by faith onely: by mimeſis or imitation of the hypocrites: we are iuſtified by faith onely: yee ſee (ſaieth he) this is falſe.*

Chriſt flesh eaten: Mimetically.

If we proue that Chriſts flesh is truely eaten, becauſe he ſaieth Ioan. 6. *My flesh is truely meate*: Zuinglius in Exegeſi tom. 2. fol. 333. anſwereth: *He finely obſerueth the imitation of the Iewes, who ether thought or would ſeeme to thinke that he was but a mere man. And vpbraiding to theſe men their error, he ſaieth: His flesh is truely meate.* The ſame he repeateth.

teth in Ioan. 6. tom. 4. fol. 308. And addeth fol. 334 *According to etheologie and mimesis which are a kind of alleosis, that is by imitation, wherewith he spoake according to the speach and opinion of his enemies: he vseth the word Flesh and meaneth the Spirit, that is his Diuinitie, as often as he attributeth life to his flesh.*

Saieth Flesh, and meaneth Spirit.

If we proue that there are twoe testaments becauſe S. Paul ſaieth Gal. 4. *For theſe are twoe testaments, the one truely &c.* Zuinglius in Elencho tom. 2. fol. 3. anſwereth: *Paul calleth it one teſtament, not that it was truely a teſtament, but by etheologie or imitatiõ of them who ſo called it.* And he addeth: *who more ſtifly---embraced ſhaddows (as it is the groſſe diſpoſitiõ of men) more then they ought, would rather leeſe light then darkneſſe: not vnlike to that madde man, who greatly complained that his freinds had procured him to be reſtored to his witts. After the manner of theſe men Paul ſaieth that there are twoe teſtaments.* See how he ſaieth that Saint Paul ſpeaketh like a madde man. And in Ioan. 6. tom. 4. p. 305. Where Chriſt calleth faith a worke, he ſaieth, *Chriſt plaieth in the word, worke, and calleth faith a worke, becauſe they looked to workes. So in the Epiſtle to the Rom. and Galat. by imitation he calleth grace, the law of the ſpirit.* And in Math. 19. pag. 107. *The Lord continueth in his imitation, and accommodateth his ſpeach to the mynd of the yong man, who after a Phariſaicall manner did think, that iuſtification and life euerlaſting were to be gotten by workes.* And in Iacob. 2. p. 549. he ſaieth, that when S. Iames termeth faith that which is without workes, *he ſpeaketh by imitation, imitating them who bragged of dead faith, which is no faith, as of liuelie and true faith.* Illyricus alſo in Claue tract. 4. col. 332. ſaieth, *that by imitation the Ghoſpell is called the law of faith Rom. 3. and faith a worke Ioan. 6. and in like manner it is ſaied: Make to your ſelues freinds of the mammon of iniquitie.*

One teſtamẽt. Mimetically.

Grace called a law. Mimetically.

Faith without workes: Mimetically.

The Ghoſpell law of faith, Mimetically.

If we proue that thoſe things which are written in the booke of wiſdome, were ſpoaken of Salomon becauſe the praier to God which is in the 9. chapter can agree to no other, Whitaker Controu. 1. quæſt. 1. c. 12. anſwereth:

That

That might be done mimetically by imitation, of the writer, whosoeuer, he was. And the same saieth Rainolds Præle&. 20. and. 21. As if imitations which are grounded in lyes, and that in praiers to God were to be admitted in Scripture. What other thing were this for Scripture but to imitate others in lyes, and euen then when it speaketh to God? And thus much of their *Mimeses* or imitation: Now let vs see some of their hyperboles.

Salomon praieth to God Mimetically.

If we proue that faith may moue mountaines, because Christ saieth Math.17. ver.20. *If you haue faith as a mustard seed, you shall say to this mountaine, Remoue from hence thither, and it shall remoue:* Caluin ib. in v.19. answereth: *It is certaine, that it is an hyperbolicall kind of speach, whē he saieth that by faith trees and mountaines may be remoued.* The same hath Illyricus vpon this place.

Faith may moue mountaines Hyperbolically.

If we haue proue that almes deliuereth from sinne, because it is saied Tobie 4. v. 11. *Almes deliuereth from all sinne and from death*: Vallada in his Apologie cit. pag. 304. answereth: *This kind of speach of Tobie is hyperbolicall*: And Apologia Confess. August. c. de respons. ad argum. *We will not say that it is an hyperbole, albeit it must be so taken, least it detract from the praise of Christ, whose proper office is to deliuer from death and sinne.*

Almes deliuereth from sinne: Hyperbolically.

If we proue that one man by his praier may procure life to an other, because it is saied. 1. Ioan. 5. vers. 16. *He that knoweth his brother to sinne a sinne not to death, let him aske, and life shalbe giuen him sinning not to death*: Caluin ib. answereth: *If you vnderstand of man, that he giueth life to his brother, it is an hyperbolicall speach.*

One man procureth life to another: Hyperbolically.

If we proue that God hath promised reward to good workes, Zuinglius de Prouident. c. 6. answereth: *These are hyperboles and hyperoches: If thou wilt enter into life keepe the commandements: Who shall doe the will of my father, &c. and what promises soeuer els are made to workes.* Thus they deuise hyperboles in Scripture: and yet Pareus lib. 1. de Iustific. cap. 15. and in Galat. 1. Lect. 9. saieth: *I dare not say that there is an hyperbole in Scripture, sith it*

God rewardeth works Hyperbolically.

ouerlasheth the trueth, and seemeth to be a kind of lie.

Faith without charitie: A fiction.

If we proue that faith can be without charitie, because S. Paul saieth 1. Cor. 13. v. 2. *If I haue all faith so as I remoue mountaines, and haue not charitie, I am nothing*: P. Martyr ib. answereth: *The Apostle speaketh by fiction for to exaggerate the dignitie of charitie.--- Who seeth not, that Paul speaketh here hyperbolically?* And in Rom. 11. *When the Apostle by all means extolled charitie, he vsed a fiction for to extoll it.* But Luther Postilla in Domin. Quinquagesimæ, saieth: *Paul brought an impossible example.*

Impossible. Charitie extolled, by fiction.

Faith without workes.

If we proue that faith may be without workes because S. Iames saieth cap. 2. v. 18. *Shew me thy faith without workes*: Caluin ib. answereth: *In that he biddeth shew faith without workes, he argueth from an impossible thing*: And in v. 17. *It is cleare enough, that the Apostle doth reason from an impossible thing.*

Widows leese their first faith: By Amplification.

If we proue that widdows marrying after they haue giuen their faith to the contrarie; are damned, *because* (as S. Paul speaketh 1. Timoth. 5 vers. 12.) *they haue made voide their first faith*: Caluin 4. Instit c. 13. §. 18. answereth: *The Apostle for amplification sake addeth, that they haue broken or made voide their first faith.*

Wherefore in forme thus I argue: Who not onely in so manie and so great matters contradict such words of Scripture, and in such a sense as we haue seene, but also in manie and great matters are forced to say, that the Scripture speaketh ironically, mimetically, hyperbolically, by way of fiction, and of amplificatiõ, and by impossibilities, they are to be thought to contradict the true sense of the Scripture. But Protestants do so. Therefore &c.

CHAPTER VIII.

THAT PROTESTANTS ARE COMpelled to turne the moſt generall propoſitions of the Scripture into particulars.

THE eight argument wherewith I will proue that Proteſtants cõtradict the true ſenſe of holie Scripture shalbe, becauſe in manie and weightie mattie, to wit, of God, of Chriſt, of the Church, of Sacraments, of faith and the like, they are forced to turne the moſt vniuerſall propoſitions of Scripture into particulars.

For touching God: If we proue that he hath a will to haue mercie on all, becauſe Rom. 11. v. 32. it is ſaied: *God hath concluded all into incredulitie, that he may haue mercie on all:* Beza ib. anſwereth: *The vniuerſall particle* (All) *is to be reſtrained, to* wit, (as he ſaieth l. de Prædeſt. cont. Caſtel. p. 360.) *All who ſhall beleiue.* The like he hath in Colloq. Montisbel. p. 421. and in Reſp. p. 216. 223. and Caluin 3. Inſtit. c. 24. §. 17. But Zanchius l. 1. de Nat. Dei. c. 2. tom. 2. col. 562. ſaieth that this place and alſo that other: *Preach the Ghoſpell to euerie creature* and the like, *belong onely to the elect.* If we proue the ſame becauſe Sapient. 11. v. 24. it is ſaied: *Thou haſt mercie on all* &c. P. Martyr in Rom. 9. anſwereth: *But it eaſily appeareth, that theſe things are to be vnderſtood of the vniuerſall companie of the elect.*

Touching God.

All, that is, Some.

All, that is, Some.

If we proue that God hath a will to ſaue all, becauſe 1. Timot. 2. v. 4 it is ſaied of God: *Who will all men to be ſaued:* Bucer in Math. 6. anſwereth: *That he ſaieth, All; is as much as if he had ſaied, ſome of all.* Et Idem apud Zanchium l. de Perſeuerant. to. 2. col. 343. *That place* 1. *Timoth.* 2. *Who will all:* and 1. *Ioan.* 2. *He is the propitiation* &c. *cannot be vnderſtood but ſynechdochically, for manie, that is for the elect.* And againe: *It is certaine that the places, which promiſe ſalvation vniuerſally, belong onely to the elect.* And Beza in Ioan. 6. v. 40. *It muſt not be taken for an vniuerſall, but for an*

indefinit propoſition: Caluin vpon the place cited, ſaieth: *It ſpeaketh of kinds of men, not of all perſons.* And Perkins in Serie cauſarum c. 52. *We muſt know, that this propoſition is not generall, but indefinit.*

Not ſome, but all, that is, Some.

If we proue the ſame out of theſe words. 2. Pet. 3. v. 10. *Not willing that anie perish, but all to returne to pennance*: Beza in Colloq. Montisbel. p. 422. & in reſponſ. p. 231. and De Prædeſtinat. cont. Caſtel. p. 355. anſwereth: *It is plaine, that Peter ſpeaketh onely to the faithfull.* Zanchius l. 5. de Nat. Dei. cap 2. *It is vnderſtood onely of the elect.* And Bucer in Math. 6. *It is ment of them onely whome he hath choſen for to be conuerted and liue.*

All, that is, Some.

If we proue that God calleth all, becauſe Chriſt Math. 11. ver. 28. crieth: *Come to me all that labour and are burdened and I will refresh you.* Beza l. quæſt. & reſp. vol. 1. p. 699. anſwereth: *But yee will ſay the calling and promiſe is vniuerſall. But vnderſtand it indefinite, (and that in regard of certaine circuſtances of which we ſpoake) and thou shall thinke more rightly. For otherwiſe behould with how neceſſarie reaſons that vniuerſall calling, is refuted: wherefore not an vniuerſall calling, but onely an indefinite can and muſt be defended.*

All, that is, Some.

If we proue that God hateth euen the faithfull when they worke iniquitie, becauſe Pſalm. 5. v. 7. it is ſaied: *Thou hateſt all who worke iniquitie*: they will except the faithfull as appeareth by what we rehearſed l. 1. c. 2 art. 9.

If we proue that all things are poſſible to God, becauſe ſo it is ſaied. Math. 19. v. 26. Beza Dial. cont. Heshus: vol. 1. anſwereth: *That ſaying of thine: All things are poſſible to God: hath ſome exception.*

Touching Chriſt.

Of Chriſt: if we proue that he died for all, becauſe it is ſaied. 2. Cor. 5. ver. 15. *If one died for all, then all were dead and Chriſt died for all*: Beza ib. anſwereth: *Sith it is here ſpoaken of the Church or of the elect onely conſidered vniuerſally, we muſt needs reſtraine, All, to that whereof the ſpeach is.* Et Contraremonſtrantes in Collat. Hagæ p. 131. *That All, wherewith it is ſaied, Chriſt died for all, is expounded not to be extēded vniuerſally to all and euerie and none excepted, but is to be reſtrained*

All, that is, Some.

restrained onely to the faithfull.

If we proue, that Christ is the propitiation for the sinnes of all the world because 1. Ioan. 2. v. 2. it is saied: *He is the propitiation for our sinnes, and not for ours onely; but also for the whole worlds*: Zanchius in Summa Prælect. tom. 7. col. 264. answereth: *When he saieth, Christ is the propitiation for the sinnes of the whole world, we are not compelled by name of the world* (He amitteth, *whole*) *to vnderstand all men vniuersally.* Agayne: *Christ is the propitiation onely for the sinnes of the elect of the whole world.* Caluin vpon this place: *Nether had Ihon anie other meaning, then to make this good common to the whole Church.* Beza ib. *By the name of the world* (He also omitteth *whole*) *are vnderstood all the elect of all ages, degrees, and places.* *All the world, that is, Some.*

If we proue that Christ is the Sauiour of all men because it is saied. 1. Timoth. 4. v. 10. *Which is the Sauiour of all men especially of the faithfull.* Author Resp. ad Theses Vademont. p. 482. answereth: *This pertaineth to the elect onely.* *All, that is, Some.*

Of the Church: if we proue, that she erreth not in anie point of faith: because Christ saieth Ioan. 16. v. 13. *When he the spirit of trueth cometh, he shall teach you all trueth*: Whitaker Contr. 2. q. 4. c. 2. expoundeth it thus: *That is, all necessarie trueth.* Agayne: *I answere, that Christ and the holie Ghost teacheth the Church all trueth simply necessarie, but yet oftentimes leaueth some error.* The like hath Rainalds thesi. 2. and Bucanus loco 41. But Daneus Contr. 4. p. 632. saieth: *Properly and truely this promise of Christ pertaineth to those twelue whome he then spoake vnto: Wherefore it is a personall blessing, which must, not be extended to anie other then to those twelue Apostles.* The like hath Moulins in his Buckler pag. 51. *Touching the Church.* *All trueth, that is, Some.*

If we proue that wicked men may be in the Church which is the bodie of Christ, because S. Paul saieth. 1 Cor. 10. v. 17. *For being manie, we are one bread, one bodie, all that participate of one bread* Beza dial. cont. Heshus. p. 280. answereth: *That, All that participate, cannot be extended to the* *All, that is, Some.*

wicked. Whitaker Cont. 2. q. 1. c. 11. saieth: *The Apostle speaketh onely of the good and godlie, the wicked do not participate that bread whereof the Apostle speaketh.*

If we proue that all the Corinthians and Galathians baptized, were in the Church and had put on Christ, because 1. Cor. 12. v. 13. it is saied: *For in one Spirit we were all baptized into one bodie:* And Galat. 3. ver. 27. *For as manie of you as are baptized in Christ, haue put on Christ:* Whitaker Contr. 24. 1. cap. 8. answereth. *The Apostle in these places speaketh not of all the Corinthians and Galathians, but of those onely who were endued with the spirit of Christ and true faith.*

All, that is, Some.

Touching Sacraments.

Touching Sacraments: If we proue that Baptisme is necessarie to all, because Christ saieth Ioan. 3. v. 5. *Vnlesse one be borne againe of water &c.* Pareus l. 6. de Amiss. Grat. c. 1. answereth: *The proposition is to be limitated.* And commonly they except infants.

One, that is, Some.

If we proue that baptisme is effectuall also in the reprobate, because Galat. 3. ver. 27. *For as manie of you as are baptized in Christ, haue put on Christ.* Beza ib. answereth: *It is added (As manie) for to take away the difference of nations, states, and sexes.* And 2. part. resp. ad Acta Montisb p. 62. *By no colour of reason it can be vnderstood vniuersally of euerie baptized person.* Zuinglius in Elencho tom. 2. fol 13. saieth: *It is spoaken synechdochically: All did eate the same spirituall bread, when as they onely eate it who were spirituall.*

As manie, that is, Some

If we proue that the bound of marriage dureth all the life of the married parties, because it is saied. 1. Cor. 7. v. 39. *A woman is bound to the law, so long time as here husband liueth.* Peter Martyr ib. answereth: *When he writeth, that a woman is bound to hir husband so long as he liueth, the exception which Christ hath must be added, to wit, vnlesse adulterie be committed.* Beza l. de Diuort. vol. 2. p. 87. saieth: *The Apostle respecteth that which is ordinarie, and falleth out for the most parte, as supposing that amongst the faithfull, to whome he wrote, marriages could scarce be dissolued by anie other means then by death.*

So long, that is, for a time.

If we proue that all sick folke are to be anointed with oile,

oile, becauſe S. Iames ſaieth cap. 5. ver. 14. *Is anie man ſick among you? let him bring in the preiſts of the Church and let them pray ouer him anoiling him with oile in the name of our Lord.* Tilenus in Syntagm. cap. 58. anſwereth: *As if thoſe things which are ſpoaken indefinitly and commonly, were to be taken vniuerſally.* *Anie man, that is, Some.*

Concerning faith: If wee proue that faith it is neceſſarie to all, becauſe it is ſaied Ioan. 3. ver. 36. *Who beleiueth not, abideth in death*: Caluin 4. Inſtit. c. 16. §. 31. anſwereth: *Chriſt ſpeaketh not there of the generall guilt, wherewith all the poſteritie of Adam is infected, but onely threatneth the deſpiſers of the Ghoſpell, who proudly and obſtinately refuſe grace offered to them.* The like hath Vorſtius in Antibel. pag. 375. If we proue the ſame out of thoſe words Marke vlt. ver. 16. *He that beleiueth not, ſhalbe damned.* Zuinglius lib. de Peccat. orig. tom. 2. fol. 118. *This is no way to be vnderſtood ſimply, but of thoſe who hauing heard the Ghoſpell would not beleiue.* *Touching faith.* *Who: that is, Some.* *He, that is, Some.*

If we proue that no faith auaileth anie thing without charitie, becauſe it is ſaied 1. Cor. 13. v. 2. *If I haue all faith ſo as I remoue mõtaines, and haue not charitie, I am nothing*: Caluin ib. anſwereth: *The faith whereof he ſpeaketh is particular.* Beza ib. *As for All, that ſignifieth not in this place all kindes of faith, but declareth a certaine perfection of this kind, that is, it ſignifieth rather whole, then all.* Peter Martyr in Rom. 11. pag. 935. ſaieth: *We muſt know, that vniuerſall propoſitions are to be reſtrained to the matter whereof the ſpeach is*: And in Rom. 9. p. 725. and 728. he limitateth manie vniuerſall propoſitions of the Scripture. *All, that is, Some.*

Touching good workes: If we proue that charitie falleth not away in heauen, becauſe it is ſaied 1. Co. 13. ver. 8. *Charitie neuer falleth away*: Caluin ib. anſwereth: *What if I except, that the perpetuitie of charitie, whereof the Apoſtle here ſpeaketh, is after the laſt day and belongeth not to the time betweene.* And in Zacharie 1. v. 12. *We know, that the offices of charitie are reſtrained to the courſe of this life.* *Of good workes.* *Neuer, that is, not for a time.*

If we proue that the Apoſtle doth counſel ſingle life vnto all men, by theſe words 1. Cor. 7. v. 7. *I would all men*

to be

All, that is, Some.

to be as my ſelfe: Bullinger ib. anſwereth: *I would indeed all men, to wit, who feigne chaſtitie (obſerue* (ſaieth he) *the ſynechdoche) and leaue their wiues, to be as my ſelfe.*

Any thing, that is, Some.

If we proue that God graunteth chaſtitie to all that aske it out of that moſt vniuerſall promiſe of Chriſt Ioan. 16. ver. 23. *Amen, Amen, I ſay to you if you aske the Father any thing in my name, he will giue it you.* Daneus Contr. 5. p. 1038. anſwereth: *That generall promiſe of Chriſt doth not legitimate (that I may ſo ſpeake) or make lawfull all our praiers before the Lord, but onely thoſe things which we aske according to Gods expreſſe and reuealed will, and not other things.* And Perkins in Caſibus Conſcient. l. 2. c. 15. *Chriſts promiſe is to be vnderſtood of thoſe things which are neceſſarie to ſaluation, and not of theſe eſpeciall guifts.* In like ſorte anſwereth P. Martyr de Votis. col. 1437. Riuet in Contr. tract. 1. ſect. 67. Vorſtius in Antibel. p. 224. and others.

If we proue that we may pray for all men, becauſe S. Paul ſaieth. 1. Timoth. 2. v. 1. *I deſire therefore firſt of all things, that obſecrations, praiers, poſtulations, thanks giuings, be made for all men.* Rainolds Apol. Theſ. pag. 245. Anſwereth:

All, that is, Some.

Where we are bidden to pray for all, the word All, doth not ſignifie euerie of the kind, but euerie kind of men.

Of Sinnes.

Concerning ſinnes: If we proue that euen a faithfull man committing a great ſinne, becometh the ſonne of the Diuel, becauſe. 1. Ioan. 3. v. 8. it is ſaied: *Euerie one that committeth ſinne, is of the Diuel.* Scarpe de Iuſtificat. Contr. 13. anſwereth: *They onely are ſaied to ſerue the Diuel and to be his children, in whome ſinne reigneth, and who commit ſinne with a full will: but the faithfull doe not ſinne ſo.* The like hath Pareus lib. 2. de Iuſtific. cap. 17. and lib. 4. cap. 17. And if we proue that Dauid when he committed murder, had not life in him, becauſe 1. Ioan. 3. v. 15. is ſaied: *And you know that no murderer hath life euerlaſting in himſelfe*: Proteſtants will except both Dauid and all the elect faithfull, as appeareth by what we rehearſed l. 1. c. 16. art 5. and 6.

Euerie one, that is, Some.

If we proue that no fornicatour hath inheritance, in Chriſts kingdome, becauſe S. Paul ſaieth Epheſ. 5. verſ. 5.

Know

Know you this that no fornicator hath inheritance in the kingdome of Christ and of God: Scarpius de Iustif. Contr. 5. pag. 86. excepteth the faithfull. *None, that is, not Some.*

If we proue that all faithfull must feare least they fall, because it is saied. 1. Cor. 11. v. 12. *Who thinketh himselfe to stand let him take heed.* Et Rom. 11. v. 20. *Thou by faith dost stand, be not to highly wise, but feare.* Caluin. 3. Inst. c. 12 §. 22. *He doth not warne euerie man.* *Who, that is, Some.*

Of Gods law.

Touching the law of God: If we proue that the faithfull may keepe all the commandements, because it is saied of Zacharie and Elizabeth. Luc. 1. v. 6. *They were both iust before God, walking in all the commandements and iustifications of our Lord without blame*: Caluin. ib. saieth: *I answere that these praises, wherewith Gods seruants are so highly commended, are to be taken with some exception.* *All, that is, Some.*

If we proue that Iosias did keepe the whole law of God, because it is saied of him. 4. Reg. 23. *He turned to our Lord in all his heart, according to all the law of Moises*: Hunnius tractat. de Iustific. p. 170. answereth: *That which is added (According to all the law of Moises) doth chiefly respect that reformation in religiõ instituted according to the law of Moyses.* *All, that is, Some.*

Thou seest (Reader) how often and in how manie, and weightie matters Protestants are forced to turne the most generall or vniuersall sayings of the Scripture into particulars, and how manie vniuersall particles both affirmatiue, as *All, Euerie one, Euerie creature, As manie, Whole, As long time, Who, Anie man, Anie thing* and Negatiues, as *Not anie, Neuer, No fornicator, No murderer*, they change into particulars, whensoeuer they make against them. Which is so great and so manifest an abuse of Scripture as some of themselues crie out against it. For thus Iacobus Andreæ in Colloq. Montisbel. p. 418. speaketh to Beza: *It is impietie to exclude anie man from this vniuersall promise.* p. 419. *It is manifest impietie and abhominable doctrine, contrarie to the expresse letter to make a particular promise of an vniuersall.* Et pag. 421. *It is horrible to heare, so manifest an vniuersall proposition to be made a particular.* *What some Protestants thing of turning vniuersall propositions into particulars.*

Wherefore I thus frame my eight argument: Who beſides the foreſaied oppoſition to the expreſſe words of Scripture, are compelled in ſo manie and ſo great matters to change ſo manie and ſo manifeſt vniuerſall propoſitiõs of the holie Scripture into particulars, they are to be iudged to gainſay the true ſenſe of the Scripture. But Proteſtants do ſo. Therefore &c. And the more forcible this argument ought to be againſt them, becauſe themſelues teach: *That as often as there is an vniuerſall propoſition in Scripture, it muſt not be limited by anie diſtinction, vnleſſe that be grounded vpon certaine and cleare words of Scripture; For otherwiſe euerie doctrine may be deluded by ſubtilitie of diſtinctions.* So Gerlachius tom. 2. diſp. 24.

CHAPTER IX.

THAT PROTESTANTS DO LIMITATE manie vnlimited Propoſitions of the Scripture.

MY ninth argument, that Proteſtants contradict the true ſenſe of Scripture, I will take frõ thence, that they are forced to limitate manie vnlimitated propoſitions of Scripture, touching great matters, as of God, of Chriſt, of the Church, and the like.

Touching God.

For if we proue that God doth not at all tempt to euil, becauſe S. Iames ſaieth abſolutely. c. 1. v. 13. *God is no tempter of euill, and he tempteth no man*: P. Martyr in locis. claſ. 1. c. 15. §. 9. anſwereth: *When Iames denieth, that God tempteth, he denieth it not altogether, but in that ſorte in which thoſe carnall Chriſtians of his time, did affirme him to tempt, as if they when they ſinned, had not beene in fault.* Caluin vpon this place: *He ſpeaketh here of inward temptations, which are nothing but inordinate deſires, which prouoke vs to ſinne: And he rightly denieth God to be author of them.* Pareus l 2. de Amiſſ. Grat. c. 8. *Iames doth not remoue from God ſimply all temptation, but onely the inward temptation, and ſuch as may make a man excuſable.*

If

If we proue that God willeth not iniquitie at all, that is nether for it ſelfe, nor for anie other thing, becauſe. pſ. 1. v. 5. it is ſaied without anie limitation: *Thou wilſt not iniquitie*: they limitate this ſaying manie waies, as that God willeth not iniquitie for it ſelfe, or by his word, or by allowance, or delighte in it, as appeareth by what we rehearſed l. 1. c. 2. art. 1.

If we proue that God of himſelfe willeth not the death of anie man, becauſe he ſaieth. Ezech. 33. v. 11. *I will not the death of the wicked*, and c. 18. v. 32. *I will not the death of him that dieth*: Zanchius l. 3. de Nat. Dei c. 4. q. 4. anſwereth: *If thou vrgeſt the word: I will not the death of a ſinner, and that God ſpeaketh of his good pleaſure, I ſay that place is to be vnderſtood of the elect onely.* Beza 2. art. reſp. ad Acta Montisbel. p. 196. *That reſtriction of conuerſion, sheweth that this is to be vnderſtood onely of them, to whome is graunted the grace of conuerſion, which ſurely is proper to the elect.* Piſcator in Theſib. l. 2. p. 187. *The Prophet ſpeaketh not here of euerie ſinner, but of him onely that is conuerted.* But Luther lib. de ſeru. arbitr. tom. 2. fol. 450. ſaieth. *God willeth manie things, which by his word he sheweth that he willeth not. So he will not the death of a ſinner, to wit, by word, but he willeth it by his vnſearchable will.*

If we proue that God willeth the conuerſion of euerie ſinner, becauſe he ſaieth without limitation Ezech. 33. v. 11. *I will not the death of the wicked, but that he be conuerted and liue:* Caluin l. de Prædeſt. p. 786. and de Prouident. p. 737. anſwereth: *God is ſaied to will life, as he is ſaied to will pennance, and this he willeth becauſe by his words he inuiteth all to it: but this is not contrarie to his ſecret counſaile, wherein he hath decreed to conuert none but his elect.* Piſcator in Theſibus lib. 2. pag. 236. ſaieth: *That God ſpeaketh there of the wicked who is conuerted.*

If we proue that Chriſt, euen as he is God, would gather thoſe who will not be gathered, becauſe he ſaieth abſolutely Math. 23. v 37. *How often would I gather together thy children, as the hen doth goth gather together her chickins*

Vnder her wings, and thou wouldest not? Perkins de Prædest. tom. 1. col. 157. answereth: *I say, that Christ speaketh here not as he was God, but as he was minister of the circumcision*: The same saieth Luther lib. cit. fol. 451. and others.

If we proue that God calleth euen the reprobate, because he saieth without limitation Apocal. 3. v. 20. *I stand at the dore and knock*: Perkins loc. iam cit. answereth: *Those at whose dore Christ standeth are the faithfull and the conuerted.*

If we proue that God euen by inward vocation calleth the reprobate, because without all limitation it is saied, Math. 23. v. 37. *How often would I gather thy Children*: And Isaiæ 65. v. 2. *I haue spred fourth my hands all the day to an incredulous people*, And c. 5. v. 4. *What is there that I ought to doe more to my vineyard, and haue not done to it?* Et Prou. 1. v. 24. *I haue called, and you haue refused*: Contra-remonstrantes in Collat. Hagæ p. 245. & seq. limitate all these sayings onely to outward calling. And Pareus l. 1. de Grat. & lib. arb. c. 11. to onely calling by outwarde means. After which manner Protestants also limitate those words Math. 22. v. 14. *Manie are called, but few are chosen.*

If we proue that men may resist the holie Ghost speaking within them, because without limitation it is saied Acts 7. v. 51. *You haue alwaies resisted the holie Ghost*: Caluin. ib. answereth: *They are saied to resist the holie Ghost, who obstinately reiect him speaking by the Prophets, for here is no speach of inward reuelations which God inwardly inspireth to anie, but of the outward ministerie.*

Touching Christ.

If we proue that Christ did not teach his Apostles all the points of faith, because himselfe saieth. Ioan. 16. v. 12. *Yet manie things I haue to say to you, but you cannot beare them now: But when he the Spirit of trueth cometh, he shall teach you all trueth*: they limite this to rites and discipline. Beza ib: *These words are to be vnderstood of those things, which pertained to the execution of the Apostolicall function and foundation of Churches.*

If we proue that Christ was Mediator of all men because

cause it is saied 1. Tim. 2. v. 6. *One Mediator of God and men, the man Iesus Christ*: they limite this to the elect faithfull: Beza Epist. 28. *It is false, that Christ is mediator also of the infidels.* In like sorte Hunnius de Iustif. pag. 179. restraineth that saying Hebr. 5. ver. 9. *He was made to all that obey him, cause of eternall saluation*, to obedience in faith.

If we proue that vnwritten traditions of faith are to be beleiued, because S. Paul saieth without limitation 2. Thessal. 2. ver. 15. *Stand, and hould the traditions, which you haue learned, whether it be by word, or by our epistle*; they limite this to onely traditions of rites or ceremonies; Whitaker Contr. 1. q. 6. cap. 10. *Other* (Protestantes) *thinke, that Paul speaketh of certaine externall matters and rites of no great moment.* Academia Nemaus. Resp. ad Tournon. pag. 554. *By the word Tradition in the Apostles writings, is meant either the application and right handling of doctrine, or the appointing of rites and discipline.* *Touching Traditions.*

If we proue that Christ committed all his sheepe to S. Peter because without anie limitation he saieth to him Ioan. 21. v. 17. *Feed my sheepe.* Whitaker Cont. 1. q. 5. cap. 5. answereth: *Christ doth not say to Peter: Feed all my sheepe, but speaketh indefinitely.* And Beza ib. in vers. 15. *Must Gods word be thus profaned? Surely Christ did not adde All; and the difference betwixt vniuersall and indefinite propositions, is well knowne.* As if Protestants did not as well limitate vniuersall propositions, as indefinite; as appeared in the former chapter. Besides Daneus Contr. 3. p. 127. faithfull: *An indefinite proposition is equiualent to an vniuersall.* And Caluin in 1. Ioan. 3. v. 3. *An indefinite speach is as much as an vniuersall.* And 4. Instit. c. 17. §. 29. *It is our parte, whatsoeuer is absolutely spoake of Christ so to embrace, as without exception that take place with vs which he would say.* *Touching S. Peter.* *What Protest. say of an indefinite proposition.*

If we proue that the Church is alwaies famous and visible, because Isaie c. 2. v. 2. saieth without limitation of time: *And in the latter dayes the mountaine of the house of our Lord shall be prepared in the top of mountaines, and shalbe elevated aboue the litle hilles, and all nations shall flow vnto it.* Et *Touching the Church.*

c. 61. ver. 9. *And they shall know their seed in the Gentils and their budde in the middest of peoples.* And Miche. 4. v. 8. *And the remanent of Iacob shall be in the Gentils in the middest of manie peoples, as a Lion amõg the beasts of the forest.* Whitaker Contr. 2. q. 2. c. 2. answereth: *The Prophets foretell that no kingdome shalbe so glorious, no cittie so ample, no Empire so large as the Church shalbe in the times of the Messias--- But we neuer read, that the Lord hath promised that this maiestie and glorie of the Church shalbe constant and perpetuall.* Et Morton. in Apolog. part. 1. l. 1. c. 13. *The league is indeed perpetuall, but this so admirable successe is not alwaies so vniuersall, but in a manner peculiar to the age of the Apostles.*

If we proue that the Pastors of the Church be alwaies visible, because Christ saieth of them Math. 5. v. 15. *A cittie cannot be hid situated vpon a mountaine.* Whitaker loc. cit. answereth: *Albeit Christ say, that godlie Doctors and Pastors shall not be obscure, nor escape the sight of men; yet he saieth not, that there shalbe alwaies such Doctors which may be as visible as mountaines.*

If we proue that the Church is the pillar of all trueth of faith, because S. Paul 1. Timoth. 3. ver. 15. without anie limitation calleth her the *pillar and strength of trueth:* Whitake Contr. 2. q. 4. c. 2. answereth: *In this place is meant not simply all trueth, but onely necessarie trueth.* And Vorstius in Antibel. p. 143. *The Apostle speaketh not of euerie trueth that howsoeuer pertaineth to religion, but onely of holesome trueth, or which is necessarie to saluation, and that conditionally also, to wit, so long as she shall remayne the true Church of Christ.*

If we proue that the Church is alwaies infallible in faith, because, without limitation to anie time, she is called loc. cit. *The pillar and strength of trueth:* P. Martyr in locis clas. 4. c. 4. §. 21. saieth: *I graunt, She is indeed the pillar of trueth, but not alwaies, but when she relieth vpon the word of God.* Confessio. Heluet. c. 17. *She erreth not, as long as she relieth vpon the rock Christ, and the foundation of the Prophets and Apostles.* Daneus Contr. 4. p. 717. *The place of Paul speaketh of the visible Church, which on earth is the keeper of heauenlie*

uenlie doctrine, so long as she is true. Bullinger Dec 4. Serm. 5. *The Church erreth not so long as she heareth the voice of her Spouse and Pastor.* Herbrandus in Compend. loc. de Eccles. *She erreth not so long as she houldeth and followeth the word of God.*

Of we proue that the Church is to be heard simply in all things, because our Sauiour without anie limitation saieth Math. 18. v. 19. *If he will not heare the Church, let him be to thee as an Ethnik and Publican.* Whitaker lib. 1. de Scriptura c. 13. sect. 1. answereth: *The Sonne of God himselfe commanded to heare the voice of the Church, but not preaching anie thing but Scripture.* Herbrand. loc. cit. saieth the Church is to be heard, *as long as she preacheth heauenlie and incorrupt doctrine.* Moulins in his Buckler p. 84. limitateth this speach of Christ, to quarrels betwixt particular men, and not to questions of religion. The like saied Feild. l. 4. de Eccles. c. 4. and others.

If we proue that the Church in teaching cannot erre, because Isaias saieth c. 59. v. 21. *This is my couenant with them saieth, our Lord: My spirit is in thee and my words which I haue put in thy mouth shall not departe out of thy mouth, and out of the mouth of thy seed, and out of the mouth of thy seeds seed, saieth our Lord, from this present for euer.* Whitaker libr. 1. de Scriptura cap. 11. sect. vlt. answereth: *This promise is not made to the teaching Church, but to the whole Church, that is, to the elect.*

If we proue that the militant Church is perpetuall, because the Scripture saieth, that Christs kingdome shalbe perpetuall, Daneus Contr. 4. p. 718. answereth: *All these places and the like properly pertaine to that Church which God shall gather in heauen, not on earth.*

If we proue that the visible Church is alwaies the true Church, because she is called 1. Timoth 3. *the pillar of trueth*: Daneus loc. cit. pag. 721. answereth: *Let him know, that the visible Church then, and so long is saied to be the true Church, as long as the voice of heauenlie and Euangelicall trueth soundeth in her.*

If we

If we proue that the visible Church cannot erre, becauſe Math. 16. v. 18. it is ſaied, that the gates of hel shall not preuaile againſt the Church: Moulins in his Buckler p. 49. anſwereth: *That is meant of the Church of the elect, not of the vniuerſall viſible Church.*

If we proue, that the Church of anie age is to be heard, becauſe Chriſt Math. 18. Without anie limitation of time biddeth vs to heare the Church: Herbrand. in Compend. loc. de Eccleſ. anſwereth: *This command is not vniuerſall of the Church of all times, but Chriſt ſpeaketh of his litle Church according to the condition of thoſe times, which then wanted a pious politik Magiſtrate who was a mẽber of the Church.* In like ſorte Whitaker l. 1. de Script. c. 7. ſect. 8. limitateth thoſe words of Chriſt. Ioan. 6. *He shall teach you all trueth*: and thoſe. Luc. 10. v. 16. *Who heareth you, heareth me* ib. c. 8. ſect. 1. and thoſe of S. Ihon. 1. c. 4. v. 6. *Who knoweth God, heareth vs*, in l. 2. de Script. c. 6. ſect. 3. to the Apoſtles onely.

If we proue that none may preach vnleſſe he be ſent, becauſe S. Paul ſaieth abſolutely Rom. 10. v. 15. *How shall they preach, vnleſſe they be ſent?* they except where a Church is not yet founded, or where Paſtors teach not truely, or where all things are in confuſion, as appeareth by what we tould. l. 1. c. 7. art. 8.

Touching Matrimonie.

If we proue that none may marrie after diuorce, becauſe without anie limitation it is ſaied 1. Corinth. 7. v. 10. *But to them that are ioyned in matrimonie, not I giue commandment but our Lord, that the wife departe not from her husband, and if she depart, to remaine vnmarried or to be reconciled to her husband*: Caluin ib. anſwereth: *This is not meant of thoſe who haue beene diuorced for adulterie.* Others except other caſes as appeareth by whath hath beene ſaied l. 1. c. 12. art. 6. And in like manner they limitate thoſe words Math. 19. ver. 9. *He that shall marrie her that is dimiſſed, committeth aduoutrie*: For thus Beza in Luc. 16. v. 18. *The Lord ſpeaketh of diuorces vſed amongſt the Iews, amongſt which diuorce for adulterie cannot be reckoned.* The like he hath in 1. Cor. 7. y. 11. Bucer in Math 8. and others.

If we

If we proue that all men ought to confesse all their sinnes to men, because S. Iames c. 5. v. 16. absolutely saieth: *Confesse your sinnes one to an other*: Caluin. 3. Instit. c. 4. §. 12. answereth: *Such a confessiō must be free, so as it be not exacted of all, but onely commended who feell that they haue need of it: And moreouer, that nether they who vse it for their need, be compelled by any precept, or drawne by any cunning to tell all their sinnes, but as farre forth as themselues shall thinke fit.* Cōfessio Heluet. cap. 14. restraineth Saint Iames words to those sinnes onely which are committed against our neighbour. *Touching Confession.*

If we proue that now a dayes sick persons are to be anointed with oile because S. Iames. c. 5. v. 14. saieth: *Is any man sick among you? Let him bring in the Preists of the Church, and let them pray ouer him anoiling him with oile in the name of our Lord*: Caluin. 4. Instit. 19. §. 19. answereth: *This is commanded by Iames: To wit, Iames spoake for that time, whiles as yet the Church did enioy this blessing.* *Touching extreme Vnction.*

If we proue that all who soeuer beleiue not, shalbe damned, because Christ saieth absolutely. Marke vlt. v. 16. *He that beleiueth not, shalbe condemned*: Zuinglius l. de baptismo tom. 2. fol. 93. answereth: *What man is so doltish, blockish, and blind, who seeth not that these words of Christ are spoaken onely of those, who hauing heard the Ghospell, do not beleiue?* Musculus in locis lit. de Baptismo: *These kind of sentences concerning faith are not to be applied to infants, as these: Without faith it is impossible to please God &c.* *Touching faith.*

If we proue that almes deliuereth as well from sinne past or present, as to come, because it is saied Tobie. 4. ver. 11. *Almes deliuereth from all sinne and from death*: they restraine this to future sinnes: Apologia Confess. Augustan. c. de Resp. ad Argum. *We grauut that almes do merit many benefits of God, and deliuereth, not from present, but from future sinne, that is, deserue that we be defended in dangers of sinne and death.* *Touching good workes.*

If we proue that almes do purge inwardly, or the soule, because without limitation it is saied Luke 11. v. 14.

Giue almes, and behould all things are cleane vnto you: they limitate this to outward cleasing onely: Peter Martyr in Rom. 11. *The third way* (of expounding this place) *is more fit, as I thinke. For Christ exhorteth them to cleanse their soule, which is within, and that is done by faith: And as touching outward things he addeth: Giue almes so all things shalbe cleane to you.*

If we proue that we may sell all and giue to the poore, because our Sauiour saieth Math. 19. vers. 21. *If thou wilt be perfect, sell what thou hast &c.* Perkins in Casibus Conscięt. l. 3. c. 4. limitateth that counsaile of Christ, to that man alone to whome he spoake, saying: *Those words containe a personall and particular commandment.* And in like sort Fulk Math. 19. not. 9. and Mark. 10. not. 3.

Touching sinne.

If we proue that the conception of concupiscence, or the inuoluntarie act thereof is no sinne before God, because S. Iames saieth. cap. 1. v. 15. *Concupiscence, when it hath conceaue, bringeth forth sinne*: Caluin. ib. answereth: *Iames disputeth not when sinne beginneth to be borne, so that it be sinne and reputed for such before God, but when it sheweth it selfe.*

If we proue that the keeping of the law is absolutely necessarie to life euerlasting: because Christ saieth absolutely. Math. 19. v. 17. *If thou wilt enter to life, keepe the commandements*, they limitate these words to a certaine manner of entring, to wit (as they speake) by entring by the law, or by good workes, or merits. Caluin in Math. 5. ver. 21. *Who will enter to life by good workes, those he biddeth nothing els but to keepe the commandments of the law*: And vpon this place: *We gather, that this answere of Christ is according to the law.* And in Antidot. Concil. session. 6. cap. 9. *Surely whosoeuer will merit eternall life, hath a rule prescribed to him by the law: Doe these, and thou shalt liue.* In like sorte answereth Pareus lib. 4. de Iustificat. cap. 2. And Illyricus in Claue part. 2. tract. 6. saieth: *That all men are bound to doe good and auoid sinne vnder paine of losse of eternall life, is a sentence of the law, and both must and ought to be restrained by the*

by the (Proteſtant) *Ghoſpell or remiſſion of ſinnes.* So that no precepts of doing good and auoiding ill, pertaine to the Proteſtant Ghoſpell.

If we proue that with Gods grace a man may inwardly conuert himſelfe from euill to good, becauſe it is ſaied abſolutely Zacharie 1. ver. 3. *Conuert to me, ſaieth the Lord of hoſtes, and I will conuert to you*: they limitate this onely to outward conuerſion: Peter Martyr in Roman. 11. *The Prophet ſpoake not of inward iuſtification, but of outward conuerſion to good workes.*

Touching Iuſtification.

If we proue that we are not infallibly certaine of forgiueneſſe of ſinnes or eternall punishment, becauſe it is ſaied abſolutely Ioel. 2. v. 14. *Who knoweth if he* (God) *will conuert and forgiue?* and the like is ſaied Ion. 3. v. 9. Kemnice in locis part. 2. tit. de Argum. limitateth this to forgiueneſſe of temporall punishment, and ſaieth: *All the ſpeach of the Prophet tendeth to that he treateth of remiſſion of temporall punishment.* In like ſorte he limitateth manie other places of Scripture, in which forgiueneſſe is attributed to workes, onely to forgiueneſſe of temporall punishment. That alſo of Tobie cap. 4. *Almes deliuereth from death*, he reſtraineth to temporall death. And in like manner, promiſes made to good workes he limitateth to certaine bleſſings in this world or in the next, but will not haue them extended to eternall life. And finally whereſoeuer in the Scripture anie man praieth God to iudge or reward him according to his iuſtice, he limitateth that to the iuſtice of his cauſe or quarell with other men.

Touching eternall life.

If we proue that euerlaſting happines is giuen for good workes, becauſe S. Iames ſaieth cap. 1. ver. 25. *He that hath remained in it, not made a forgetfull hearer, but a doer of the worke, this man ſhalbe bleſſed in his deed*; they limitate this to bleſſednes in this life: Schluſſelburg. to. 8. Catal. Hæret. p. 497. thus anſwereth to this place: *To be bleſſed, is not alwaies taken in holie writ for eternall ſaluation, but for bleſſednes in this life.*

If we proue that we must not onely beleiue but also keepe the law, because Christ saieth Math. 5. ver. 18. *I am not come to break* (the law) *but to fulfill*: Caluin. ibid. answereth: *Here is treated of doctrine, not of life. Touching doctrine we must not imagin anie abrogation of the law by the coming of Christ.* And v. 19. where is saied: *One iot or one tittle shall not passe of the law till all be fulfilled*: Caluin. ibid. saieth: *I answere that word be done* (or fulfilled) *is not referred to mens liues, but to the solide trueth of doctrine.*

Touching laws of men.

If we proue that our consciences are obliged by the particular iust lawes of Princes, because it is absolutely saied Rom. 3. v. 2. *He that resisteth power, resisteth the ordinance of of God*: and v. 5. *Be subiect of necessitie, not onely for wrath, but also for conscience sake*: they limitate these words to the power of Magistrates in generall. Daneus Contr. 5. p. 1127. *To obey the Magistrate in generall, is a matter of conscience, but to obey this or that law of the Magistrate wholy and in all points, we are not bound in conscience.* And Whitaker libr. 8. cont. Dureum sect. vlt. *We must obey the Magistrate in generall for conscience sake, because by a generall precept we are commanded to obey the Magistrate: but particular lawes of Magistrates haue no command ouer our consciences.* In like sorte Caluin 4. Instit. c. 10. §. 5.

Wherefore thus in forme I frame my ninth argument. who not onely in so manie and so great matters do contradict such words of holie Scripture and in such sense, as we haue seene, but also take so much vpon them, as limitate and restraine so manie and so weightie sentences of Scripture, they are to be thought to gayne say the right sense of Scripture. But Protestants do so. Therefore &c.

CHAPTER X.

THAT PROTESTANTS CHANGE manie absolute Propositions of Scripture into conditionals.

THE tenth argument shalbe taken from that Protestants are forced to change manie and weightie absolute Propositions of Scripture into conditionals.

For if we proue, that absolutely God will not the death of a sinner, but rather his life and conuersion, becausse he absolutely saieth Ezechiel 18. and 33. *I will not the death of a sinner, but rather that he be conuerted and liue*: Caluin l. de Prædestinat. pag. 706. answereth: *Whereas the Prophets speach exhorteth to pennace, no maruaile if God say, he will haue all to be saued; but the mutuall relation betwene threats and promises sheweth that such kind of speaches are conditionall.---So the promises which inuite all to saluation, shew not what simply and precisely God hath decreed in his secret counsaile, but what he is readie to doe to all that are brought to faith and pennance.* *Touching God.*

Touching the Church, if we proue that the gates of hell shall not preuaile against her, becausse Christ doth absolutely so promise Math. 16. ver. 16. Besnagus l. de statu Eccles. cap. 8. and others, adde this condition: *If she forsake not her dutie and the word of God.* If we proue that simply we must heare the Pastors of the Church, becausse Christ saieth. Luk. 10. ver. 16. *He that heareth you heareth me, and he that despiseth you, despiseth me*: Caluin. ib. addeth this condition: *If the Church do faithfully her dutie.* *Touching the Church.*

If we proue that the Church is simply infallible, becausse 1. Timoth. 3. she is simply called *the pillar and strength of trueth*: Vallada in Apol. cont. Episcop. Lusonensem cap. 20. answereth: *The visible Church cannot be the pillar of*

trueth, but as it is grounded vpon the doctrine of the Apostles. Vorstius in Antibell. pag. 143. *The Apostle speaketh conditionally, to wit, as long as the Church persevereth to be the Church of Christ.* Academia Nemaus. resp. ad Tournon. p. 546. *Let it be a true and faithfull Church, if it discerne trueth from falsitie by vndoubted and authenticall trueth.*

If we proue that the Church is simply to be heard, because Christ saieth. Math. 18. ver. 17. *If he heare not the Church, let him be to thee as an Ethnick and Publican:* White in his way p. 78. answereth: *The sense is, that we must obediently heare the Church, and obey her, not simply in all things, but conditionally, as long as she speaketh agreably to Gods word.* And Author respons. ad Theses Vademont. pag. 688. *The answere is easie and readie: As long as the Church teacheth the word of God, she is to be heard, but her authoritie is none when she seperateth her selfe from Gods word.* And when Bellarmin had brought manie places of Scripture to proue that the Church cannot faile: Vorstius libr. cit. pag. answereth: *In them certaine conditionall promises are proposed vnto vs, by which eternall saluation and securitie against Satan, death, &c. is promised of God to all and euerie faithfull, to wit, as farre forth and as long as they shalbe such, or persever in true faith.*

Touching Gods law.

If we proue that there are some doers of the law, as well as there are hearers, because Saint Paul saieth absolutely Rom. 2. ver. 13. *Not the hearers of the law are iust with God, but the doers of the law shalbe iustified:* Caluin. ibidem answereth: *This sentence hath onely this meaning: If iustice be sought by the law, we must fulfill the law, because the iustice of the law consisteth in the perfection of workes.* Peter Martyr ibid. *That which he saieth, hath this meaning: If anie were to be iustified before God by the iustice of the law, he must fulfill the law.* Pareus libr. 4. de Iustificat. cap. 14. *The Apostle saieth indeed: Doers of the law shalbe iustified, but he meaneth conditionally if there be anie.* And Illyricus in Claue part. 2. tract. 4. writeth thus: *Roman. 2. When Gentils doe those things which are of the law: that is, if they did them.*

Agayne:

Againe: *Doe this, and thou shalt liue, is put for: If thou doest them, thou shalt liue.*

If we proue that there are some which loue their neighbour and fulfill the law, because it is saied Rom. 13. v. 8. *Who loueth his neighbour, hath fulfilled the law*: Caluin. ib. answereth: *Paul saieth not what men doe or not doe, but speaketh vpon condition, which you shall not find any where fulfilled.* And if you proue that the law may be fulfilled because the Apostle saieth. Galat. 6. v. 2. *Beare yee one an others burdens, and so yee shall fulfill the law of Christ*: Caluin ibid. answereth: *Because none performeth altogether that which Paul requireth, therefore we are all farre from perfection.*

If we proue that single life is simply good, because S. Paul saieth absolutely 1. Cor. 7. v. 1. *It is good for a man not to touch a woman*: P. Martyr in locis Classe 3. cap. 7. §. 17. answereth: *They should see, that what Paul hath of the praises of single life, are neuer spoaken absolutely.*

Of good workes.

If we proue that virginitie may be absolutely counselled to men, because S. Paul. 1. Corinth. 7. v. 7. saieth absolutely: *I would all men to be as my selfe*: And ver. 25. *Concerning virgins, a commandement of our Lord I haue not, but counsaile I giue*: And ver. 28. *Art thou loose from a wife, seeke not a wife.* Caluin in ver. 25. cit. answereth: *Because it is a slipperie matter and full of difficulties, he speaketh alwaies vnder condition.* And in v. 27. *This second member must be taken vnder condition.*

Of Iustification.

If we proue that some may fall from grace because S. Paul saieth. Gal. 5. v. 4. *You are fallen from grace*: Pareus in Galat. 1. lect. 7. answereth: *The Apostle speaketh that conditionally.* And in cap. 5. vers. 4. lect. 61. *For the Apostle affirmeth not that the Galathians were fallen, but threatneth, that if that if they will be iustified by the law, that it will come to passe that they fall.*

wherefore thus I make my tenth argument: Who beside the foresaied opposition to so manie and such words of holie Scripture, are forced to change manie and weightie absolute sayings of Scripture into conditionals they con-

contradict the true meaning of the holie Scripture. But Protestants doe so. Therefore &c.

CHAPTER XI.

THAT PROTESTANTS CHANGE Conditionall Propositions of the Scripture into Absolute, and delude them diuers other waies.

THE eleuenth argument for to proue that Protestants contradict the true sense of holie Scripture, shalbe because they are sometimes forced to change conditionall propositions thereof into absolute, and to delude them diuers other waies.

For if we proue that our freindshippe with God dependeth of our keeping the commandements, because Christ saied conditionally Ioan. 15. v. 14. *Yee are my freinds, if yee doe the things that I command yee*: Caluin ibid. answereth: *He meaneth not, that we obtaine so great honor by anie merit of ours, but onely admonisheth vs, vpon what condition he receaueth vs into fauour and vouchsafeth to reckon vs amongst his freinds.*

But this wilbe more euident by that we shall shew in the next chapter how they of causall propositions make no causall.

Diuers others waies they delude and frustrate the conditionall propositiõs of holie Scripture. For if they can by anie colour they expound them of onely faith, or of the holie ghost: So they delude those places: Ioan. 6. vers. 53. *Vnlesse yee eate the flesh of the Sonne of man and drinke his blood, yee shall not haue life in yee*: and Ioan. 3. ver. 5. *Vnlesse a man be borne agayne of water and the Spirit, he cannot enter into the kingdome of God*: Which teach that Sacraments are necessarie to saluation. Or if they must needs expound them of good workes, they will not expoũd thẽ of doing all necessarie good workes and auoiding all necessarie euill,

euill, but of some onely or in parte, or of endeauor to doe or auoid them: so they delude those sayings of the Scripture Rom. 8. v. 13. *If you liue according to the flesh, you shall die: but if by the spirit you mortifie the deeds of the flesh you shall liue.* Caluin. ib. *He promiseth vs life, if we endeauour to mortifie the flesh. For he doth not exactly require the death of the flesh, but onely biddeth vs endeauour to tame the lustes thereof.* And the like he doth in manie other places, as may be seene hereafter c. 16. And in like manner they delude all other sentences of Scripture which teach, that if we wilbe saued or iustified, we must doe good workes and eschew euill. And according to this they say, that we must doe some good, or haue some good workes: that we must haue a begun or imperfect newnesse of life, and keepe the lawe in some sorte or fashion: Luther in Isaiæ 8. to. 4. f. 83. *The holie Ghost is giuen that we may satisfie the law in some parte.* *In some parte.* And in Psal. 51. to. 3. fol. 455. *We will fulfill and keepe the law, but with a large, that is, with a true Euangelicall dispensation.* Confessio Saxon. c. 9. *It is needfull that there be some obedience in those that are iustified.* Schlusselb. to. 4. Catal. p. 176. *The iustified are free from the accusation and damnation of the law, not from beginning of obedience.* Bucer in Rom. 8. *Christ giueth that spirit whereby we auoid sinne in some sorte.* Pareus l. 3 de Iustif. p. 645. *Saints doe not doubt of some kind of inherent iustice:* and l. 4. c. 7. *It is enough if we endeauour to begin the new obedience of the law according to all the commandements.* So that whereseoeuer the Scripture saieth conditionally: If thou wilt be iustified or saued doe this or doe not that, they vnderstand it with a large dispensation: that is, doe somewhat, or doe not somewhat of it: or begin or endeauour to doe or not doe it.

Protest. dispensation.
Some obedience.
Some beginning.
In some sorte.
In some kind.
To begin.

But if this shift will not serue, because the Scripture speaketh conditionally of keeping the whole law, as Math. 9. v. 17. *If thou wilt enter into life, keepe the commandements;* and the like, thē they say it is the doctrine of the law not of the Ghospell. Caluin ib. *We gather, that this answere of Christ is according to the law.* Illyricus in Claue part. 2. tract. 6. col.

543. *That all be bound vnder payne of losse of eternall life to doe good and auoid sinne, is a sentence of the law, and must and ought to be corrected and restrained by the* (Protestant) *Ghospell or by remission of sinnes.* Peter Martyr in Rom. 11. *That saying: Forgiue, and it shalbe forgiuen, is a precept, and therefore pertaineth to the law.* Melancthon in Apologiatom. 3. c. de argumentis: *The promise of reconciliation and of eternall life is free, but proper legall promises are added for workes: as who shall giue a draught of water, shall not want his reward.*

Wherefore thus I frame my eleuenth argument. Who not onely contradict the expresse words of Scripture, but also are compelled to turne conditionall propositions of Scripture into absolute, and to delude them diuers other waies, do contradict also the sincere meaning of the Scripture. But thus doe Protestants. Therefore &c.

CHAPTER XII.

THAT PROTESTANTS CHANGE manie causall propositions of Scripture into not causall.

THE 12. argument for to proue that Protestants contradict the true sense of Scripture, shalbe because they are compelled in manie and weightie controuersies to turne causall propositions into not causall.

For is we proue that Christ was exalted for his humiliation, because it is saied. Philippen. 2. ver. 8. *He humbled himselfe made obedient vnto death euen the death of the crosse.* For *the which thing God hath exalted him.* Caluin ibid. answereth: *That illatiue particle (wherefore) in this place signifieth rather consequence, then cause.* And 2. Instit. c. 17. §. vlt. *The solution is easie, that Paul there speaketh not of the cause of Christs exaltation, but onely sheweth the consequence.* And Daneus Controuer. 2. pag. 201. *The particle, For which, sheweth*

sheweth the order and continuation of the speach, not the cause for which. If we proue the same, out of those wordes Hebrew. 2. ver. 9. *We see Iesus because of the passion of death, crowned with glorie and honour*: Caluin. ib. answereth: *Because of the passion of death, is as much, as if he had saied, Christ hauing died, was raised to this glorie which he hath gotten--- For the meanes onely (that I may so speake) of obtaining glorie is declared.*

If we proue that confession of faith is cause of saluatiō, as faith is cause of iustification, out of those words Rom. 10. ver. 10. *For with heart we beleiue vnto iustice, but with the mouth confeßon is made to saluation*: Caluin. ib. answereth: *We must not gather thereof, that confession is cause of saluation: he ment onely to tell how God doth perfect our saluation. It is a necessitie of perpetuall consequence, not that he attributeth saluation to confession.* Hunnius lib. de Iustificat. p. 186. saieth: *That Confession to saluation is the same, that confession of saluation.* Which the Electorall Ministers in Colloq. Aldeburg. p. 295. affirme to be a corruption of Scripture. To.

If we proue that keeping of the commandements is cause of our freindship with God, by those words Ioan. 15. v. 14. *You are my freinds if you doe the things that I commād you*: Caluin ib. answereth: *He meaneth not, that we get so much honour by anie merit of ours; but onely admonisheth vs vpon what condition he receaueth vs into grace, and vouchsafeth to reckon vs among his freinds.* If.

If we proue that the forgiuenesse of our sinnes dependeth vpon our forgiuing of others, out of those words. Luc. 11. v. 4. *Forgiue vs our sinnes, for because our selues also do forgiue euerie one that is in debt to vs.* Caluin in Math. 6. v. 11. answereth: *Neuertheless forgiuenesse which we demand for our selues, dependeth not of that which we giue: but by this means Christ would exhorte vs to forgiue all offenses, and withall confirme more our trust of forgiuenesse as it were by sealing it. Nether skilleth it that in Luke is the particle ὃ γάρ, which is as much as, For because, or For, because Christs meaning was not to note the cause, but onely to aduertise what kind of mind we* Becauſe.

ought to haue towards our brethren whiles we seeke to be reconciled to God.

That. If we proue that by charitie we be made the sonnes of God, out of those words. Math. 5. ver. 45. *But I say to you: loue your enemies, doe good to them that hate you, and pray for them that persecure and abuse you, that you may be the children of your father which is in heauen.* Caluin ib. answereth: *Vnderstand not, that by our beneficence we become the children of God: But because the same Spirit which is witnesse, assurance, and seall of our free adoption, doth correct the naughtie affectiõs of the flesh, which are contrarie to charitie, Christ proueth by the effect, that no others are the children of God, but those who resemble him in clemencie and meeknes.*

Because. If we proue that loue is the cause of forgiuing sinnes, by those words. Luc. 7. v. 47. *Manie sinnes are forgiuen her, because she hath loued much*: Aretius in locis part. 1. fol. 84. answereth: *Because, is taken ostentiuely, not causatiuely: This is so necessarie, as the place cannot be otherwise vnderstood.* The like hath Illyricus in Claue part. 2. tract. 4. Polanus in disp. priuat. 36.

Because. If we proue that keeping of the commandments is cause of obtaining what we pray for, out of those words. 1. Ioan. 3. v. 22. *Whatsoeuer we shall aske, we shall receaue of him, because we keepe his commandements.* Caluin. ibidem answereth: *He meaneth not, that our trust in praier consisteth in our workes, but this onely he vrgeth, that pietie and sincere worshippe of God cannot be seperated from faith. Nether must it seeme absurd, that he vseth the causall particle though he meane not of the cause, for the inseperable accident vseth sometime to be put for the cause.*

According. If we proue that workes are cause of reward, out of these words. Math. 16. ver. 27. *He will render to euerie man according to his workes*: Caluin ibid. answereth: *As often as reward is promised to good workes, the cause of saluation is not shewed, but the faithfull are onely encouraged to doe well, because they are assured that they shall not leese their labour.*

If we proue that good workes are cause of eternall happines,

happines, out of these words. Math. 25. v. 34. *Possesse the kingdome &c. For I was hungrie, and you gaue me to eate.* And c.25. v. 23. *Because thou hast beene faithfull ouer a few things I will place the ouer manie things, enter into the ioy of thy Lord.* And Apocal. 7. ver. 14. *These are they which are come out of great tribulation &c. therefore they are before the throne of God.* Pareus lib.5. de Iustificat. c.3. saieth: *The answere of all Protestants is, that the causall particle in the places alledged, doth not signifie cause, but consequence.* And Caluin. Math. 25. ver. cit. *That they insist vpon the causall particle is a weake thing: for we know that not alwaies the cause, but rather the consequece is meant, when euerlasting life is promised to the iust.* And in the same manner doth Kemnice in locis tom. 2. tit. de Argum. delude manie places of Scripture.

For.

Therefore.

If we proue that Christ is cause of our election, by those words. Ephes. 1. v. 3. *As he hath chosen vs in him* (Christ) *before the constitution of the world*: Piscator in Thesibus, loco. 19. answereth: *Paul would say nothing, but that he hath chosen vs to this end that he might adopte vs in Christ, and saue vs for him and by him.* Which he repeateth libr. 2. p. 288. In like sorte Zanchius l.5 de Natur. Dei. c. 2. q. 4.

In.

If we proue that Saints shall haue glorie for their worthe or merit, by those words Apocal. 3. ver. 4. *They shall walke with me in whites, because they are worthie*: Pareus l.5. de Iustif. c.2. answereth: *He signifieth not the cause meritorie, but the condition in holie Martyrs agreing with the rule of iustice; So that we may vnderstand, not wherefore, but what of kind men shall walke with Christ.*

Because.

If we proue that good workes are the cause of glorie out of those words. Rom. 8. v. 17. *If we suffer with him, that we may be glorifid with him*: Caluin ibidem. answereth: *This forme of speach sheweth the order which the Lord obserueth in bestowing saluation vpon vs, rather then the cause--- He discourseth not frō whence saluatiō cometh, but how the Lord gouerneth his seruants.* If we proue the same out of those words. Hebr. 10. v. 36. *For patience is necessarie for you: that doing the will of God, you may receaue the promise*: Pareus l.4. de Iu-

That.

ſtific. pag. 1032. anſwereth: *We denie not but ſome relation of patience vnto ſaluation is ſignified by the finall condition, to wit, relation of order, of means, or of condition without which not, but falſe it is, that thereby is ſignified a cauſall relation.*

If we proue that good workes are cauſe of ſaluation, as bad are the cauſe of damnation, becauſe it is often ſaied in Scripture: *He will render to euerie one according to his workes*: Bucanus Inſtitut. loco 32. anſwereth: *The particle According, in thoſe ſpeaches doth not ſignifie cauſe but conformitie.* And Martyr in 1. Corinth. 3. ſaieth: *According, doth not ſignifie Merit or cauſe, but rather proportion, forme or ſimilitude.*

According.

If we proue that virginitie helpeth to heauen, by thoſe words Math. 19. v. 12. *There are Eunuches which haue gelded themſelues for the kingdome of heauen*: Muſculus in locis tit. de votis anſwereth: *We muſt not vnderſtand it ſo, as if this kind of gelding helped any thing to ſaluation.*

For.

Behould (Reader how manie kinds of cauſall propoſitions are they forced to make not cauſall, and how manie and expreſſe cauſall particles, to wit: For: To: That: In: According: Becauſe, they make fruſtrate & to no purpoſe.

Wherefore thus I argue: who beſides their oppoſition to the expreſſe words of Scripture, are forced in ſo manie & ſo great matters, to make ſo manie and ſo cleare cauſall propoſitions to be not cauſals, and to fruſtrate ſo manie and ſo euident cauſal particles, they are alſo cõtrarie to the true sẽſe of Scripture. But Proteſtãts doe ſo. Therefore &c.

CHAPTER XIII.

THAT WHAT IS SPOAKEN SIMPLY they make to be ſpoaken in parte or reſpectiuely.

MY 13. argument shalbe, becauſe Proteſtants are compelled to make that to be ſpoaken in parte, which the Scripture ſpeaketh ſimply or abſolutely.

For

For if we proue that God ſimply will not the death of a ſinner, becauſe he ſimply ſaieth and ſweareth it Ezech. c.18. Perkins in Expoſit. Symbol. to.1.col.777.anſwereth: *This place muſt not be taken ſimply but reſpectiuely: to wit, that of the twoe, God would rather the one, to wit, that a ſinner should rather liue then dye. Finally ſo farre forth he willeth not death as it is the deſtruction of his creature.* The like he hath in Serie Cauſarum c. 52. And Caluin de Prouid. p. 737. *So farre as he exhorteth all to pennance, the Prophet iuſtely denieth that he willeth the death of a ſinner.* And in the ſame ſorte he expoundeth that ſaying of S. Peter 2.c.3. v.9. *Not willing that anie should die: Indeed* (ſaieth Caluin) *as farre as God will receaue all to pennance, he will none should perish.*

Of God. *Not ſimply but reſpectiuely.* *So farre forth.*

If we proue that God taketh our ſinnes from vs, by thoſe words 1. Ioan. 3.ver. 8. *For this, appeared the Sonne of God, that he might diſſolue the workes of the Diuel.* Caluin.ib. anſwereth: *But if in this life there be no full and ſolid regeneration, he freeth vs not from ſinne and ſlauerie but in a ſorte.* And Daneus Contr. de Baptiſmo. c.14. *on earth ſinne is not quite taken away but in parte.*

In a ſorte. *In parte.*

If we proue that there is nothing worthie of damnation in thoſe that are iuſtified, becauſe ſimply it is ſaied Rom.8.ver.1. *There is no damnation to them that are in Chriſt Ieſus.* Illyricus in Apol. pro Confeſſ. Antuerp. anſwereth: *No damnation is in them who are in Chriſt Ieſus, not ſimply and in it ſelfe, but by accident, to wit, continuall praier for forgiueneſſe of ſinnes being adioyned:* And Pareus l.5. de Amiſſ. Grat. c 7. *It is moſt true, that ſinnes are not ſimply forgiuen, but continuall praier for forgiueneſſe being added.*

Of Iuſtification. *Not ſimply.*

If we proue that ſimply there are ſome things hard in Scripture, becauſe it is ſo ſaied 2. Pet. 3. v. 16. *As alſo in all his Epiſtles ſpeaking in them of theſe things, in which are certaine things hard to be vnderſtood:* Zanchius de Scriptura to. 8.col. 412. anſwereth: *He ſaieth not, that they are hard to anie, but to twoe kinds of men? to wit, to the vnlearned and vnskilfull of the Scriptures and that are not taught of God, and to the vnſtable, that is, who are not firme in faith.* In like ſorte.

Of Scripture. *Not to anie.*

Bul-

Bullinger Serm. 3. de verbo Dei. and others.

If iuſtification. If we proue that Saints haue true iuſtice before God, becauſe Dauid offereth his iuſtice to be examined by the iudgement of God and deſireth to be iudged thereby;

Not wholy. Caluin. 3. Inſtit. cap. 17. §. 14. anſwereth: *Saints nether will haue enquirie to be made of them wholy, that according to the whole tenour of their life they may be quitted or damned: nether challenge to themſelues iuſtice of diuine perfection, but in compariſon of the wicked and impious.*

Of good workes. If we proue that charitie is ſimply greater then faith, becauſe the Apoſtle ſimply ſaieth. 1. Cor. 13. v. 13. *And now there remaine, faith, hope, and charitie, theſe three, but the greater of theſe is charitie*: Caluin. ib. anſwereth: *It is manifeſt, that charitie is here ſaied to be the greater, not in all points, but as farre as it ſhalbe perpetuall, and now is the cheife, in conſeruing the Church.* Whitaker l. 9. cont. Dur. ſect. 14. *The Apoſtle ſaieth that charitie is greater then hope and faith, not euerie way, but onely in parte.* Hunnius de Iuſtif. p. 154. *preferreth charitie before faith and hope, not vniuerſally or ſimply, but in parte.* And Luther Poſtilla in Dom. Quinquageſim. *who doth not acknowledge that Paul ſpeaketh here of the continuance of charitie and of the other guifts, not of their dignitie or vertue?*

Not in all points.

Not euerie way.

Not ſimply.

Of the Church. If we proue that the Church is to be ſimply heard, becauſe ſhe is ſimply called *the Pillar and ſtrength of trueth.* 1. Tim. 3. Academia Nemauſ. Reſp ad Tournon. pag. 546. anſwereth: *Let the Church be the keeper and interpreter of trueth, not ſimply and abſolutely, but in parte.* Serranus cont. Hayum. part. 3. p. 145. *When the Church is called the mother of the faithfull, the pillar and ſtrength of trueth, thoſe ſayings of the authoritie of the Church nether ought, nor can be vnderſtood ſimply, but in parte or in ſome ſorte.* Author reſponſ. ad Theſ. Vademont. p. 492. and 523. *I anſwere, the Church is called the pillar and ſtrength of trueth, not ſimply, but in ſome ſorte.* And p. 689. *God hath not commanded to obey, the paſtour or the Church ſimply, but in ſome ſorte.*

Not ſimply.

But in parte.

If we proue that ſingle life is ſimply good, becauſe S. Paul

Paul. 1. Corinth. 7. simply saieth: *It is good for a man not to touch a woman*: Reineccius tom. 4. Armaturæ. cap. 23. answereth: *The Apostle speaketh so not simply and absolutely, but in some sorte and respectiuely.* And ib. addeth, that when S. Paul saieth: *It is good for a man to be so: Pauls counsaile is to be taken in some sorte, to wit, of an incommodious thing.* Et Whitaker l. 8. cont. Dur. sect. 86. *Paul praiseth Virginitie, not in it selfe, but for some other end.* *Not absolutely.*

If we proue that Virginitie is simply better then marriage, because simply it is saied. 1. Cor. 7. v. 38. *Who ioyneth his Virgin in marriage doth well, and who ioyneth not, doth better:* Beza ib. answereth: *That is, prouideth better for his children; and that not simply, but vpon conditions before expressed by the Apostle: In like sorte is that to be vnderstood which is added: She is more happie who marrieth not againe.* Zuinglius also ibid. *When he saieth: He doth better, and soone after: He shalbe more happie, he meaneth not simply, but in comparison.* *Not simply but vpon condition.* *Vpon comparison.*

If we proue that there may be some perfect men in this life, because some are simply so called 1. Cor. 2. Philippen. 3. and other where. Pareus lib. 2. 2. de Iustificat. cap. 7. answereth: *He attributeth perfection to himselfe and to others, not absolutely but in comparison of Catechumens.* And l. 4 c. 11. *Most places speake of perfection not absolutely, but in respect of the most corrupted world.* So also Lobechius disput. 9. p. 191. *In comparison.* *In respect.*

If we proue that there are some men iust, perfect, keepers of the commandements, and the like, because the Scripture simply calleth some so: Pareus l. 4 de Iustificat. c. 11 answereth: *These Saints are praised that they were perfect, followed the Lord in all their heart, &c. not absolutely, but because they were sincere worshippers of God.* And Hunnius de Iustif. p. 169. *They are termed perfect after their manner, that is, imperfectly and in comparison of the wicked.* And Illyricus in Claue part. 2. tractat. 4. writeth thus. *Tobie 4. Almes deliuereth from sinne: to wit, concerning some temporall punishment, not touching sinne or eternall punishment. In like sorte: Redeeme thy sinnes with almes Daniel. 4.* And Author Gratiani Antiiesuitæ part. 2. p. 33. *The Iesuit obiecteth, that Paul.* *Not absolutely.*

I some sorte. 1. *Cor.*10. *affirmeth the Sacraments of the ould law to haue beene types: I answere* (saieth he) *It is true, but in some sorte, not simply.* And p.seq.to that Heb.10.v.1. *The law hauing a shaddow of future goods,* he thus answereth: *These things are spoaken comparatiuely of the Apostle, not simply.* Finally Caluin Admonit. vlt.p.830. saieth: *Because the bread is a Sacrament of the bodie, it is the bodie in some sorte.*

Let this therefore be my 13. argument. Who beside the foresaied opposition to the expresse words the Scripture, in manie and great controuersies are forced to expound that in some sorte, or in parte, or respectiuely, which is spoaken of the Scripture simply and absolutely, they contradict the true meaning of the holie Scripture: But Protestants doe so: Therefore &c.

CHAPTER XIV.

THAT PROTESTANTS WILL NOT expound there sayings of the Scripture, of that time whereof it speaketh.

MY fourteenth argument shalbe taken from that Protestants are forced to expound the sayings of Scripture of a different time from that of which Scripture speaketh, and that in manie and great matters.

Of the Eucharist. Not is shed, but shalle. For if we proue that at the very time of the institution of the Eucharist, Christs bodie was giuen and broken, & his blood shed for vs, because three Euangelists and Saint Paul in Greek relating Christs words, vse the participle of the present tense as also doth S. Luke in the vulgare Latin text: neuertheless Protestants will not vnderstand Christs words of the time then present, but onely of the time thē to come, as we shewed. l.1.c.11.art.5.

Of iustification. If we proue that those that are iustified, are now inherently iust, by those words. Rom.8. v. 29. *Whome he hath foreknowne, he hath also predestinated to be made conformable to the*

to the image of his Sonne: 1. Cor. 15. v. 49. *As we haue borne the image of the earthlie, let vs also beare the image of the heauenlie:* Pareus l. 2. de Iustif. c. 3. answereth: *We graunt all this, of the state to come, when we shall be fully conformable to the image of Christ by iustice and glorie (keeping the proportion of the head and members) but it maketh nothing for our aduersarie for the present state.*

Conformable not now, but hereafter.

If we proue that in this life our sinnes are taken from vs, because the Scripture saieth, that God taketh away, cleanseth, blotteth out sinne: Pareus l. cit. c. 7. answereth: *The phrases of Scripture speake of sanctification of the Church, now indeed begun, but hereafter to be perfected, by which the filth of sinne now beginneth by the vertue of Christs spirit to be taken away by the rootes, to be blotted out, cleansed, and purged out of our flesh, and at length shalbe quite taken away, and blotted out.*

Of Sinnes.

Sinnes taken away not now but hereafter.

If we proue that God doth now cleanse vs from all iniquitie, because it is saied. 1. Ioan. 1. v. 19. *He is faithfull and iust to forgiue vs our sinnes and cleanse vs from all iniquitie:* Caluin ib. answereth: *If anie obiect that whilest we liue in this life we are neuer cleansed from all iniustice, for so much as belongeth to reformation: that is true indeed, but Ihon teacheth not what God doth now perfect in vs.*

If we proue that in this life some are made iust by the merits of Christ, as by Adams demerit they were made iniust, by these words Rom. 5. v. 19. *As by the disobedience of one man manie were made sinners, so also by the obedience of one, manie shalbe made iust.* Pareus l. 2. de Iustificat. cap. 3. answereth: *In this life we are made iust imperfectly, in the next, we shalbe made perfectly iust.* Hereupon perchaunce Luther saied Disput. 3. tom. 1. *We thinke, that a man to be iustified, is not to be yet iust, but to be in the way and course to iustice.*

If we proue that faith without workes is alwaies dead, because it is saied. Iames 2. vers. vlt. *Faith without workes is dead:* Schlusselburg. to. 8. Catal. p. 526. answereth: *The saying of Iames touching faith dead without workes, is to be vnderstood of the time after iustification:* So that he will not haue faith to be dead without good workes whilest it iustifieth.

If we proue, that God alwaies will all men to be saued, by those words. 1. Tim. 2. *Who will all men to be saued*: Perkins in Cases of Conscience cap. 7. sect. 3. answereth: *God will all men to be saued: Vnderstand, now in this last age of the world.*

If we proue, that Saintes in heauen aske mercie for the faithfull, because they aske reuenge vpon their persecutors, by those words Apocal. 6. vers. 9 *I saw vnder the aultar the soules of them that were slaine for the word of God &c. and they cried with a loud voice saying: How long Lord holie and true iudgest thou not and reuengest not our blood on them that dwell on the earth*: Confessio Wittember. c. de Inuocat. Sanctorum vnderstandeth this onely of praiers, made whiles the Saints were on earth: *In the Apocalypse the soules of the Saints that were slaine do crie that their blood be reuenged, not that now resting in the Lord they are desirous of reuenge after a humane manner, but because the Lord euen after their death is myndfull of the praiers which whiles they yet liued on earth the made for the deliuerie of themselues and the Church.*

If we proue, that in this life we fulfill the law, doe the will of God, and obey Christ, by those words. Rom. 8. v. 4 *God sent his Sonne &c. that the iustification of the law might be fullfilled in vs.* Et Math. 6. *Thy will be done on earth*: And Hebr. 5. vers. 9. *Christ is made the cause of saluation to all that obey him*: Scharpius de Iustif. Contr. 12. answereth: *Out of these places nothing followeth but that the faithfull fulfill the law, but it followeth not that they fulfill it in this life.*

Wherefore I thus make my fourtenth argument: Who besides the foresaied opposition to the expresse words of Scripture, will not expound the words of Scripture on that time whereof it speaketh, do contradict the true sense thereof. Protestants doe so. Therefore &c.

CHAP.

CHAPTER XV.

THAT PROTESTANTS OF MANIE ſayings of Scripture make one.

MY fiftenth argument shalbe becauſe Proteſtants are forced to confound manie ſayings of Scripture in one, and ſo make one of manie.

For if we proue, that God will not the death of a ſinner, but willeth his conuerſion, by thoſe words Ezechiel. 18. *I will not the death of a ſinner, but that he be conuerted and liue*: Caluin. l. de Prædeſt pag. 706. anſwereth: *If (as we ought to doe) thoſe twoe be read ioyntly, I will that a ſinner which is conuerted, liue: the cauill is eaſily refuted.* The ſome hath Beza. 2 part. reſp. ad Acta Montisbel. p. 196.

If we proue, that God would haue al to be ſaued and come to the knowledge of the trueth, becauſe it is ſo ſaied. 1. Tim. 2. v. 4. Beza lib. quæſt. & reſponſ. vol. 1. Theol. p. 684. ſaieth: *Thoſe twoe: To ſaue, and to come to the knowledge of trueth: are to be ioyned, that ſo God may be vnderſtood to will that they be ſaued, whome he will haue to come to the knowledge of the trueth.* So alſo he anſwereth in Reſponſ. ad Acta Montisb. p. 194. And there p. 196. in the ſame ſorte expoundeth that Ezech. 18. *I will not the death of a ſinner, but that be conuerted.*

If we proue, that Chriſts baptiſme was different from S. Ihons, becauſe Actor. 19. S. Luke. telleth, that ſome who haue beene baptized with S. Ihons baptiſme, were baptized againe of S. Paul: Beza ib. ver. 5. ſaieth; that theſe are not the words of S. Luke telling who were baptized of S. Paul, but of S. Paul telling what was the baptiſme of Saint Ihon. Caluin. l cont. Anabap. p. 415. ſaieth: *There is ſaied, that Paul baptized them in the name of Chriſt, then to explicate what this meaneth, is added, that he laied hands vpon them and the holie Ghoſt deſcended. Wherefore the ſame thing is di-*

uerſely expreſſed by twoe wayes as the Scripture vſeth. Et 4. Inſt. c.15. §. 18. *Luke doth not tell twoe different things, but keepeth the forme of relating vſed of the Hebrews, who firſt ſet downe the ſumme of the matter, and after explane it more at large.*

If we proue, that we muſt be borne againe both of water and of the holie Ghoſt, by theſe words Ioan. 3. v.5. *Vnleſſe one be borne againe of water and the holie Ghoſt &c.* Caluin. ib. anſwereth: *It is one ſimple ſentence: that we muſt be borne a new, for to be Gods children, and that of this ſecond birth the holie Ghoſt is author. Therefore he put water and Spirit for the ſame thing.* And in this manner they confound manie things, which the Scripture diſtinguisheth, and ſay, that ether they be Synonimies, or that one exegetically expoundeth the other.

Wherefore this is my 15. argument. Who beſides the foreſaied oppoſition to the expreſſe words of Scripture, are compelled to confound manie different ſayings of the Scripture in one, thoſe are alſo oppoſite to the true meaning of the holie Scripture. Proteſtants doe ſo. Therefore &c.

And hitherto we haue ſeene how manie and what kind of Propoſitions of Scripture, almoſt in all kinds of controuerſies, Proteſtants doe change and depraue, and that no kind of ſpeach can be ſo plaine, ſtrong, and forcible, as it can recall them from their errours, but that they break through, delude, & depraue all: Now let vs ſee how they deale will the wordes of Scripture. For as Tertullian ſaieth cont. Hermogenen. *It is the Heretiks cuſtome to wreſte all ſimple words.*

CHAP.

CHAPTER XVI.

THAT WORDS OF SCRIPTVRE WHICH signifie the working or doing of a thing, Protestants expound of onely endeauour or desire to do it.

THE 16. argument shalbe taken from thence, that words of Scripture which signifie the working or doing of a thing, Protestants are compelled to expound of onely endeauour or desire to worke or doe it. Thus they delude those words of Scripture, which say that some men are iust, are perfect, auoide euill, doe the will of God, loue him with all their heart, fulfill the law, keepe the commandements, worke their saluation, and the like.

Caluin in Math. 12. vers. 33. those words: *Ether make a tree good &c.* expoundeth thus: *It cometh of the free indulgence of God, that he vouchsafeth them so honorable a title* (of good) *who aspire to goodnesse.* In Math. 6. v. 9. Thy will be done: *This sufficeth* (saieth he) *to testifie by desire, that we hate and are sorie for whatsoeuer we see contrarie to Gods will, and desire to haue it destroied.* In Ioan. 15. v. 10. If yee keepe my commandements: *The faithfull* (saieth he) *are accoũted to keepe Christs commandements, when they applie thereto their endeauour, albeit they be farre from the marke.* Vpon that Rom. 8. v. 1. Who walke according to the flesh: *He saieth they walke according to the flesh, not who haue quite cast of all sense of the flesh, but who diligently labour to tame and mortifie the flesh, that the desire of pietie may seeme to reigne in them.* Et vers. 5. *He testifieth, that he accounteth not them carnall, who aspire to heauenlie iustice, but them who are wholy addicted to the world.* In Philip. 2. vers. 3. Worke your saluation: *We are saied to worke it, when gouerned by the holie Ghost, we aspire to heauenlie life.* In 1. Tim. 1. v. 9. The law is not set for the iust: *I answere, that Paul here calleth them iust, not who are wholy perfect,*

Make good. 1. aspire to good.

Keepe. 1. applie their endeauour.

Worke. 1. aspire to it.

Iust. 1. aspire to iustice.

perfect, as there is none to be found, but who with a singular desire of heart aspire to goodnesse. Et ib. c. 4. v. vlt. *Thou* shalt saue thy selfe: *The Pastour is saied to saue himselfe, because that is vsuall, that the faithfull worke their saluation, when they goe forewarde in the course thereof.* In 1. Pet. 4. v. 18. If a iust man shall scarce be saued: *He calleth them iust, not who are perfectly iust, but who endeauour to liue well.* In 1. Ioan. 2. vers. 3. If we keepe his commandements: *He meaneth not, to keepe the commandements, to fully satisfie the law (which example can neuer be found in the world) but who according to mans infirmitie doe endeauour to frame their life to Gods seruice.* And ib. v. 5. But who keepeth his word, truely in him the loue of God is perfect: *I answere* (saieth Caluin) *that it sufficeth, so euerie one according to the measure of grace giuen to him, doe aspire to this perfection.* And ib in c. 3. v. 5. There is no sinne in him: *They are esteemed of the cheifest parte, that is, they are saied to be iust and to liue iustly, because with a sincere affection of heart they aspire to iustice.* This and manie such like Caluin.

Worke. 1. Goe forward.

Keepe. 1. Endeauour.

Doeth. 1. Endeauoureth.

Bucer vpon that Math 7. v. 21. But who doeth the will of my Father: *That is* (saieth he) *who with his mynd doth endeauour to frame himselfe to the will of the Father.* In Math. 12 v. 50. Whosoeuer doth the will of my Father: *We must must note, that to doe the will of the Father, is all one, as to heare the words of Christ, and to doe them, that is, to endeauour from our heart to doe them.* And in Ioan. 14. he saieth: *To keepe the commandement of the Lord, here is nothing els, but to beleiue that it is true and holesome, and to loue it with all our heart.*

Zuinglius in Explanat. art. 14. *Here we vnderstand to doe according to the rule of Christ and precepts of God, to come neare to the rule of God, and with all endeauour to conforme himselfe to the word of God, as farre as a man can in this mortall bodie.* Et in Luc. 1. tom. 4. p. 183. *Manie trouble themselues here, how they are saied to haue beene iust before God, whereas before him no mortall man can be iust. This knot is easily loosed, if we vnderstand simply according to the phrase of the Hebrew*

Iust. 1. Endeauour to be.

tongue,

tongue which calleth them iust before God, who for feare of God and loue of iustice endeauour to be innocent and holie.

Schlusselburg. to.7. Catal. Hæret. pag. 235. expoundeth those words Philip. 2. ver. 12. in this sorte: *To worke, in this place signifieth to labour and to be carefull of the true way which God hath proposed for to obtaine saluation.*

Pareus l. 4. de Iustif. c. 15. saieth: *Iob indeed is saied to be iust, perfect, and fearing God, and auoiding euill: because he was a sincere worshiper of God, hauing an earnest desire to doe well.*

Tilenus in Syntagm. c. 46. *They are called iust and perfect, who labour for iustice and aspire to perfection.* *Iust. 1. Labour to be.*

Perkins vpon that Galat. 6. ver. 2. So yee shall fulfill the law of Christ: *Here the Galathians are saied to fulfill the law, because God accepteth the sincere affection of the mynd for the full effect.* And Whitaker libr. 8. contr. Dur. sect. 49. *They are saied to keepe, who endeauour to keepe.* And sect. 39. *They loued the law with their heart, and for that cause they are accounted iust.* *Fulfill. 1. desire.*

Musculus in locis tit. de Peccato. *What other thing is it: I haue kept my feet from all ill way, but I haue carefully endeauoured to commit no euill? hIaue done iudgement and iustice; but I haue had a desire to doe iudgement and iustice?*

Wherefore thus I conclude: Who beside the foresaied opposition to the expresse words of holie Scripture, are also forced in so manie and so great matters to expound the words thereof signifying effecting, working, or doing, of onely desire to effect, work, or doe, they contradict the true sense of Scripture. But Protestants doe so. Therefore &c.

CHAPTER XVII.

THAT WORDS SIGNIFYING A CAVSE, Protestants expound of a way or meane: and what the Scripture attributeth to one cause, they giue to an other.

THE 17. argument shalbe taken from that Protestants are forced to expound words that signifie a Cause, of a way, order, or meane. Thus they depraue those words of Scripture which teach that faith or good workes are the causes of our iustice or saluation.

Perkins in Cathol. reform. Controu. 4. c. 4. expoundeth those words 2. Corin. 4. v. 17. *For that our tribulation which presently is momentanie and light, worketh aboue measure exceedingly an eternall weight of glorie in vs*, in this sorte: *Afflictiõs worke saluation, not as causes effecting it, but as means leading vs to it.* And he addeth withal: *Which we must vniuersally and alwaies obserue and hould of workes in the cause of our saluation, to wit, that they are as a way and certaine markes which lead vs to glorie, but not by causing or working it.*

Worke. 1. are means.

Caluin vpon those words. 2. Cor. 7. v. 10. *For the sorrow that is according to God, worketh pennance vnto saluation that is stable*, writeth thus: *Paul enquireth not of the cause of saluation, but onely commending pennance of the fruite which it bringeth forth, doth say, that it is like a way whereby we come to saluation. In this sorte consequence is rather signified then anie cause.* And to the same place Pareus libr. 4. de Iustificat. cap. 7. answereth: *No efficient cause, but a meane or condition which helpeth ether by it selfe or by accident, is signified.* And Scarpius de Iustification. Controuers. 12. *Pennance is saied to worke saluation, not by making it by it vertue, but by leading as by a way to saluation.*

Worke. 1. is as a way.

The same Caluin in 1. Corinth. 7. vers. 19. *Circumcision is nothing and prepuce is nothing, but the obseruation of*

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the commandements of God. Here (saieth he) *Paul disputeth not of the cause of iustice, nor how we obtaine it, but onely to what the faithfull ought to bend endeauour.* And vpon that Actorum 22. vers. 16. *Be baptized and wash away thy sinnes: Ablution*, (he saieth he) *signifieth not the cause, but is referred to Paules feeling; who hauing receaued the Symbol, knew better that his sinnes were forgiuen.* And 3. Institution. cap. 4. §. 36. he saieth: *Where sinne is saied to be purged by mercie and bountifulnesse* (Prouerb. 16.) *is not meant that by them it is recompensed in the sight of God; but is shewed, that they shall find God mercifull to them who forsaking vice, are turned to pietie, as if he had saied, Gods wrath is appeased when we leaue our wickednesse.* And ibidem cap. 14. §. vltim. hauing obiected to himselfe that the Scripture declareth, that good workes are the cause that God doth fauour them, he answereth: *That which in order goeth first, he calleth the cause of that which followeth. In this manner he deriueth sometimes eternall life from good workes, not that it is giuen for them, but because whom God hath chosen he iustifieth, that afterward he may glorifie, the former grace which is a steppe to the later, he after a sorte maketh a cause---- Finally by these kinde of speaches order is rather signified then cause.*

Wash. 1. feele.

Cause. 1. a step

Pareus l. 3. de Iustif. c. 12. saieth, that by those words 2. Timoth. 4. *I haue fought a good fight: the order and way to the crowne is noted, not the cause.* So that what the Scripture maketh the cause, according to these men, is onely a meane, a way, steppe, or order.

In like manner, what the Scripture attributeth to one cause, they giue to an other; as what it attributeth to good workes, they giue to faith onely; what it ascribeth to faith or Sacraments, they appropriate to God alone.

Zuinglius l. de Prouident. cap. 6. *When Paul writeth to the Romans, that faith cometh of hearing, in the same manner, he attributeth that to the nearer cause and more kuowne to vs, which cometh onely from the Spirit, and not from outward preaching.* And in Math. 4. *Oftentimes that is attributed to the later, which belongeth to the former: as to workes, which*

Hearing. 1. Spirit.

Workes. 1. faith.

rather belongeth to faith, and againe, to faith, which most properly and truely belongeth to Gods election.

Sadeel de ver. Peccat. remiss p. 139. answering to those words Prouerb. 16. *Iniquitie is purged by bountie and mercie*, saieth: *That is attributed to the effects which is proper to the cause, after the vsuall manner* (saieth he) *of Scripture. That is attributed to their vertue, which properly is to be attributed to the benefit of Christ alone.*

Faith &c. 1. God.

Illyricus in Claue part. 2. tract. 6. *Faith, word, and Sacraments are saied to saue vs, whereas God alone doth those things.* And ibid. *Thy faith hath saued thee, whereas onely Gods mercie and omnipotẽcie apprehẽded by faith doth that.* And he addeth. *Oftentimes effects are attributed* (by the Scripture) *to not true or not principall causes.* Herevpon it cometh that there is often mention of Alleosis with Zuinglius, and of Metalepsis with others, by which figures what the Scripture giueth to one thing they transfer to an other. Which Alleosis Zuinglius in Exegesi. to. 2. f. 350. calleth *interchangable speach*; but Luther in Hospin. part. 2. Histor. f. 57. termeth it *the Diuels mask.*

Scripture oftentimes attributeth things not to their true causes.

Wherefore thus I argue in forme. Who gayneſay the expresse words of Scripture in such sorte as we haue seene in the first booke, and besides in manie and weightie matters, words which signifie a cause do expound of a way, meane, or order, and what the Scripture attributeth to one cause do transferre to an other, they contradict the true sense of holie Scripture: Protestants doe so. Therefore &c.

CHAP.

CHAPTER XVIII.

THAT WORDS OF SCRIPTVRE Which say a thing is, Protestants expound by ought to be.

THE 18. argument shalbe becauſe what the Scripture ſaieth *Is*, Proteſtants expound *It ought to be.* Pareus l.2.de Iuſtif. c.7. thoſe words. 1. Ioan. 2. v. 5. *But he that keepeth his word, in him the charitie of God is perfected*: expoundeth thus: *The ſentence of S. Ihon (as others ſuch like) is to be vnderſtood of right or dutie, not of fact: What kinde of charitie ought to be, not what kinde is in vs.* And ibid. thoſe words. Coloſſ.3.v.14. *Haue charitie, which is the bound of perfection,* he gloſſeth thus: *Charitie is called the bound of perfection, not which we haue, but which we ought to haue, and which we ſhall haue in euerlaſting life.* Et l.4 c.11. thoſe words Deuter. 30.v.6. *Our Lord God ſhall circumciſe thy heart, and the heart of thy ſeed, that thou maiſt loue thy Lord God with all thy heart.* He interpreteth in this ſorte: *The promiſe, to loue God with all thy heart, ether ſpeaketh of dutie, how we ought to loue God, to wit, ſincerely and perfectly: or it ſpeaketh of ſinceritie.* And the ſame Pareus l.4.de Grat.& lib.arbit.c.6.that ſentence of the Apoſtle 1.Tim.3. he thus expoundeth: *The Church is called the pillar and ſtrength of trueth, of dutie, becauſe she ought alwaies to be ſo, albeit she be not ſo alwaies in act.* The ſame he hath in Gal. 2.lect.18. Moulins in his Bucler.pag. 50. and others. *Is.1. ought to be.*

Tilenus in Syntagmate cap. 46. writeth, that in thoſe places Ioan. 14. v. 21. Rom. 13. 8. and Gal.5. 14. Where the Scripture affirmeth, that thoſe who loue God, doe keepe his commandements, *it meaneth not of mans power to performe the law, but of our dutie.* His meaning is, that the Scripture meaneth not, that who loue God keepe his commã-

dements (which it saieth plainely) but onely that they ought to keepe them.

Wherefore I thus argue. They who besides the foresaied direct oppositiõ to the expresse words of holie writt, are also forced to expound that by Ought to be, which the Scripture plainely saieth Is; contradict the true meaning of the holie Scripture. Protestants doe so. Therefore &c.

CHAPTER XIV.

THAT WORDS OF SCRIPTVRE SIGnifying a true thing they expound of an apparent or shew.

MY 19. proof shalbe, becauſe words of Scripture which ſignifie a true thing, Protestants are compelled to expound of an apparent, or shew before men. Thus they delude the words of Scripture which teach that Sacraments or good works doe iuſtifie or redeeme ſinnes, that euill or reprobate men may beleiue, or be in the Church, that reprobates may be iuſtified, doe good workes, and the like.

When the Scripture saieth. 10. v. 10. *With the mouth confeſſion is made to ſaluation*: Luther apud Schluſſelburg. to. 7. Catal. p. 234. answereth: *to wit, to teſtifie ſaluation obtained by faith*. Kemnitius ib. p. 559. *Paul ſpeaketh ſo, that confeſſion ſaueth, to shew what kind of faith obtaineth eternall life, to wit firme and effectuall*. Wigandus ib. p. 746. *The ſenſe is: By faith ſaluation is apprehended, but by month is manifeſted, and confeſſion of ſaluation vttered*. Et P. Martyr. in 1. Cor. 12. *Saluation is attributed to confeſſion, becauſe thence it beginneth to be declared as by an outward ſigne*.

To ſaluation. 1. to a ſigne thereof.

He would. 1. He made ſuch shew.

Luther in Poſtilla in Feſto Stephani, writeth thus: *What he here ſaieth: How often would I gather together thy children, as &c. ſignifith that God delt ſo with the Iews as no*

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man could thinke or imagin otherwise, then that the earnestly would gather them. For he behaued himselfe, as a man should, who indeed would it. And Postilla in Dom. 1. Aduentus, those words: *Redeeme thy sinnes by almes*, he thus expoundeth: *Shew that they are blotted out.* And Dom. 4. post Trinit. those words. Luke 6. *Forgiue, and yee shall be forgiuen*: in this sorte: *If I forgiue, that forgiuenesse maketh me assured of the sinceritie of my faith, and certifieth me, and declareth my faith.* And in Dom. 9. *Make your selues freinds of the mammō of iniquitie: that is, by outward almes openly shew your faith, whereby you may get freinds, that poore menmay be witnesses of your manifest worke, that you beleiue sincerely.*

Schlusselburg. tom. 7. Catal. p. 235. writeth thus. *Sorrow according to God worketh pennance of worke to saluation, that is, according to Luthers interpretation, is such a worke as testifieth of saluation.* And pag seq. *The saying of Ioel: Euerie one that calleth vpon the name of the Lord shalbe safe, hath this meaning: that calling vpon the Lords name is a testimonie of saluation receaued by faith.* *Worketh. i. sheweth.*

Brentius homil. 1. in Dom. 13 post Trinit. writeth, that that speach of Iosias. 4. Reg. 23. He returned to our Lord in all his heart: *is to be vnderstood what Iosias was in the iudgement of men for the gouernement of his kingdome, not what he was in the iudgment of God for his priuate faultes.*

Reineccius to. 4. Armat. c. 15. those words Rom. 2. *Gentils who haue not the law, doe naturally the things of the law*, expoundeth *of politike, philosophicall, and Pharisaicall iustice.*

Kemnitius in locis tit. de Argument. part. 2. saieth that those words Deuter. 6. *It shalbe iustice to vs before God, if we keeepe his commandments*, are ether meant of legall iustice, or that though our iustice be vncleane, yet God giueth it the title of Iustice. He would say, that the keeping of the commandements, is ether onely legall iustice, or onely iustice in name sake. And of the fast of Phinees he saieth: of it selfe it could not haue the title of iustice, but was reputed as a deed iustly done. *Iustitie. i. in title.*

Herbrand. in Compend. Theol. loco de bonis oper. *If*

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the letter (Redeeme thy sinnes by almes) *be vrged, it is cleare, that the sense of those words are contrarie to the scope of the whole Scripture, and to the analogie of faith. But this is the proper and true meaning of the place of Daniel: Beleiue God to be be angrie with sinne, and to be appeased with the iust, that is, the beleiuers, and shew this faith to be true by workes.* In like sorte speaketh Hunnius l. de Iustif. p. 198. of those words Tobie 4. *Almes deliuereth from all sinne, and from death.*

Redeem. 1. Shew thy faith.

Zuinglius respons. ad Confess. Lutheri. tom. 2. fol. 477. *Those sayings of Paul, which he alledgeth out of Eph. 5. and Tit. 3. of the waters cleansing by the word, and of the lauer of regeneration, they vnderstand not to be enallages, that is, changings of functions, by which it vseth to be attributed to signes, which they signifie onely.*

Cleanse. 1. Signifie cleansing.

Caluin in Ioan. 15. v. 2. those words: Euerie branch in me &c. expoundeth thus: *I answere manie are held by the opinion of mẽ to be the vine, which indeed haue no roote in the vine.* In c. 16. vers. 27. *We are saied to be loued of God, whiles we loue Christ, because we haue a pledge of his fatherlie loue.* In Actor. 8. v. 13. *He beleiued,* he expoundeth: *He thought he beleiued.* In Ezech. 18. ver. 24. *How doth Ezechiel meane, that the iust fall away? This question is soone answered, because he treateth not of the liuelie roote of iustice, but of the outward shew or apparence.* In Eph. 5. v. 26. *That Paul saieth we are washed by baptisme, is because there God testifieth our washing vnto vs, and withall doth what he sheweth.* In Colos. 2. v. 12. *We are buried together with him by baptisme, he speaketh after his manner, attributing the efficacie to the Sacrament, lest it should in vaine signifie that which is not.* In Iacob. 2. vers. 23. *He is iustified by workes: that is, by the fruites his iustice is knowne and approued.* De Prædest. pag. 714. *It is no meruaile if* (the Scripture) *esteeming Sauls workes by the outward shew, commendeth his innocencie and honestie.* Et 3. Instit. c. 4. §. 36. *That to redeeme* (Dan. 4.) *is rather referred to men then to God.* And the same he saieth of that of Salomon: *Charitie couereth sinnes,* and of other such places.

In. 1. in mens opinion.
Iust. 1. in outward shew.
Iustified. 1. Knowne.

Beza in Colloq. Montisbel. p. 388. *We say, that baptisme of water*

of water is the lauer of regeneration, that is, ſignifieth the inward regeneration. In 1. Tim. 4. v. 1. *It is one thing truely to embrace Chriſt, an other onely with mouth to profeſſe Chriſt with Simon Magus and Iudas: and yet theſe are ſaied euen to beleiue, to wit, according to the common vſe of ſpeach, becauſe they ſeeme to beleiue.* In Math. 19. ver. 2. *If thou wilt be perfect &c. That is, if thou wilt indeed shew thy ſelfe ſuch, as thou boaſteſt to be.*

Regeneratio. 1. Signe thereof.

Pareus Contr. 5. col. 1009. *Hauing damnation &c.* 1. Tim. 5. v. 11. *Bucers and Martyrs opinion is true, when they take the word Damnation in this place of Paul, for damnation which is pronounced of men againſt thoſe yõg widows who marrie againe.* And Martyr l. de votis. col. 1355. *Thoſe words of the Apoſtle may be vnderſtood of mens iudgement.* The ſame Daneus. Contr. 6. col. 1187. *When Concupiſcence hath coceaued &c.* Iac. 1. ver. 15. *Iames ſpeaketh of that effect of ſinne which appeareth to vs men.* Et p. 1205. *Bellarmin anſwereth out of Dan. 4. v. 4. and Philip. 2. v. 12. that we can redeeme our ſinnes. But Bellarmin is deceaued, for thoſe places of Scripture onely teach what we can and ought to doe in regard of men, not in regard of God.* Et Contr. 2. c. 16. *Verbes actiue, which are ſpoaken by the Scripture of the Sacraments, doe not ſignifie cauſe, or action cauſing and effecting, but onely action teſtifying.*

Damnation. 1. in mens iudgement.

Cauſeth. 1. Teſtifieth.

Pareus de Iuſtif. c. 15. 1. Ioan. 3. c. 7. *Who worketh iuſtice, is iuſt; That is, he sheweth by workes, that he is iuſtified by faith.* Et l. 3. c. 14. Ioan. 15. *Euerie branche in me:* he expoundeth *of thoſe, who adhere to Chriſt in onely outward profeſsion and shew.* And that Math. 24. *The charitie of manie shall wax could: of thoſe who in outward appearence are iuſt.* And that 1. Tim. 1. *Some haue made shipwrack* of faith, of onely apparent faith: Et l. 4. c. 18. ſaieth: *With Iames, to Iuſtifie, is to shew by workes before men the iuſtice of faith.*

Zanchius in Summa Prælect. to. 7. col. 276. *The place 2. Pet. 1.* (Forgetting the purgation &c.) *is to be vnderſtood according to the cuſtome of holie Scripture, which according to the iudgement of charitie, calleth all Saints, Iuſt, and Cleanſed from ſinne, whoſoeuer are baptized in Chriſt, and profeſſe Chriſt, though all be not ſuch before God.* Et ib. That Ezech. 18. *If a*

iust man turne himselfe from iustice: Is not meant of one that is truely iust, but who to men onely seemeth iust. Et de Perseuer. c. 2. *Manie beleiued in him Ioan. 12. Because to themselues they seemed truely to beleiue in Christ, whereas notwithstandind they doe not truely beleiue.*

Iustice. 1. a Signe thereof.

Perkins in Cathol. Reform. Contr. 4. c. 4. vpon that Ps. 105. *It was reputed to him to iustice,* writeth thus: *Surely not because that fact was a full satisfaction of the law, but because God did accept that iust worke as a note and signe of iustice, and of that zele which he had for the glorie of God.* Et in Psal. *Happie is the man who walketh in the law:* He saieth: *He is happie, that he is in Christ, of which thing the obedience giuen to the law, is a signe.* Et ib. *We say, that workes concurre to iustification, and that we are iustified by them as by certaine signes and effects, not as by causes.* And tom. 2. in Galat. 5. *They are saied to fall from grace, not that indeed all had beene vnder grace and after had fallen from it: but because God made it manifest to men that indeed they had neuer beene vnder his fauour.* And Apocalips. 2. When Dauid praied God to create a new heart in him, Perkins saieth: *He speaketh not as he was before God and by faith; but according to his feeling; for his faith did not put forth it selfe before men and himselfe.*

Happie. 1. a signe thereof.

Fallen. 1. shew they neuer stood.

Quicken. 1. testifie.

Polanus in Disp. priuat. p. 24. that Ezech. 18. *He shall quicke his owne soule* expoundeth thus: *He by his workes shall testifie, that he is truely regenerate.* Et pag. 108. *Faith is perfected by workes, that is, perfectly knowne.*

Bucanus Inst. loc. 18. Zacharias in these words. Be conuerted to me, *speaketh of outward conuersion.* Et loco 30. *Charitie couereth a multitude of sinnes, not before God, but before men.*

Cleansed. 1. in outward Signifie.

Vrsinus in Catechis. p. 40. *That saying of Peter: Denying the Lord who bought them:* Agayne: *He forgot that he was cleansed from his ould sinnes, and such like, are manifestly spoake either onely of outward shew and gloriation of redemption or purgation, or &c.* Et q. 63. *Who doeth iustice, is iust; to wit, before men.* And in like sorte Piscator in Thes. l. 2. p. 94. expoundeth that place Rom. 6. *Who is dead, is iustified from sinne.*

Aretius

Aretius in locis part. 1. f. 9. saieth to that Tobie 4. & 12. Almes deliuer from death: *They deliuer from eternall death, that is, are signes and firme arguments in the godlie, that they are deliuered from that death.* Et Confessio Wittemberg. c. de Eleemosyna. *We teach, that almes doth so blot out sinne, that it is the fruite of charitie towards our neighbour, by which worke we testifie the faith and obedience which we owe to God.*

Deliuer. 1. Sgnifie.

P. Martyr in Rom. 9. *Nether is proued out of this place* (If anie shall cleanse himselfe) *that men can cleanse themselues, or make themselues honorable vessells. Wherefore we must not gather more out of those words of Paul, thē that such a cleansing is a signe, whereby we iudge of the worthe or vnworthinesse of vessells in the Church.*

Tilenus in Syntagmate c. 41. giueth this rule of deluding all places of Scripture, which teach that charitie, hope, feare or pennance doe iustifie, to wit, that ether by these names is vnderstood faith, or that they onely declare iustification.

A generall of deluding words of Scripture.

Scharpius de Iust. Contr. 5. denieth that speach Luc. 8. *They beleiue for a time*: or that 1. Tim. 1. *They haue made shipwrack of faith*: & cap. 5. & 6. *they shall depart from faith*: *They haue fallen from faith*, to be meant of true faith: Nether will he haue that Ezech. 18. *When a iust man shall turne himselfe from iustice*, to be meant of one truely iust: nor that Math. 18. *When the vncleane spirit shall goe forth of a man*, to be meant of the Diuel truely gone forth. Nor that Math 24. *Charitie of manie shall wax could*, Of true charitie: Nor that Galat. 5. *Yee are fallen from grace*: of true grace: Nor that Hebr. 6. *Were illuminated*, or Hebr. 10. *In which he was sanctified*, of truely illuminated or sanctified: Nor that 2. Pet. 1. *Forgetting the purgation &c.* and c. 2. *A sowe washed &c.* of true purgation, or true washing. Nor finally that Actor. 10. *Simon beleiued*, of true faith. And in like sorte Contr. 6. he denieth that Ioan. 12. *Manie of the Princes beleiued*: and that 1. Cor. 13. *If I haue all faith*, to be meant of true faith: and Contr. 7. that Iacob. 2. *Not by faith onely*, of true faith. And Contr. 12. When anie are saied, *to be perfect or iust*, as

Faith. 1. in shew.

Iust. 1. in shew.

Gen. 6. 1. Reg. 15. Luc. 1. Actor. 13. he saieth this is not meant of true iustice or perfection, but of apparent. So that with these men nothing is true if it be against them, but onely apparent, as is indeed their religion.

Wherefore thus I argue in forme. Who beside the foresaied opposition to the expresse words of Scripture, in manie and great matters, words which signifie true things, are forced to expound them of apparence, outward shews, testifications, and significations before men, they contradict the true sense of Scripture. Protestants doe so. Therefore &c.

CHAPTER XX.

THAT PROTESTANTS ARE FORCED to expound the words of holie Scripture by diuers, disparates, and contraries.

THE 20. argument wherewith we will proue that Protestants doe contradict the true meaning of holie Scripture, shalbe because they are cõpelled to expound the words thereof by things that are quite different, yea disparate or nothing like, and plaine contrarie; of which doings of theirs amongst innumerable I will note some few examples.

They expound the words of Scripture by things different or diuerse. For thus dealeth Zuinglius in Marci. 1. to. 4. p. 141. *All were baptized, that is* (saieth he) *were taught in the Ghospell.* In Ioan. 3. v. 5. *The kingdome of God, is here taken for heauenlie doctrine and preaching of the Ghospell.* In histor. resur. pag. 401. *The sense is: Whose sinnes you forgiue, that is, to whome you shall tell the forgiuenesse of sinnes.* In Roman. 5. pag. 419. *Sinne in this place* (As sinne by one man &c.) *is taken for a disease.* In cap. 10. pag. 434. *Faith is by hearing: Here marke, that Faith is taken of Paul, for the manifested will of God, and for the manifest and publike preaching of faith*

Baptized 1. *Taught.*

Forgiue. 1. *Preache.*

Sinne. 1. *Disease.*

Faith. 1. *Preaching.*

amongst

amongst the Iews and Gentils. In 1. Cor. 7. p. 463. Καλὸν: *Good, is here taken for commodious and quiet.* Et tom. 2. in Elencho fol. 34. *Faith iustifieth, that is, the election of God.* In Subsidio. f. 245. *Which is powred out for manie, that is, whiles, or as it is powred out for manie.* In Exegesi f 355. *And it happened as he blessed, that is: bidde them, fairewell.* Et in Exposit. fidei fol. 558. *It is cleare, that the name of Merit or Reward is in holie Scripture, but in steed of a Free guift.*

Faith. 1 Gods election.
Which. 1. Whiles.
Blessed. 1. Bad Fairewell.

Caluin in Luc. 1. ver. 15. *Replenished with the holie Ghost,* expoundeth: *To be indued with greater grace aboue the common vulgar sorte.* In c. 7. ver. 48. he expoundeth: *Forgiue vs our trespasses:* thus: *Seale more and more mercie in our hearts.* In c. 8. v. 13. *They beleiue for a time:* thus: *They giue an honor to the Ghospell like to faith.* In Math. 7. vers. 21. By, *doing the will of the Father,* he vnderstandeth. *Philosophically to frame his life and manners to the rule of virtue, and to beleiue in Christ.* In cap. 21. vers. 32. *The name of Iustice here signifieth, nothing els, but that Ihons doctrine was pure and right.* In cap. 23. vers. 22. *To sit in the chaire of Moises is nothing els, then to deliuer out of the law of God, how men ought to liue.* In Ioannis 3. vers. 5. By *water,* he vnderstandeth, *the Holie Ghost.* In Actor. 8. ver. 18. by *the Holie Ghost; Singular guifts.* In Rom. 5. v. 5. by *the Charitie of God diffused in vs:* he vnderstandeth, *our knowledge of Gods charitie towards vs.* In 2. Co. 2. v. 10. *I haue giuen in the person of Christ:* that is (saieth he) *sincerely and without simulation.* In 1. Timot. 1. and 6. by *Faith,* he expoundeth: *Holesome doctrine.* In Tit. 1. v. 16. *Appoint Bishops:* that is: *Be president in the choice of them.* And in Hebr. 9. v. 26. *Destruction of sinne,* he expoundeth: *freing from the guilt of paine.*

Doe Gods will. 1. Beleiue
Iustice. 1. Doctrine.
Water. 1. Holie Ghost.
Charitie in vs. 1. Towards vs.
Faith. 1. Holesome doctrine.
Sinne. 1. Guilt of paine

Beza in Math. 3. v. 1. by *Desert,* vnderstandeth *A hillie countrie.* And in vers. 6. by *Confessing their sinnes: Professing themselues to be sinners.* And in cap. 5. vers. 20. Vpon that: Vnlesse your iustice abound &c. by the, *Kingdome of heaue* he meaneth: *the Church militant:* and by *Enter, Teach.*

Desert. 1. Hillie place.

Peter Martyr in Roman. 18. saieth: *When the Scripture saieth that we are iustified by faith, when we heare the name of*

Faith. 1. Gods mercie.

faith, we must vnderstand the obiect of faith, to wit, the mercie of God. Polanus in Syntagm. l. 6. c. 36. *Faith is imputed to iustice, that is, the iustice of Christ, which faith apprehendeth, is imputed.* Sadeel ad art. 44. abiurat. *When we are saied to be iustified by faith, by the name of faith we must vnderstand Christ:* And so also Bullinger. dec. 3. serm. 9. The Confession of Saxonie c. de Remiss. Peccat. *This saying is to be vnderstood correlatiuely: we are iustified by faith: that is, we are iustified by confidence of the Sonne of God.*

Faith. 1. Christs iustice

Faith. 1. Confidence.

Grace. 1. Doctrine.

Zanchius de Perseuerant. tom. 7. col. 143 by that: *You are fallen from grace*, vnderstandeth: *you are fallen from the doctrine of grace, or from the Ghospell.* Pareus l. 2. de Iustif. c. 7. by *Perfect charitie*, vnderstandeth, *sincere.* Et lib. 4. c. 7. by, *worke your saluation: Doe those things which are necessarie for to obtaine saluation.*

Perkins in Cathol. reform. Contr. 5. c. 3. saieth: *In all the promises of the Ghospell, in which God doth voluntarily binde himselfe to reward our workes, the obligation doth not directly pertaine to vs, but in respect of the person and obedience of Christ.* Apologia Confess. Aug. c. de Implet. legis: *Because she loued much, that is* (say they) *because she truely worshiped me with faith and with exercises and signes of faith.* Et de Resp. ad Argum. *When the text saieth, that eternall life is rendered to workes, it meaneth, that it is rendered to those that are iustified.* Agayne: *Almes is saied to deliuer from death and to purge from sinne, not in it selfe, but in the cause thereof, that is, in faith.* Brentius hom. 1. in festum om. sanctorum. *To hunger after iustice, is to haue a iust cause, and yet not be able to follow it in law.* Reineccius to. 4. Armaturæ c. 19. by *Sacrifice the Phase*, vnderstandeth *Kill it*, lest he should be confessed that the pascal lambe was sacrificed: Illyricus. 1. Ioan. 2. v. 3. *The keeping of the cõmandements, in this place signifieth the true knowledge of his doctrine.* Piscator in Thesibus l. 2. p. 192. 2. *Pet.* 2. *They denie the Lord, who hath bought them, that is, whome before they had professed, that he had bought them,* Et p. 472. he saieth that, *which*, in the words of Consecration signifieth, *As farre forth*: *As* (saieth he) *the Pronoune* (*which*) *in those words:*

Loue. 1. Beleiue.

Almes. 1. Faith.

Keeping. 1. Knowing.

Buye. 1. Professe to buye.

Which. 1. As farre forth.

words: The bread which I shall giue is my flesh which I shall giue for the life of the world. Moulins in his Bucler part. 2. pag. 51. saieth that those words Iacob. 5. *If he be in sinne, they shalbe forgiuen him, signifie as much, as health shalbe restored to him, all sinnes being forgiuen for which God had afflicted him.* And he addeth in the next page: *Christ doth teach vs Math. 9. that to say to the sicke: Thy sinnes are forgiuen thee, and to say, Arise and walke; are equiualent things*: Let then he and his fellow Mynisters say: Arise and walke when they preach of remission of sinnes.

Forgiuen. 1. Arise.

They expound also by disparate or quite differēt things. For thus Zuinglius in Schlusselburg. lib. 1. Theol. Caluin. art. 2. *Bodie in the words of the Supper may be taken also for the Church.* Et in Ioan. 6. to. 4. he saieth: *By which also the words of Christ wax cleare: This is my bodie, where Bodie is put for Death.* In lib. de Relig. cap. de Euchar. to. 2. *Now followeth a rite, whereby it appeareth, that this is the sense, and that Bodie here* (Is it not a participation of the bodie of our Lord. 1. Cor. 10.) *is otherwise taken then for the Symboll of his bodie, to wit, for the Church.* In lib. de Cæna. fol. 294. he saith, that by Communication of the bodie of Christ, *by Communion you may vnderstand a sermon or the Church*: Et 1. Cor. 10. that the sense of these words: *The Chalice of blessing which we blesse &c. is: The Cuppe of thankesgiuing with which we giue thanks, what other thing I pray you is it but our selues.* A gayne: *He calleth the blood of Christ, those who trust in his blood.* Et in Exegesi f. 359. *Flesh in this place. Ioan. 6. is put for the Diuine Nature.* In Explic. art. 18. to. 1. f. 37. *Thou seest here Ioan. 6. that the bodie and blood of Christ is nothing els, but the word of faith: to wit, that his bodie dead for vs, his blood shed for vs redeemed vs.* And in other places oftentimes saieth, that the word *Bodie* in the words of Consecration signifieth *a Figure or Symboll of Christ his bodie.*

Bodie. 1. Churche. Bodie. 1. Death. Communion. 1. Sermon. Chalice. 1. Our selues. Blood. 1. Christians. Flesh. 1. Diuinitie. Bodie and blood. 1. Faith

The same Zuinglius in Exegesi tom. 2. fol. 350. thus writeth: *Vnlesse yee eate the flesh of the Sonne of man &c. is as much, as who beleiueth not, to wit, the Ghospell being preached, shalbe condemned.* In Ioan. 6. tom. 4. *To eate bread and flesh is nothing*

Eate. 1. Beleiue.

Eate. 1. Trust. *Beleiue. 1. Heare.* *Baptisme. 1. Faith.* *Baptisme. 1. Faith.* *Baptisme. 1. Doctrine.* *Baptisme. 1. Christ.* *Baptisme. 1. Ghospell.* *Water. 1. Knowledge.* *Keyes. 1. Words of Keyes. 1. Faith.* *Keyes. 1. Preaching.* *Loose and binde. 1. Preach.* *Binde. 1. Leaue in error.* *Binde. 1. Not beleiue.* *Forgiue. 1. Assure.* *Saintes. 1. Christ.*

nothing els but to beleiue: Againe: *To eate, is to trust.* In Elenc. fol. 30. When faith is saied to saue, *faith is taken for the election of God.* In lib. de baptis. fol. 61. *In the 6. of the Acts, the word of Beleiuing is taken for to heare the doctrine, or to adioyne himselfe to the number of the beleiuers.* The same man Epist. ad Lindouer. to. 1. fol. 204. *Thou seest here* 1. *Pet.* 3. *Baptisme hath made vs safe, first that baptisme is taken for faith.* In lib. de Relig. c. de Baptis. to. 2. fol. 201. *It was cleare to him, that they had beene baptized by Apollo, that is, taught.* In lib. de Baptis. f. 61. *We saied, that baptisme was taken for the inward faith.* 1. *Pet.* 3. Et f. 63. *We must note, that the words of Baptizing in these words of Paul. Act.* 16. *is taken for doctrine.* Et f. 81. *In what then were yee baptized, must not be vnderstood of the externall baptisme of water, but of doctrine and instruction.* In Subsidio ib. f. 254. *Baptisme* 1. *Pet.* 3. *is taken for Christ, when he saieth that we are saued by baptisme.* Et in Resp. ad Huber. fol. 107. he addeth, that *Baptisme* 1. *Pet.* 3. *is taken for Christ or for the very Ghospell.* Moreouer I. de Baptis. to. 2. fol. 73. he thus writeth: *They haue oftentimes learned of vs, that by water in this place* (Ioan. 3.) *ought to be vnderstood the knowledge of Christ and the comfort of faith.* Et in Explic. art. 50. to. 2. f. 92. *The keyes are nothing els but the pure word of God and the sincere preaching of the Ghospell.* In Exegesi. ib. f. 258. *The keyes are no other thing but faith of the Ghospell.* Resp. ad Luther. ib f. 378. *It is cleare, that the keyes are nothing but the preaching of the Ghospell.* Agayne in Explic. art. 50. to. 1. f. 93. *We learne, that in Luke, to loose and binde, is nothing els but to preach the Ghospell.* lib. de Relig. c. de Clauibus. to. 2. f. 191. *It appeareth here, that to Binde, is nothing els but to leaue in error.* And in Schlusselb. l. 1. Theol. Caluin. art. 9. *The words of Binding and loosing, signifie nothing els but to beleiue, and not beleiue.*

Perkins in Cathol. ref. Contr. 3. c. 3. writeth thus: *I answere, that we doe not aske remission of sinnes, because we are not certaine of it: but rather because that certaintie is weake and infirme, that continually indued with new grace of Christ we may dayly increase and be comforted.*

Daneus Contr. 7. pag. 1317. *Saints are saied to gouerne the world*

world Apoc. 2. and 3. We graunt (saieth he) that the godlie both now and after death doe gouerne the wicked world, in so much, as Christ gouerneth it, of whose kingdome they are partakers, as being his members. Et to. 2. Contr. de Baptis. c. 4. he saieth, that in those wordes: *Vnlesse a man be borne of water and the holie Ghost, the particle And, is to be taken for the disiunctiue particle Or.* Et Contr. de Euchar. c. 10. & 11. he will haue the verbe *Is* in the words of Consecration to stand for: *Signifieth, Representeth, Sealeth.*

And. 1. *Or.*

Is. 1. *Signifieth.*

Rainolds in Apol. Thes. p. 333. saieth that the Apostle 2. Thessalon. 2. in those words: *Hould traditions &c. by the word Speach comprehendeth other Scriptures*: or as Iuel in Defens. Apol. part. 2. cap. 9. sec. 1. Will haue it: *The very substance of the Ghospell.* Others in Whitaker Contr. 1. q. 6. c. 10. will haue *whether*, put for *Also*, as Beza putteth in the very text of that place.

Speach. 1. *Scripture.*

Whether. 1. *Also.*

Whitaker Contr. 11. q. 5. c. 4. by *Preists* in those words of the psal. 99. *Moyses and Aaron in his preists*, will haue to be meant: *Chiefe men of the people.* And the same saieth Iuel lib. cit. p. 6. c. 11. sect. 4. and Hunnius in Colloq. Ratisbon. sess. 2. Where he addeth, *that Moyses did sacrifice as a Prophet of God and not as a Preist.*

Preists. 1. *Chiefe men.*

Luther to. 1. f. 398. writeth in this sorte: *Paul in this place* (1. Cor. 13. *If I had all &c. taketh faith for the guift of the holie Ghost.* Et fol. 397. *The sense* (of these words Redeeme thy sinnes &c. Dan.) *is, to beleiue that God is angrie with sinne, and is pleased with the iust, and shew this faith to be true by workes.* But Melancthon thus expoundeth these words: *leaue, giue ouer sinning*: Et Martyr. ibid. hom. 21. *Apprehend the Messias by faith.*

Faith. 1. *Guift of God.*

Redeeme. 1. *Beleiue, leaue, apprehend.*

Illyricus in Math. 7. v. 82. *To performe the words of Christ is to embrace him truely and from the heart, and secondly to relie vpon his doctrine well vnderstood.* Bullinger Dec. 3. sermon. 9. writeth, that when S. Iames saieth a man is iustified by workes, he meaneth. *By faith fruitfull of good workes.* Et l. de Orig. Error. c. 18. *These sentences: I will protect this cittie for my selfe and for my seruant Dauid: And I will protect this*

Performe. 1. *Beleiue.*

Workes. 1. *Faith.*

Dauid.1.Promise to Dauid or Christ. *cittie for my selfe and for promise made to Dauid are all one.* Sadeel ad Art.57. expoundeth, *For Dauid*, that is, *For Christ.* Hunnius tract. de Iustif. p. 145. saieth, that by the word, *Sorrow*, in that 2. Cor. 7. *Sorrow according to God &c.* and also by the word, *Pietie*, in that 1. Timot.4. *Pietie hath promises*, is vnderstood *Faith.*

Sorrow.Pietie.1. Faith.

But most of all this their manner of expounding by disparate or quite different things appeareth in their expounding the words of Christ his soules descent into hell: where by *Soule* they vnderstand *Dead bodie* or *Carcasse*: by *Descended, Suffered*: and by *Hell, Graue, Death, or Paines of hell, and the like.* For thus Zuinglius in Hofmeister in Art. 3. Confess. Aug. *He descended into hell, that is, his death redeemed those which were in hell.* OEcolampadius ib. *It is an exposition of that: He was buried.* Bucer in Math. 27. *In the 2. of the Acts for the same is put, that his soule is not forsaken in hell, and the holie did not see the graue of corruption, to wit, for that which is; Not to be forsaken in death. What other thing is it here to desced to hell, then the bodie to be buried vnder earth? In this sorte then descended life or a liuelie bodie into hell, that is, being truely dead was put in the graue:* Agayne: *That article of the Symbol: He descended into hell, is an explication of that which went before, He was dead and burried.* P. Martyr in locis Class. 2. p. 428. *He descended into hell, signifieth nothing els, but that he was in the very same estate in which other soules are that haue departed from their bodies.* Caluin. 2. Instit. c. 16. ser. 10. *If he be saied to haue descended into hell, no meruaile, seing he suffered that death wich by Gods wrath is inflicted vpon the wicked.* Beza in Act. 2. v. 27. *To descend to hell, properly signifieth to be laied in the graue.* Et ib. edit. An. 1565. *In my former edition I rightly translated it: Thou shalt not forsake my carcasse in the graue.* In Defens. cont. Castel. vol. 1. Theol. pag. 460. *In the text, My soule, I translated, my carcasse*: Et p. seq. *I still keepe the same sense.* Serranus cont. Hayum. part. 3. p. 520. spendeth manie words to proue, that *by Soule.* Act. 2. v. 27. *is not meat Soule, but a Deade mā or carcasse*, and addeth: *No man can doubt, but by the word flesh is meat Soule.* So that by

Descended. 1. Redeemed.

Descended. 1. Buried.

Descended. 1. In estate of the dead.

Descended. 1. Suffered death.

Descended. 1. Laied in the the graue.

Soule. 1. Carcasse.

Hell. 1. Graue.

Flesh. 1. Soule.

by *Soule* shall not be meant *Soule*, but *Carcasse*, and agayne by *Flesh*, not *flesh but soule*. Vrsinus in Catechism. q. 44. *In this article Hell is taken for great affliction.* Whitaker. l. 8. cõt. Dur. sect. 7. *That the Prophet saieth: Thou shalt not forsake my soule in hell, is as much, as if he had saied: Thou shalt not forsake me lying in the graue:* Et Sect. 22. *It is manifest, that it is the same sense in both words: that to be buried, is to descẽd to hell, and that to descend to hell, is to be buried.* Perkins in Explic. Symboli tom. 1. col. 680. *He descended into hell, that is, being dead and buried, was detained captiue in the graue, and kept of death for three dayes.* Et col. 676. *Others expound it thus: He felt and bore the torments and anguishes of hell. This* (saieth he) *is a good and true exposition.* Et in Serie Causarum c. 18. *The descent into hell, is the ignominious dominion of death ouer him being buried.* Daneus Contr. 2. p. 161. *By the name of the death of Christ are meant the torments of soule and the curse of God, which is felt in the mynd.* P. 169. *It is apparent out of the Acts 2. that the Greek word, ἅδης, is put for graue of the bodie.* Et pag. 172. he saieth: *Of the descent of Christ to hell, that is, of the sorrow in soule suffered by Christ.* Tilenus in Syntagm. c. 6. vnderstandeth by the descent to hell, *the dominion of ἅδης which it obtained by thy continuate death of Christ oppressed and shut vp in a graue sealed and kept with souldiors for three dayes together.* Bucanus in loco 25. *By Christs descent into hell are meant those great torments of mynd, which he sustained in his agonie and on the crosse.* Polanus in Syntagm. l. 6. c. 21. *We declare, that the descent of Christ into hell, is his voluntarie demission of himselfe to abide and wraſtle out the paines of hell.* Finally Vorstius in Antibel. pag 40. Writeth thus: *All Protestants do not wholy agree about the true sense of this article, whilest some accommodate this phrase properly to the death and burriall of Christ, as an explication thereof: others metaphorically to the inward griefs of the mynd, or infernall torments which Christ suffered at the time of his death or passion: and others metonymically or effectiuely by a kinde of prosopopeia to the fruite of the death and passion of Christ exhibited vnto vs miserable and damned.* Et p. 41. *We say: that speach: Descend to*

Descended. 1. Buried.

Death. 1. torments of soule

hell most truely doth signifie in Scripture nothing els, thē simply to dye or to brought into the state of the dead; and so buried. Et p. 42. *The sense of those words. Thou shalt not leaue my soule in hell, may most fitly be expressed thus; Thou shalt not leaue my life in death, or thou shalt not leaue me in the power of death. Albeit nothing hindreth by Soule to vnderstand synechdochically the very bodie and that also dead, and to take the name of Hell for the Graue.*

Soule. 1. *Dead bodie.*
Hell. 1. *Graue.*

Expositions by quite contraries.

They expound also the words of the holie Scripture by quite cōtraries. For touching faith whē S. Iames c. 2. saieth *that a man, is not iustified by faith onely*, they say, he meaneth not of faith, but *onely of a shaddow or dead image of faith.* So Zuinglius, Caluin, Beza vpon that place, Luther in Postilla in Dom. 9. post Trinit. Bucer in Math. 8. Whitaker. l. 1. cōt. Dur. sect. 13. & others. In like sorte the word *Beleiue* in that Luc. 7. v. 13. *They beleiue for a time*, with them signifieth not to beleiue: *but to deceaue mens eyes and their owne mynd with a deceitfull shew of faith.* So Caluin. 2. Instit. c. 2. §. 10. Where he calleth this beleife, *a shaddow and shew of faith*, and saieth, *that it is of no reckoning and vnworthie of the name of faith.* When S. Ihon. 12. ver. 23. saieth: *Manie beleiued in his name:* Caluin. ibidem. thus expoundeth him: *Their faith was preposterous: It is euident, that their faith was not true and lawfull.* Luther in Postil. in Dom. Quinquagues. saieth, that when S. Paul. 1. Corinth. 13. Writeth: *If I haue all faith* &c. *he doth not speake of Christian faith.* In like sorte: *To be illuminated, To taste the heauenlie guift, and to be made partaker of the holie Ghost Hebr.* 6. vers. 4. according to them, is not to haue true light, or the holie Ghost, but onely to haue some such thing. So Caluin 3. Instit. c. 2. §. 11. and. 12. and Heb. loc. cit. ibique Beza and others. Moreouer, *faith to be consummated by workes.* Iac. 2. v. 22. in their opinion, is not to be consummated *or perfect by workes, but to be tried to be such.* Caluin ibid. *It is saied to be perfected by workes, not that it taketh thence perfection, but because it is proued to be true thereby.* Finally when Christ Ioan. 6. calleth faith a worke, Zuinglius l. de relig. c. de orat. expoundeth him: *So he calleth it a worke, as by the contrarie sense*

Faith. 1. *Not faith.*

Beleiue. 1. *Deceaue themselues and others.*

Perfected. 1. *Not perfected*

Worke. 1. *No worke.*

he would say, yee shalbe made happie by faith, and by no worke. And in this sorte they depraue all those places of the holie Scripture, which teach that the euil or reprobates, do beleiue, are illuminated, doe repent, and the like.

Touching workes: they denie that *To worke*, in that 2. Cor. 7. v. 10. *Sorrow according to God worketh pennance stabill to saluation*, signifieth not, *To Cause*, but onely to goe before saluatiõ: Caluin ib. *For he inquireth not of the cause of saluatiõ, but onely cõmending pennãce as a fruite which it worketh, saieth that it is like a way by which we come to saluatiõ.* Likewise: *worke your saluatiõ.* Phil. 2. with thẽ doth not cõmand vs to worke our saluatiõ, but onely to doe those things which become thẽ that are to be saued. For thus Zuinglius vpon that place: *For Paul in this place commandeth not to doe good works that we may get saluatiõ by thẽ, but that we may doe those things which become the childrẽ of God who are saued by faith.* Whẽ the Scripture saieth: *Feare of God expelleth sinne: Almes purgeth, sinne, expelleth sinne: By mercie sinnes are purged*, Kemnice in locis part. 2. de arg. answereth: *It speaketh not of propitiation or satisfactiõ for sinne; but saieth that sinnes are auoided & eschewed.* So that, to expell, to purge, to extinguish sinne, is not to purge sinnes already cõmitted, but onely to beware of cõmitting thẽ. *To be doers of the word.* Iac. 1. v. 22. in their opiniõ is not to be doers of the word, but hartely to embrace it. Caluin. ib. *A doer here doth not signifie him who satisfieth the law, and fulfilleth it in all points, but who hartely embraceth the word of God, & by his life in earnest witnesseth that he beleiueth. Perfect charitie* 1. Ioã. 2. v. 5. With thẽ, is not perfect, but true: Beza ib. *It is not inquired in this place, who loueth God perfectly, but who loueth him truely. To doe the will of God.* 1. Ioã. 2. v. 17. according to thẽ is not to doe, but to beleiue: Caluin. ib. *If anie obiect, that done what God cõmandeth, the answere is, at hand, that here is no speach of the absolute keeping of the law, but of the obedience of faith.* In like sorte: *Doe this.* Luc. 10. v. 28. With them is not to doe, but to beleiue. Luther in Gal. 3. to. 5. p. 345. *The meaning of this place: Doe this and thou shalt liue, is this: Thou shalt liue for this faithfull doing, or this doing*

Touching workes.

shall giue the life for onely faith. In this sorte iustification, is attributed to onely faith, as creation is to the Godhead. Weomen in those words. Apoc. 14. v. 4. *These are those who were not defiled with weomen*, according to their mynd signifieth not weomen, but idols. Tilenus in Syntagm. cap. 47. *It is not meant of carnall copulation with weomen, but of spirituall whoredome with idols:* Forsooth least virginitie might be thought to haue a speciall reward in heauen. *Iust and Iustice.* Ezech. 18. vers. 14. *When the iust shall turne himselfe from his iustice,* with these men signifieth not iust nor iustice. Pareus lib. 3. de Iustif. cap. 14. *My aduersarie wrongfully wresteth this Scripture, from temporally iust, to truely iust. They doe,* Rom. 2. v. 14. *those things which are of the law,* is not meant of doing, but of commanding: Beza ib. edit. 1565. *That is, they command honest things and forbidde dishonest. For Paul speaketh not this of the obseruation of the law, but onely of that māner which euen profane people followed in making laws.*

Weomen. 1. not weomen but idols.

Touching sinne. Iniquitie. 1. not iniquitie.

Touching sinnes: *Iniquitie* in those words Prouerb. 16. vers. 6. *Iniquitie is redeemed by mercie and trueth,* with these men, is not iniquitie or sinne, but temporall punishment: Kemnice in locis. part. 2. tit. de Argum. *Mercie is an expiation, not of sinne, but of temporall punishment. Sinnes to be takē away.* 1. Ioan. 1. vers. 29. is not to be taken away, but onely not to be imputed: Caluin. ibid. *Albeit sinne do perpetually stick in vs, yet in Gods iudgement it is none, because being abolished by Christs grace, it is not imputed.* In like sorte. *To be blotted out like a mist;* Esaiæ. 44. is not to be blotted out, but to be not imputed: Bidenbachius in Consensu &c. p. 724. *Our sinnes are saied to be blotted out as a mist, to be cast behind the back, and to be drowned in the depth of the sea, not as if they were no more, but because they are not imputed to the beleiuer.*

Touching Iustification.

Touching Iustification: Grossius in Apol. pro Disput. writeth thus: *Sanctification by the blood of the couenāt* (Heb. 10. v. 29.) *is not the inward cleansing of the heart from sinne. To receaue the holie Ghost.* Act. 19. v. 2. With them is not to receaue grace, but some speciall guifts: Caluin. ibid. *Here is not spoaken of the spirit of regeneration, but of speciall guifts.* In like

like ſorte by; *The holie Ghoſt* ib. *Nether haue we heard that there is a holie Ghoſt*: is not meant the holie Ghoſt. For thus Caluin ib. *How could it be that Iews had not heard of the holie Ghoſt.* Et Beza ibid. *It were moſt abſurd to thinke, that they knew not that there was anie holie Ghoſt. To be ſanctified.* Hebr. 10. v. 29. is not to be truely ſanctified: For thus Contraremonſtrantes in Collat. Hagæ p. 391. *Nether yet can it be concluded thereof, that they were truely faithfull and indeed ſanctified. To fall from grace.* Gal. 5. ver. 5. With them is not to fall from grace, but to fall from the hope of obtaining it. Contraremonſtrantes. loc. cit. p. 388. *Theſe are ſaied to fall from the grace of iuſtification, not that euer they were partakers thereof, but becauſe they are excluded from al hope of obtaining it, ſo long as they wilbe iuſtified by the law.*

Touching baptiſme: *To be baptized.* Act. 19. v. 3. *In whome then were you baptized*, with them is not to haue receaued baptiſme, but other guifts: Beza ib. *We muſt needs graunt, that here is not treated of baptiſme, but of guifts wherewith God was wonte ſpecially to adorne thoſe whome he made rulers of Churches.* Gualterus ib. hom. 125. *Theſe words muſt not be expoũded of the baptiſme of water, but of the baptiſme of fire.* Likewiſe *Baptiſme.* 1. Pet. 3. with them ſignifieth not baptiſme but Chriſt: Zuinglius reſp. ad Huber. tom. 2. *It is certainely euident, that Peter in that place by Baptiſme vnderſtandeth no other thing but Chriſt. Water*, alſo Ioan. 3. v. 5. *Vnleſſe one be borne agayne of water*, ſignifieth not water, but the holie Ghoſt: Caluin. ibid. *I can no way be perſuaded to beleiue that Chriſt ſpeaketh of baptiſme.* And in Refutat. Serueti. *This pertaineth nothing to baptiſme, but the name of water is metaphorically attributed to the holie Ghoſt.* Zuinglius vpon this place: *By water here he meaneth not that element, but the word of God, grace of God, heauenlie water, that is the illuſtration of the holie Ghoſt.* And in the ſame manner other Proteſtants commonlie. *Touching Baptiſme.*

Touching the Euchariſt: *Is*, in the words of conſecratiõ with them is not, *Is*, but *Signifieth*, nor *Bodie giuen for vs*; *Blood shed for vs*, is the true bodie and blood of Chriſt, but onely. *Touching the Euchariſt.*

onely figures of them, as appeareth by what hath beene saied. lib.1.cap.11.art.1. *To eate the flesh and drinke the blood of Christ*, so often repeated. Ioan. 6. is not to eate or drinke, but onely to beleiue: P. Martyr cont. Gardiner. part.1. col. col. 866. *We still say, that to eate, to wit, the flesh of Christ, is nothing els then to apprehend it by faith, as giuen for vs as price of our redemption.* Which also he hath col.863. And Luther Postil.in Dom. post Natiuit. *To eate and drinke his flesh and blood, is no other thing then to beleiue that Christ truely tooke these for our sake, and repaied them agayne at death.* The like hath Zuinglius in Ioan.6.and in Histor.passionis, and l.de Relig.c.de Euchar.Bullinger Dec.5.serm.9. Vrsinus in Catechism.q.76. *Flesh*, in those words of Christ Ioan. 6. *My flesh is truely meate*, with them is not flesh, but the Godhead: Zuinglius in Exegesi to.2.fol.333. *He saieth; his flesh is truely meate, meaning surely not his flesh, but his better nature which had taken flesh. The Bodie of our Lord*, in those words 1.Cor.10. *The bread which we breake, is it not the participation of the bodie of our Lord*, with these men is not the bodie of Christ, but Christians: Zuinglius lib. cit. *Thou mights haue seene at the first, how that Communion and Bodie are not taken for distribution of Christs bodie, but for men themselues.*

To eate.1. not to eate but to beleiue.

Flesh. 1. not flesh but diuinitie.

Christ.1.Christians.

Bodie of Christ.1.men.

Finally Luther was so bould as to set downe a Canon of expounding the words of holie Scripture by cõtraries. For thus he writeth in Ps.5.to.3. fol.171. *Let this be a Canon for thee: Where the Scripture commandeth a good worke to be done, do thou so vnderstand it, that it forbiddeth thee doe good workes, seing thou canst not, but that thou maiest sanctifie the Lord, be dead and buried, and suffer God to worke in thee.* Which Canon Protestants do well follow, as appeareth by what hath beene related in this chapter, and before in the sixt and seuenth chapter, where we shewed that in the weightieste matters they expounded the words of holie Scripture ironically, and according to others mẽs mynde.

Luthers Canõ of expounding words by cõtraries.

These and innumerable the like doe Protestants, of which we might easily gather not onely a chapter, but a booke full. But out of these which we haue rehearsed, it

clearely

clearely appeareth: First how great *hereticall libertie* (as Tertullian speaketh) is, which turneth the words of holie Scripture this way, and that way, in to this forme and that, and tosseth them vp and downe like tenis balls. Secondly how easie it may be for euerie idiote with this libertie for to defend what heresie soeuer though neuer so contrarie to Scripture. For who cannot expound the words of Scripture, by diuerse, by disparate, and contrarie things. Thirdly, how impossible it is, if this libertie be admitted, to refute by Scripture any heresie at all, or to proue anie thing by anie words whatsoeuer ether of God or man. Fourthly how that Protestants by this kinde of dealing, do more dishonor God and the holie Scripture, then if they should quite reiect it. For if they should reiect the Scripture, they should onely reiect Gods word and trueth: But by this manner of dealing they doe not onely reiect Gods trueth and meaning, but also in steede thereof foist in the contrarie vntrueth: and so (as S. Hierome speaketh) of the word of God, they make the word of the Diuel. *In Galat. 1.*

Fiftly it appeareth that these expositions of Protestants are like to that which Luther merly deuised for to shew the Sacramentaries how they expounded the words of consecration, in Defens. verb. cenæ. to. 7. fol. 384. where he writeth thus: *Surely they doe a great and weightie matter: But no otherwise, then if I should denie that God made heauen and earth, & whē one should obiect that of Moises: In the beginning God created heauen and earth, I should expound Moises words in this sorte: God, that is, a Cuccou: Made, that is, deuoured: Heauen and earth, that is, a Hedge sparow all and whole: It not this a trick of arte? Yes surely not vnknowne nor vnsemely to stage plaiers.* Thus Luther, who as being best practised in this arte, could best of all others describe it. *A fit exāple of Protest. expositions.*

Finally it appeareth, that Protestants haue not onely forged a new faith, but also a new tongue, a new Grammar, a new frame of speach. For concerning Propositions, they bidde vs vnderstand an Affirmation by a Negation, and a Negation by an Affirmation, and words they bidde vs expoūd

by diuerse, by disparate, and contraries to these which they signifie with other men. And this new Grammar of theirs Luther acknowledgeth in these words. Gal. 3. tom.5. fol. 345. *Those words, To doe, To worke, are to be taken three manner of waies, Substantially or naturally, Morally, and Theologically. In substances, natures, and morall matters, these words are taken in their vsuall and naturall signification, but in diuinitie they are made plainely new words, and get a new signification. Wherefore when thou readest in Scripture, of Fathers, of Prophets, of Kings, that they wrought iustice &c. remember, that such and the like sayings are to be vnderstood according to the new and Theologicall Grammar* (of Protestants) *wherefore I admonish yee agayne, that the sentences which the aduersaries obiect out of Scripture, of workes and reward, be alwaies to be vnderstood Theologically by the definition: As if they obiect that saying of Daniel 4. Redeeme thy sinnes by almes, streight we must runne to the Theologicall grammar, and not to the morall.* The like he hath in cap. 4. Genes. fol. 60. Nor much otherwise writeth Kemnice. libr. de origin. Iesuit. pag. 47. When he saieth: *It is most certaine, that the Holie Ghost would that in this article of Iustification, not onely the things themselues and the meaning, but also the very names should be by a peculiar signification distinct from the words of Philosophers.* Schlusselburg. also Præfat. libr. Theolog. Caluin. distinguisheth betwene *the Grammar of Nations, and of Deuines*, and saieth that that taketh *the word of Iustice actiuely, but this taketh it passiuely.* The like hath Gesnerus loc.2. de Iustif. pag. 47.

Protestants new Grãmar or language.

Luthers Censure of these new word mongers.

But what we ought to thinke of these inuentors of a new Grammar, themselues doe sometimes tell vs. For thus writeth Luther. lib. de seruo. arbitr. tom. 2. fol. 435. *Whoe will not mock or rather hate this vnsemely changer of words, who against all vse endeauoureth to bring in such kinde of speach, as to call a begger, a rich man ---- By this abuse of speach anie man may bragge of anie thing. But this is not the parte of Diuines, but of Coosseners and Stageplayers.*

And

And Caluin. libr. contr. Libertin. cap. 3. *The libertines at the first bouldly reiected the Scriptures, but when they saw that thereby they were abhorred of all men, they meant to deale more closely and more couertely, that making shew not to cast away Scripture, they might turne it into allegories, and wrest it into diuerse and strange senses, changing a horse into a man, and as the common speach is, feigning the horne of a lanterne to be a cloude.* And capit. 7. *Like as Egyptians and other vagabonds, such as those who going out of Bohemia wander vp and downe the whole world, vse a certaine peculiar speach, which none vnderstand but those of their owne crew and brotherhood, So &c. --- I denie not but they vse the common words, but so they alter their signification, as no man can vnderstand what the matter is which is proposed, nor what they would affirme or denie.* *Libertines.*

Beza also l. de puniend. Hær. vol. 1. Theol. *Sathan, when he could not quite cast the Scripture out of the Church, yet by vaine allegories made it altogether vnprofitable, which course now the libertines and Anabaptistes do take.* Bullinger. Concion. 25. in Apocal. thus writeth of the Arians and Seruetians: *They turne and winde the words of God with their Gigantical bouldnesse, as they list.* Whitaker l. 1. de Script. c. vlt. sect. 4. *The Familists do leaue almost no article of our faith vntouched, whilest with their allegories they turne and corrupt all things:* And Reinolds in his Conference cap. 2. sect. 2. *The Familists, for to saue their phrensies, from the Scripture reiect the literall sense, which is the very edge thereof, and put that vp into the scabarde of their fanaticall dreames and allegories.* The like hath Perkins in Conflictu Christi. tom. 2. This they note in the Libertines, Familists, Anabaptists, and others, whereof themselues are no lesse guiltie, then those be, as appeareth by what hath beene already related. But as Luther himselfe saieth. Genes. 6. tom. 6. fol. 84. *Who would suffer this libertie in deprauing the true sense in the fables of Terence, or Virgils Ecloges, and shall we suffer it in the Church?* And Defension. verb. Cenæ tom. 7. fol. 397. *Surely I cannot see, that they can be excused by* *Anabaptistes.* *Arians.* *Seruetians.* *Familistes.*

anie plausible pretext as if vpon a good meaning they had beene deceaued by some curiositie or spirituall blindnesse, as it happeneth to most Heretiks. But it appeareth that they mocke the word of God vpon obstinacie and malice. For I doe not thinke that it can be that these sillie trifles and toies should in earnest moue a man in his wittes, whether he were a Turk, or Iew, much lesse a Christian. Thus the Protestants owne Prophet and Father speaketh of Protestants.

Wherefore thus I argue in the 20. place. Who not onely gaynesay the words of holie Scripture so directly and so often as is shewed in the first booke, but also in so manie and so great matters expound the words thereof by diuerse, by disparates, and by contraries, so that they bring in a new grammar, a new language and signification of words neuer heard of before, they manifestly contradict, nay mock the true sense of holie Scripture: But Protestants doe so. Therefore &c.

CHAPTER XXI.

THAT PROTESTANTS ARE COMpelled to deuise improprietie of words and all kinds of figures.

THE 21. Argument, wherewith we will proue, that Protestants doe contradict the true sense of holie Scripture, is because when the proprietie of the word is against them, they deuise improprieties and all kind of figures.

Not properly. Caluin. 4. Instit. c. 8. §. 2. *Authoritie is not properly giuen to men.* Beza in Confess. c. 5. sect. 27. *Nether Pastors nor Doctors can properly binde or loose anie man.* Zanchius de Eccles. c. 9. *Power of forgiuing sinnes is not properly giuen to the Apostles or to others, for they doe not properly forgiue sinnes.* Vorstius in Resp. ad Homium p. 31. *I doe not say that faith it selfe doth properly iustifie vs.* Perkins in Cathol. Reform. Cont. 5. c. 3.

The

The kingdome of heauen is called a reward, not properly but by a figure. Et Cont.10. c.4. *These words: This is my bodie, must not be vnderstood properly, but by a figure:* Pareus l.5. de Iustif. c.3. *Nether is eternall life called a reward properly.* Piscator in Thes. l.2.p.103. *Faith, properly speaking, doth not purge sinnes.* Et p. 112. *We must not properly vnderstand that Christ purged the Church by the lauer of water in the word, but metonymically.* *Imperpely.*

In like sorte, for improperly: Caluin in Ioan. 4. ver.39. *The word, Beleiue, improperly signifieth, that they were stirred vp by the speach of the woman to acknowledge Christ a Prophet.* In c.6.v.29. *It is euident enough, that Christ spoake improperly, when he calleth faith a worke.* In cap.12.ver. 42. *He seemeth to speake improperly, whilest he seperateth faith from confession.* In Math. 6.v.16. *That he promiseth reward from God vnto fasting; is an improper speach.* In illud. Math.12.v.33. *Make a good tree. It is an improper speach:* In illud. c.13. v. 19. *He scrapeth away that which was sowed in the heart: That Christ saieth: the word was sowed in their hearts, is an improper speach.* In c.26.v. 26. *The word of Bodie is improperly trãsferred to bread, of which it is a signe.* In illud Rom.11.v.22. *If he remaine in goodnesse: This should be improperly spoaken peculiarly of anie good man, that God had mercie on him when he chose him, if so he remaine in mercie.* † In illud Ephes. 2. vers. 20. *Built vpon the foundation of the Apostles:* Properly *Christ is the onely foundation.* Beza in Colloq. Montisb. pag.120. saieth: Baptisme washeth away sinnes, *is an improper speach.* Aretius in locis. part.1. f.84. *There is an other improper forgiuenesse of sinnes: as is that of the Ministers.* Bullinger. Dec.3. Serm.9. *The Apostles improperly attribute iustice to good workes, but truely and properly to faith, and most properly to Christ himselfe.* Piscator in Thes.l.2. p.119. *It is improperly saied: that faith is imputed to iustice.* These and manie other things they say are spoaken improperly or not properly when the proprietie of the word maketh against them. *†Goodnesse.*

Some things they say are to be vnderstood tropically or figuratiuely. P.Martyr cont.Gardiner. col 623. *We say, That speach: This is my bodie, is not proper, but metopharicall* *Tropically or Figuratiuely.*

and tropicall. And in Hoſpin. part. 2. Hiſtor. fol. 239. *The words: This is &c. cannot be taken ſimply and without a figure. They are a tropicall manner of ſpeaking.* And Hoſpin. himſelfe. ib. fol. 26. ſaieth: *Zuinglius expounded Chriſt his words; This is &c. by a metonymie, interpreting, Is, for, ſignifieth.* Fol. 35. *OEcolampadius sheweth, that the figure is in the word Bodie.* And fol. 161. *Thoſe of Strasburg and Zurich agree, that the words are tropicall.* Caluin de Rat. Concordiæ. *The word Bodie is figuratiuely giuen to bread.* Beza in Colloq. Mōt. pag. 302. *Our men denie not this propoſition: Man is God, but tell how it is to be expounded, we ſay, it is a tropicall ſpeach.* Daneus. Cont. de Euchar. c. 10. *Bread it ſelfe is tropically called the bodie of Chriſt.*

Vorſtius in Antibel. p. 394. *It appeareth, that thoſe words of Chriſt muſt needs be meant by a figure.* Tilenus in Syntagm. c. 64. *The Apoſtle indeed ſaieth, Chriſtians haue an altar, but not a materiall and viſible, but figuratiuely.*

Symbolically. Some things they will haue be expounded Symbolically: Caluin in Admonition. vltim. ad Weſtphal. *Bread is ſymbolically called Bodie.* Et cont. Heshuſ. p. 844. *Touching bread, the ſpeach is metonymicall, that it may truely be ſymbolically called the true bodie of Chriſt.* Zuinglius in Subſid. to. 2. f. 245. *The diſciples vnderſtood Chriſts ſpeach rightly, but ſymbolically.*

Æquiuocally. Other things they vnderſtand æquiuocally. Pareus l. 4. de Iuſtif. cap. 4. *I confeſſe, that in Scripture, the Ghoſpell is equiuocally called the law of faith, the law of Chriſt, the law of libertie: In which ſenſe we graunt that Chriſt is called a lawgiuer, a law maker, that is a Teacher.* Other things they expound Analogically. Perkins in Cathol. Refor. Cont. 11. c. 2. *Bread is the bodie of Chriſt ſacramentally, by analogie, and no otherwiſe.*

Synechdochically. Some things they will haue to be taken Synecdochically. Luther in Hoſpin. l. cit. fol. 76. *There is a ſynechdoche* (in the words of conſecration) *as a ſword with a ſcabbard.* Weſtphalus in Schluſſelb. to. 7. Catal. p. 176. *Luther acknowledgeth a ſynechdochicall ſpeach in the words of Chriſt, This*

is &c.

&c. and the ſame ſaieth Adamus Franciſci in Margarita loco. 16. Bucer l. de Miniſterio. pag. 609. *It is euident, that thoſe: Take, Eate, are ſynechdochicall, and are referred to twoe things.* Peter Martyr contra Gardiner. col. 933. *I alwaies preteded, that I did acknowledge a metonymie or ſynechdoche in thoſe words of the Supper.* And he addeth: *It cannot be denied, but there is a manifeſt alleoſis.* And col. 965. *I confeſſe, that Bucer liked better a ſynecdoche.* Vorſtius in Antibellarm. p. 42. *Nothing hindreth, by Soule ſynechdochically to vnderſtand the bodie it ſelfe, and that alſo dead.* Wigand in Schluſſeb. to. 7. Catal. p. 754. *Worke your ſaluation with feare and trembling, is a ſynecdoche, that is: Doe true pennance.* Lobechius diſput. 22. *The Scripture, ſaieth that faith iuſtifieth vs, and faith is imputed to iuſtice by metalepſis and ſynechdoche taking faith for the obiect of faith, that is, for Chriſt or the iuſtice of Chriſt.* Scarpius alſo de Iuſtif. Cont. 1. ſaieth, that this ſpeach. *Faith iuſtifieth,* is ſynecdochicall.

Sometimes, that words which make againſt them are taken Catechreſtically or abuſiuely. Zuinglius l. de Relig. cap. de oration. *Chriſt abuſiuely calleth faith a worke.* Agayne: *Teſtament is taken here abuſiuely, for the ſigne or ſymboll of the teſtament.* In Elencho fol. 31. *Paul ſpeaketh of twoe teſtaments, but the one he calleth catachreſtically a teſtament.* In Reſponſ. ad Billican: *OEcolampadius ſaith that here* (in words of the Supper) *is a catachreſis or metonymie.* In Math. cap. 9. *That the Scripture calleth faith, that which is dead, is done by abuſe of the word, as we ſay: the faith of Iews, the faith of Turkes.* And in Hoſpin. lib. 2. Hiſtor. fol. 35. *When I ſay, that by Catachreſis: This bread ſignifieth my bodie, and OEcolampadius ſaieth metonymically: This bread is a figure of my bodie, what difference, I pray you, is there in the ſumme of the ſenſe.* Illyricus in Mathew. 5. verſ. 12. *Chriſt abuſiuely calleth future goods, a reward.* Caluin. 3. Inſtitut. cap. 2. §. 9. *The teſtimonie of faith is attributed to ſuch, but by catachreſis.* Zanchius in Supplication. tom. 7. pagin. 59. *That ſpeach: To obey their concupiſcences, when it is attributed to the elect, is to be vnderſtood catachreſtically.* Pareus

Catachreſtically.

lib. 1.

l.1.de Iustif. c. 15. *A dead faith, is not a true faith, though abusiuely it be called faith.* Author Resp.ad thes. Valent. *Our men do say truely and orderly, that the Ghospell cannot be called a law, but catachrestically.*

Otherwhile they will haue the words of Scripture, which are contrarie to them, to be taken metaleptically: Zuinglius in Math. 24. tom. 4. *Saluation is to be attributed to nothing how holie soeuer, but to the pure and mere grace of God. And if in Scripture any thing be attributed to those things, that is done by metalepticall and synecdochicall speaches.* Vrsinus in Catechis. q.63. *Faith is our iustice: is vnderstood correlatiuely and metaleptically, and otherwise falsely.* Agayne: *Faith is correlatiuely imputed to iustice, by metalepsis.* Scarpius Contr. 7. de Iustific. *It is taken correlatiuely and by metalepsis.* Tilenus in Syntagm.c.56. *We attribute the cause of saluation not to faith it selfe properly, but onely metaleptically.* To those I adde, that Zuinglius in Hebr.6. tom.4. saieth: *We thinke that these things are rightly saied by hyperoches, as Christ speaketh that Math.18. of power to binde and loose.* And when the Angel praieth for the people Zachariæ.1. Bullinger l. de orig. Erroris. c.8. saieth, *It is in hypotyposis sufiguration of a thing present.*

Metaleptically.

Oftentimes they will haue the words of Scripture opposite to them, to be taken metonymically. Zuinglius lib. de Pec. orig. to.2. f.156. *This is that which I would: That originall sinne, is not truely, but metonymically termed sinne. That Paul saieth: All haue sinned, the word of sinning is put metonymically:* Caluin in Math.26.v.26. *None that is conuersant in Scripture will denie, but that a sacramentall speach is to be taken metonymically.* Beza in Resp.altera ad Selnener. p.270. *The names of Bodie and Blood are not attributed to bread and wine but metonymically.* Daneus Cont.4.c.4. *This speach: Faith iustifieth vs, is metonymicall: for the continent is taken for the contained.* Et Cont.de Euchar.c.1. *The sacramentall bread is here metonymically termed the bodie of Christ.* Whitaker Contr.4. q.1.c.2. *The Church is saied to be founded in the Apostles, metonymically, not properly.* Bucanus in Institut. loco.48. *This*

Metonymically.

propo-

propoſition is figuratiue, and that not ſimply metaphoricall or allegoricall, but metonymicall. Piſcator in Theſ.l.2.p.512. *God to haue ſaued vs by the lauer of regeneration Tit.3. ether is not meant of baptiſme, or if it be, it is ſpoaken metonymically.* Agayne: *Regeneration is made by baptiſme metonymically.*

Sometimes they will haue them to be ſpoaken metaphorically. Zuinglius in Subſid.tom.2.fol.247. *We ſay that the figure of this ſpeach* (of the Supper) *is to be expounded by a metaphor. Thou ſaieſt, there is a metonymie, where no metonymie is properlie.* Caluin. in Math.3. v.12. *The ſpeach of euerlaſting fire, is metaphoricall.* In Refutat. Catalani. *There is no ſpeach here* (Ioan.3.) *of baptiſme, but the name of water is metaphorically attributed to the Spirit.* Muſculus in locis tit. de Cæna. *The bodie of the Lord is eaten improperly and metaphorically.* *Metaphorically.*

But it is wonderous how manie, and what kinds of figures they deuiſe in thoſe foure plaine words of conſecration: *This is my bodie.* For the Lutherans, albeit the will haue thē to be vnderſtood according to the letter, yet in Hoſp. part.2.Hiſt.f.352. ſay: *In this propoſition: This is &c. the affirmation is beſide nature and not according to nature.* Selneccer. ib. will haue *it to be an vnuſuall ſpeach.* Heshuſius in Beza in dial.cont. eum. *I ſay* (quoth he) *that it is an vnuſuall kinde of ſpeach, contrarie to all the rules of Logicians and Rhetoriciās.* Hemingius in Enchir. claſ.3. ſaieth. *It is not a philoſophicall kind of ſpeach, but diuine.* Lobechius diſput.12. *The words are taken properly, but the manner of ſpeaking is ſingular and vnuſuall.* Hutter in Anal.Cōf. Aug calleth it *an vnuſuall ſpeach, that is, myſticall and ſingular, and that the letter is kept in regard of euerie word, but that the manner of ſpeaking is vnuſuall in regard of the whole propoſitiō* Adā Frā. in Margarita Theol.loc. 16. *It is a ſpeach not regular nor figuratiue, but vnuſuall, contrarie to the order of nature.* And the like hath Reineccius to.4.Arm.c.16. Finally Grauerus in Abſurdis Caluin.c.1.ſec. 7.& vlt. ſaieth that it *is a dominatiue ſpeach.* But in Antitheſ. p.410. ſaieth, that Lutherans *put a gramaticall ſynecdoche, not rhetoricall.* Amongſt the Sacramentaries (as appeareth by what hath beene alreadie rehearſed) ſome will haue to *How manie figures they find in foure words. The Lutherans.* *The Sacramentaries.*

be here a Catachresis, some a synechdoche, some alleosis, others a metaphor, and others a metonymie. Likewise some will haue the figure to be in the word *This*, others in the word *Is*, and others in the word *Bodie*. And as Kikerman writeth. libr. 3. System. Theol. p. 445. *There are manie that say, There is no figure nether in the Predicate, nor in the Verbe, but in the connexion of the Predicate with the Subiect, that is, in the forme of this proposition.* Polanus in Sylloge thes. part. 1. de Cęna. *There is a threfould figure in these words. This is &c. Synechdoche of the gender, a metaphor, and a metonymie of the Subiect.* Ramus in Schlusselb. l. 1. Theol. Caluin. artic. 22. will haue three figures in these words. Aretius ib. saieth, that this speach of Christ, *is ether metaphoricall, or catachresticall, or metonymicall.* Pencier ib. *In these words of Christ, ether there is a metaphor, or a metonymie, or a synechdoche, or alleosis.* Et Zuinglius in Hospin. part. 2. f. 143. *These words: This is &c. are not to be vnderstood naturally, and in the proper sense of the words, but symbolically,* Cap. 27. *denominatiuely, and metonymically.* Thus (as Tertullian saied of the Valentinians) *They turne all into figures and images, being themselues imaginarie men.* And as Illyricus in Claue part. 2. tract. 4. writeth: *Nothing is more easie, then to say: It is a trope, a figure, a phrase of speach, an Hebraisme, as Austine grauely noteth.*

Wherefore I argue thus in the 21. place. Who beside their foresaied opposition to the expresse words of Scripture, doe also in so manie and so weightie matters delude the proper sense of the words of Scripture by so manie kinds of figures, they contradict the true sense of the holie Scripture. But so doe Protestants. Therefore &c.

CHAP.

CHAPTER XXII.

THAT PROTESTANTS ARE FORCED to coine manie distinctions friuolous, voluntarie, opposite to themselues, and vnheard of before.

THE 22. argument which we will make for to shew, that Protestants contradict the true meaning of the holie Scripture, is becausse they are cõpelled to deuise manie distinctions friuolous, voluntarie, contrarie to themselues, and neuer heard of before.

Their friuolous distinctions are of this sorte. *Dauid sinned indeed, but neuer committed sinne: It is an other thing to sinne, and an other, to commit sinne.* As we related lib. 1. c. 16. art. 12.

Zanchius de Perseuer. tom. 7. maketh this distinction: *Saintes slide into sinne, but doe not foreslide.* Lambert. ib. *The elect oftentimes doe erre, but yet are neuer lead into error.* Rainolds thes. 2. *He insinuateth the* (the gates of Hell) *shall vaile against the Church, but not preuaile.* Caluin de Ration. Concordiæ. *The word Bodie is by a figure transferred to bread, but not figuratiuely.* Beza respons. ad Act. part. 2. pag. 104. *To euerie one of the baptized grace is offered, but not giuen.* p. 123. *The elect dying children, are renouated, but not regenerated.* p. 177. *I did not say, that the first man did sinne by Gods will, but that he fell by Gods will.* Perkins de Serm. Dom. to. 2. col. 575. *Christ did not properly die the second death, but yet he suffered it.* Scarpius de Iustific. cont. 14. *It is one thing to keepe the commandments, an other to fulfill them.* Pareus l. 4. de Amiss. Grat. c. 10. *It is true, that Infants doe not actually sinne, but it is false, that they doe inclinatiuelie sinne.* l. 1. de Iustif. c. 13. *The Scripture requireth the Sacraments and pennance to conuersion and regeneration, but not to iustificatiõ.* Et l. 2. c. 3. *It is manifest, that we shalbe iustified, and we shalbe made Iust, is not all one with the Apostle.* Et c. 9. *To be constituited iust, is not the same that*

Friuolous distinctions.

is to be made iust in this life. In Colleg. Theol. 7. disp. 7. *It is a farre other thing* (for God) *to will that all be saued, and to will to saue all.* l. 2. de Amiss. Grat. c. 4. *Sinne and the fall of Adam were neuer the same thing.*

Voluntarie distinctions.

Voluntarie distinctions I call those, by which for their pleasure they draw the same words into diuerse senses. As when the Scripture biddeth vs loue God with all our heart, then they will haue that *with all the heart*, signifieth all kind of degree of loue, so that this precept be impossible for vs: but when it saieth, that anie hath loued God with all the heart, then they will haue, *with all the heart*, to signifie onely sincerely and without hypocrisie. So Caluin in Actor. 8. v. 9. Pareus l. 1. de Iustif. c. 10. l. 2. c. 7. and others. In like sorte, when the Scripture. 1. Cor. 11. affirmeth the Eucharist to be the bodie of Christ, then the word Bodie is taken for a figure; But when in the same place, it saieth, that vnworthie receauers are guiltie of the bodie of Christ, thē it is taken for the true bodie of Christ. And so of innumerable other words, which they expoūd diuersely as it pleaseth them.

Distinctions destroying themselues.

Their distinctions which destroie themselues are of this sorte. Pareus. l. 4. de Iustific. c. 4. distinguisheth stipend, into a free stipend, and a due: and saieth, that eternall life is a free stipend, but not due. As if it could be imagined, how a stipend could not be due. Like to this is their distinction of reward, into due and vndue. For if it be no waies due, it is no reward, but a mere gift. Whereupon Bucan. Instit. loc. 32. saieth: *Reward properly is nothing els, but which is giuen of debt.* Et Scarpius de Iustif. Controu. 15. *In morall matters, where there is reward, there is merit.* Musculus in locis titul. de Meritis. *Surely there can be no reward, but in respect of merit.* Yea and Pareus himselfe in Proœm. l. 5. de Iustific. *Reward properly called, is due.* The same man l. 4. cit. c. 10. addeth: *that iust men can fulfill the law by an inchoate fulfilling, but not by a perfect.* Which he repeateth. c. 13. as if there could be a fulfilling which is onely inchoate or begun. And neuertheless by this distinction doe they

delude

delude all those testimonies of Scripture, which teach, that some doe fulfill the law, loue God, doe good workes, and the like. Which they interpret of an imperfect fulfilling, louing, and doing. Beza in Dial. cont. Heshuss. vol. 1. saieth: *The fathers before Christ were one thing with the flesh of Christ, then to come, but not actually.* And in Colloq. Montisbel. p. 27. *We confesse, that Christ God and man, was not actually a man, before his reall incarnation, yet we say, that he was truely present to these Fathers.* And p. 63. *I will not say, that Christs bodie was not at the time Abraham. For it was, but not actually.* Gerlachius to. 2. disp. 17. *Noë indeed was perfectly iust: but not absolutely iust.*

Distinctions vnheard of. Of God.

But as for distinctions neuer heard of before, they haue deuised innumerable. For as it appeareth by what hath beene related lib. 1. cap. 2. they distinguish of God, that he will sinne for some other end, but not for it selfe: That he willeth, that is, decreeth it, but not willeth, that is, not approueth it: That the hidden God willeth death, but not the reuealed: That he will haue all to be saued, by his reuealed will, but not by his hidden will: or as speaketh Beza part. 2. respons. ad Colloq. Montisbel. *He will haue all saued by his open will, but not by his pleasure.* And agayne: *He will not the death of a sinner, by his open will, but by his secret will.* That he inuiteth all to him by words, but not by his mynd: That he punisheth the faithfull lest they sinne, not because they haue sinned: that he iustifieth a wicked man remaining wicked, by the Ghospell, not by law: And manie other such distinctions as may be gathered out of the saied chapter &c. To which I adde these. Beza cont. Heshus. vol. 1. *A lie pleaseth God, not as it is a lie, but as it is a iust punishement.* Musculus in locis titul. de iustific. God iustifieth a wicked man abiding such, in his throne of grace, not in his throne of iustice. Tilenus in Syntagm. cap. 46. *God iudgeth iust mens workes to be good according to the Ghospell, not according to law.* Perkins in Apoc 2. tom. 2. *Gods reuealed will hath with it adioyned a condition, but not his secret will.*

Of Christ. Touching Christ; they distinguish, that he is ã sinner by imputation, but not by inherence: That he died for all, but not for euerie one: That sometime he speaketh as others thought, not as himselfe: That he is a lawmaker, head of the Church, to be adored, to be inuocated, can forgiue sinnes, and worke miracles, not as man, but as God onely. See more l.1.c.3.

Of Saints. Of Saints: they distinguish in this new manner. They wish for vs heauen, but pray not: we may wish that they praied for vs, but may not pray: They pray for vs in generall, but not in particular: They may be worshipped of vs after a ciuill or profane mãner, but not after a religious. And as Perkins saieth in Cathol. reform. Contr.14. cap. 2. *When Angels appeared, they were lawfullie honored, but not now.*

Of Scripture. Touching Scripture; they haue coined these new distinctions: *In Paul some things are hard, not of themselues, but by accident.* So Reineccius to.1. Arm.c.10. *In Scripture there are some things hard to be vnderstood and obscure to vs, though all the Scripture be in it selfe cleare.* So Pareus in Gal. 2. lect. 25. *The Ghospell, teacheth good works, not of it selfe, but borroweth the doctrine of workes from the law.* So the some Pareus Colleg. Theol. 9. disput. 39. *The Thessalonians tooke not vpon them to iudge, or to debate whether Gods trueth were to be admitted, but onely examined Pauls doctrine according to the touchestone of Scripture:* So Caluin. act. 17. vers. 13. As if Paules doctrine and Gods trueth were not all one. *The Ghospell in a most large sense is taken for the whole doctrine of Christ and the Apostles: Largely, for the doctrine both of grace and faith, and of repentance and new obedience; but straitely and properly for the doctrine of grace by faith:* So Pareus l.4. de Iustif. c.3. Finally the Scripture speaketh as the law, not as the Ghospell; by which distinction they delude manie places of Scripture, as is to be seene in Luther de seru. arbit. to.2. f.449. Caluin in Math.19. vers.17. Pareus. l.4. de Iustif. cap.2. Schlusselb. to.8. Catal. p.441. & to.2. p.270.

Of the Apostles. Of S. Peter and the Apostles, they haue inuented these new

new distinctions. S. Peter is first of the Apostles in order, not in iurisdiction: The Apostles are foundations of the Church, as those that found the Church, not as those on which it is founded: or as Iunius spaketh Cont. 3. l.1. c.10. *The Church is founded vpon Peter as vpon a pillar, not as on a foundation.*

Of Pastors they distinguish: That authoritie is in the word which they preach, not in themselues: That they gouerne the visible Church, but not the Catholike: That in case of necessitie, they are made without mission, but not otherwise. See l.1.c.7. *Of Pastors.*

Of the Church: they haue brought in these new distinctions. That for professiō of faith, there is one Church visible, an other inuisible: That she is infallible in fundamentall points, but not in others: That she is to be heard when she preacheth Scripture, but not otherwise: That she is the pillar to which trueth is fastened, not on which it relieth: So saieth Riuet. Tractat. 1. sec. 39. Or as Andrews writeth in Resp. ad Apol. Bellar. c. 14. *She is so the pillar of trueth, as that she relieth vpon trueth, not trueth vpon her. That the Church is necessarie to beleiue the Scriptures, not to know them.* So whitaker lib.3. de Script.396. *That the Church is the staye and pillar of trueth, not the foundation of trueth.* Heilbruner in Colloq. Ratisb. sess.7. *Of the Church*

Of the Sacraments: they distinguish in this sorte: They iustifie as signes or seales, not as causes: They are receiued whole and intire of the good, but not of the badde: that *baptisme is the lauer of regeneration, passiuely, not actiuely*: So Daneus. Contr. 2. c. 12. *That baptisme is but one taken wholy, but is twoe, taken by partes*: So Beza. part. Resp. ad Acta p. 44. *That the Church is cleansed significatiuely by the baptisme of water, but really by the baptisme of the Spirit.* So Beza. ib. p. 115. or as Polanus saieth in Disp priu. p. 37. *Sinnes are saied to be blotted out by baptisme, not properly, but in a figuratiue sense.* The same Beza in Hutter in Analysi. p. 54. saieth. *I neuer simply saied, that baptisme was the obsignation of regeneration in children, but of adoption.* Perkins in Galat. 3. *By baptisme,* *Of Sacramēts*

actuall

actuall guilt is taken away, but not potentiall. Pareus in Gal. 2. lect. 23. *Absolutely we are all borne sinners, but in regard of the couenant, we are borne Christians or Gods confederats.*

Of the Eucharist. Of the Eucharist: they haue these distinctions: That it is the symbolicall bodie of Christ, but not his true bodie: That Christ his flesh killed doth profit vs, but not eaten: That it is exhibited in the Supper according to the vertue thereof, not according to the substance: That when S. Paul saieth. 1. Cor. 11. *He eateth iudgement to himselfe*, he meaneth not of damnation but of correction: So wolfius in Schusselb. l. 1. Theol. art. 25. In like sorte they say, that Preists forgiue sinne indirectly not directly; directly as it is an offense of the Church, indirectly as it an offense of God. So Spalata. l. 5. de Repub. c. 12.

Of Faith. Of faith: they make these distinctions: That one is Catholike or vniuersall, or historicall, an other, speciall. Againe, that *one is abstract, naked, simple, an other, concrete, compounded, incarnate.* So Luther in Gal. 3. to. 5. *That there is one habituall and actuall, of men: an other potentiall and inclinatiue, of infants:* So Pareus l. 3. de Iustif. c. 14. or as Polanus saieth. part. 2. thes. p. 651. *Infants haue not altogether the same faith that men haue, yet they haue some thing proportionable.* Piscator in Thesibus. l. 2. pag. 252. *Adam before his fall had not iustifying faith:* or as Pareus writeth l. 1. de Amiss. Grat. c. 7. *Adam lost faith of the commandement, but not faith of the promise.* Bullinger dec. 5. serm. 7. *Infants are faithfull by the imputation of God.* Agayne: *They are baptized in their owne faith? to wit, which God imputeth to them.* Zanchius in Supplicat. to. 7. *Manie reprobates are endued with a certaine faith much like to the faith of the elect, but not with the same.* Perkins in Cathol. 4. c. 5. *There is one generall and Catholike faith, wherewith a man beleiueth the articles of faith to be true; and an other iustifying or particular faith.* Thus they distinguish of faith. And in like sorte they distinguish of the iustification of faith, to wit, that it iustifieth relatiuely or correlatiuely, not absolutely, and as an instrument, not as it is a worke. Bucanus in Institit. loc. 3. *Faith is saied to be imputed to iustice,*

to iuſtice, not properly, but relatiuely, Polan. part. 2. theſ. pag. 197. *We are iuſtefied by faith not properly, but relatiuely.* Reineccius tom. 4. Armat. cap. 21. *Faith iuſtifieth as well abſolutely as conſidered relatiuely.* Pareus in Galat. 3. lection. 32. *Faith is imputed to iuſtice relatiuely.* Agayne: *Faith iuſtifieth organically.* And in Colleg. Theol. 2. diſp. 10. *We are ſaied to be iuſtified by faith, but not formerly nor meritoriouſly, but organically.* Touching the loſſe of faith, they thus diſtinguish: Zanchius in Supplication. citat. *The elect looſe faith in parte, but not wholy.* Beza in Prefat. 2. part. reſponſ. ad Acta: *Faith ſometimes ſleepeth, ſometimes ſeemeth to be quite loſt, but yet is not loſt.* Agayne: *There is a lethargie of faith, but no loſſe: The feeling or vſe of faith is loſt for a time, but not faith it ſelfe.--- Some reprobates do beleiue with a generall and hiſtoricall faith common to the Diuels themſelues.* Tilenus in Syntagm. capit. 43. *The faithfull become ſometimes outliers; but not runawaies or forſakers.* In like ſorte they ſay, that faith without works at the time of iuſtification is not dead, but at other times, if it be without workes it is dead. Likewiſe Reineccius tom. 4. Armat. cap. 15. ſaieth. *Faith is called a worke not abſolutely, as it is conſidered in it ſelfe, but relatiuely, as it apprehendeth Chriſt.* Hunnius de Iuſtificat. pagin. 157. *Faith worketh by charitie towards our neighbour, not toward God.* Finally Perkins in Caſibus c. 7. *That which euerie one is bound to beleiue, is indeed true according to the intention of God who bindeth him: but it is not true alwaies according to the euent.*

Of good works in generall: they coyne theſe diſtinctions: The good workes of the iuſt are good in parte, not wholy: They are all equall before God, but not in themſelues. They are acceptable to God in his throne of mercie, but not of iuſtice. They are neceſſarie to iuſtification by neceſſitie of preſence, but not of cauſe: They are neceſſarie to ſaluation, not to iuſtificatiõ. See l. 1. c. 14. art. 15. *Of good works in generall.*

To which we adde, that Pareus lib. 4. de Iuſtificat. capite. 17. ſaieth. *That good works are worthie of reward in*

the courte of mercie, but worthie of punishment in the courte of iustice of God. Et l. 1. c. 16. 23. & 24. *Works are required to regeneration, not to iustification*: or as Reineccius speaketh to. 1. Arm. c 20. *They are necessarie to sanctification not to iustification* Who also to. 4. c. 22. distinguisheth a worke in *Giuing and Receauing*, and saieth, that *faith is a giuing worke, not a receauing*. Schlusselb. to. 7. Catal. p. 446. writeth, *that obedience is necessarie to saluation, but an others obedience, not ours.* And addeth: *The dutie of obedience is indeed necessarie to saluation, forsooth if it be not freely remitted.* Scarpius de Iustif. Contr. 15. *Iust men are worthie of the kingdome of God, by the worth of aptnesse, not of perfection or merit.* Riuet. tract. 3 sect. 36. *There may be a relation of Merit and Reward betwene men, but not betwene God and men.* Perkins in Cathol. Ref. Cont. 4. cap. 6. *Good workes are necessarie to saluation, not as cause, but onely as a thing necessarie following faith.*

of good works in particular.

Touching good works in particular, they thus distinguish: That to liue single, is a good profitable, but not honest or vertuous: That virginitie is better then mariage in some thing, but not simply: That fasting is a parte of Gods worshippe in the law, but not in the Ghospel: That almes deliuereth from sinne and death, not by it selfe, but by the cause thereof: That it is lawfull to pray for the elect, not for others: for the liuing, not for the dead, for things promised in the Scripture not for other things, as appeareth by what hath beene rehearsed c. 15. To which we adde that Perkins in Cathol. reform. Cont. 3. c. 3. writeth, that we pray not so much for the forgiuenesse of sinnes past, as present. Confessio Wittember. saieth: *We may wish to the dead all rest and happines in Christ, but we may not pray for them.* Luther in Postil. Dom. 2. post Trin. graunteth, that we may once or twise pray for the dead, but not often: And at home and in our chamber, but not in the Church. And the like hath Vrbanus Regius in formulis caute loquendi to. 1. Who also in locis. fol. 322. saieth, that we may pray cõditionally for the soule of our brother, but not absolutely. Feild l. 3. de Eccles. c. 17. teacheth, that we

may

may pray for one that is dead streigth after his death, but not afterward, Zuingle in art. 60. saieth: *I condemne not, if one being carefull for the dead, doe implore or pray Gods mercie for them, but to define any time for this, is diabolicall.* Spalata l. 5. Repub. c. 8. n. 132. writeth, that *God at the intercession of the Church forgiueth little sinnes soone after death, but not long after.* Thus they distinguish about praier fore the dead. Perkins in Apoc. 2. tom. 2. *The precept of repentance is directly giuẽ to the elect, indirectly to the reprobate.* Et Tilenus in Syntagm. c. 47. *There is no counsaile inferred out of* 1. *Corint.* 7. *but onely a desire and wish of one desiring the guift of continencie.*

Touching sinne: these new distinctions they make: That it is imputed to reprobates and infidels, not to the faithfull and elect: That it is veniall to the elect, not to others: that it may stand with iustice with some wrastling, no otherwise: that byting vsurie is condemned not other, as we haue related l. 1. c. 16. Besides Perkins in Cathol. ref. Cont. 2. cap. 1. saieth, that in iustification, *sinne is taken away not in it selfe, but as it is in the person*: or as Riuet speaketh Cõt. tract. 3. sect. 26. *Sinne remaineth in parte, not wholy.* Caluin in Ioã. 1. v. 29. *Sinne is in vs but not in the iudgement of God.* Beza in 2. part. resp. ad Coll. Montisb. p. 73. *Dauid sinned, but not whole, but as he was not regenerate.* p. 79. *He did not retaine the holie Ghost, but some thing of the holie Ghost.* pag. 71. *Sinne casteth not of the holie Ghost, but hindreth his efficacie.* Et p. 87. *It maketh the holie Ghost a sleepe for a time, but doth not cast him of.* Pareus l. 1. de Amiss. Grat. c. 7. *Adam fell not as he was predestinate, but as he was to be predestinated: He lost the grace of creation, but not the grace of iustification.* And Piscator in Thes. loc. 20. *The elect do slide, but are not cast downe.* *Of sinne.*

Touching iustification, these new distinctions they frame. It is declared by workes, but not caused: It forgiueth sinnes, but taketh them not away: It maketh that sinne is not imputed, but not that it is no more. It maketh a man iust not in himselfe, but in Christ. And others such like as may be seene lib. 1. c. 17. Moreouer Luther in Zanchius de Perseuer. to. 7. col. 128. saieth: *When Peter sinned,* *Of iustification.*

his loue towards God and Christ was not drowned, but onelie floated. Reineccius to. 4. Arm. c. 15. *Sanctification increaseth and decreaseth, but not iustification.* Kemnice in locis. part. 2. tit. de Argum. writeth, that when in Scripture God is required to iudge vs, or reward vs according to our iustice, that speach is not of the iustice of person, but of our cause or controuersie with other men. And agayne: *That same: yee are cleane Ioan. 13. And yee are washed and sanctified. 1. Cor. 7. is to be vnderstood imputatiuely*: Whitaker ad Rat. 8. Camp. *Faith, hope and charitie doe make vs iust, inchoately not absolutely.* Perkins de Prædest. to. 1. distinguisheth grace into that *which represseth*; which he saieth is cõmon to reprobates, & into that *which reneweth*, which he maketh proper to the elect. Et in Cath. ref. Cont. 4. c. 4. saieth: *Adam had imputed iustice according to the substance thereof, but not according to imputation.* Illyricus in Claue part. 2. tract. 6. *Sinne is abolished by right & promise for the time to come, but not in act and deed.* Gesner in Cõp. loco. 22. *In Scripture those are called iust, who abound with iustice, according to the doctrine of the law, not of the Ghospell* Scarpe de Iust. Cõt. 1. *Iustificatiõ effectiuely is immediatly of Christ alone, but sanctificatiõ is of the holie Ghost. Iustificatiõ quitteth vs in the iudgemẽt of God, not sanctificatiõ.* Et Cõt. 7. *There is a twoefould ablutiõ of sinne; the first is of the guilt, and this is iustificatiõ: the second is of the inherence thereof, and this is sanctification.* Bullinger. dec. 3. serm. 9. *There is a duble iustice, iustificant and obedient.* Polanus part. 2. thes. *The grace which Adam receaued in creation, was not grace which maketh gratefull.* Et in Disp. priuat. *Sinnes are blotted out by pennance not causatiuely, but ostẽsiuely.* Riuet. tract. 3. sec. 26. *We are perfectiuely imputatiuely iust, but inherẽtly iust, onely imperfectly.*

Of Gods law. Touching the law: they distinguish in this new sorte: It is abrogated from the faithfull according to rigor and imputatiõ, no according to obligation: There is a twoefould fulfilling of the law: legall and Euangelicall. Mans law bindeth in generall, not in particular. Whitaker libr. 8. cont. Dur. sect. 96. saieth. *The Decalogue is taken away in parte, but not simply.* Caluin in Actor. 15. vers. 10. *The commande-*

mandements are an vnsupportable yoake for to be exacted, not for doctrine. Pareus l. 2. de Iustif. cap. 7. *They are heauie concerning perfection, not for inchoation.* Reineccius to. 4. Arm. cap. 13. *They are light in respect of imputation and inchoation, but not of perfect fulfilling.* Bucan in Instit. loco. 19. *To the regenerate, the law is possible by imputation of the satisfaction of Christ, and by inchoation of newnesse.* Scarpius de Iustif. Cōt. 12. *The law is possible for outward precepts, not inward; in parte not in whole, or by inchoation, or in Christ, not in our selues.* Musculus in locis titul. de Legibus: *Christians fulfill the law perfectly in Christ, imperfectly in themselues.* Polanus in disput. priuat. 40. *The regenerate keepe the precepts of God by by imputation, but themselues keepe them not.* Reineccius tom. 4. Armat. cap. 13. *According to the law none is worthie before God, but according to the Ghospell, the godlie are worthie before God.*

What onely distinctions Protestants say they alloiv.

These and manie such other distinctions neuer heard of before among Christians, haue Protestants deuised, against which at this present I obiect onelie this, that themselues teach, that no distinctions are to be admitted in Diuinitie, which are not gathered out of expresse and plaine places of Scripture. For thus Whitaker. Contr. 4. quæst. 1. cap. 3. *That rule is much to be esteemed: That in diuinitie no distinctions are to be allowed, but such as are proued by plaine passages of Scripture:* And lib. 2. de Concupisc. cap. 7. *We may say and defend what we will, if such distinctions be accepted.* Sadeel ad Repetit. Sophism. Turriani: *It is a theologicall rule: All distinctions in diuinitie must be proued by expresse places of Scripture.* The like hath Perkins l. de Cæna. to. 1. col. 861. and others.

Most vsuall distinctions with Protest-

Their most vsuall distinctions wherewith most cōmonly they delude the testimonies of Scripture, are these, though perhaps all of them vse not the verie selfe same termes. To wit: *Before men, not before God*: or which cometh all to one: *It seemeth so, but is not:* By this distinction they delude all those testimonies of Scripture, which teach that reprobate or euill men may beleiue, doe good workes,

be in the Church, that reprobates may be iuſtified, that good workes doe iuſtifie, redeeme ſinnes or the like: Which they expound, before men, not before God, or in ſhew, not in deed. An other vſuall diſtinction of theirs is: *In it ſelfe, or in an other thing.* By this they delude thoſe teſtimonies of Scripture, which ſay that good men are iuſt, worthie of God, fulfill the law, that baptiſme forgiueth ſinnes, Almes deliuereth from death, and ſuch like, which they expound, in an other, not in themſelues: as that good men are iuſt, worthie of God, fulfill the law, in Chriſt not in themſelues: that almes deliuereth from death, not in it ſelfe, but in faith, as ſaieth Confeſſio Auguſtana. c. de Implet. legis, and that baptiſme remitteth ſinnes not in it ſelfe but in faith. So Caluin in Act. 2. v. 38. A third vſuall diſtinction of theirs is, *Significātly not Cauſally*: By this they delude thoſe teſtimonies of Scripture, which teach that Sacraments worke grace, Preiſts remit ſinnes, good works doe iuſtifie, doe cauſe life euerlaſting, and the like. Which they expound *Significantly or oſtenſiuely, not Cauſally.* Their fourth accuſtomed diſtinction, is *In parte, not ſimply or wholy,* Thus they delude thoſe teſtimonies which auouch that there is inherent iuſtice, that ſinners are taken away, that good mens good workes are good, and ſuch like, which they expound, In parte, not ſimply or wholy. Their fift vſuall diſtinction is: *A ſaying of the law, not of the Ghoſpell.* Thus they delude all the ſentences of Scripture, which declare that iuſtice and life euerlaſting is to be purchaſed by good works, that the keeping of the law is neceſſarie to life, and ſuch like. For theſe kind of ſayings, they will haue to be onely of the law not of the Ghoſpell. But their moſt vſuall diſtinction of all is. *Figuratiuely not Properly:* which kind of deluding the Scripture is moſt ample and containeth almoſt all the former kinds. For what ſeemeth to be, & is not, is figuratiuely not properly. Likewiſe what is in parte, and not ſimply, what is not in it ſelfe but in another, is figuratiuely and not properly. Yet becauſe this their diſtinction would wax ſtale, if it were

vſed

vsed vnder the same termes in all places, and the vanitie thereof would easily appeare if nakedly it were applied to some places, therefore at least in words and with some litle differences they haue deuided it into diuers. Peculiarly by this distinction they delude all those testimonies of Scripture, which teach that the Eucharist is the bodie and blood of Christ, that eternall life is a reward, that the Apostles are the foundations of the Church, that the Ghospell is a law, Christ a lawgiuer, descended into hell, that there is in the Church an altar, a sacrifice, and the like. These forsooth are their fine plaisters which they applie to cure all the wounds which are giuen them by the sword of the word of God, which if they will let other Heretiks vse in such sorte as they doe, nothing at all will be proued out of Scripture.

Wherefore thus I frame my 22. argument. They who besides their opposition to the expresse words of holie Scripture related in the first booke, are forced in manie and great matters to deuise friuolous and verball distinctions, and such as destroye themselues, and were neuer heard of before among Christians, they contradict the true sense of holie Scripture. Protestants doe so. Therefore &c.

CHAPTER XXIII.

THAT PROTESTANTS CONFESSE THE vniforme consent of Fathers, Councels, and of the Church to be against them, and neglect and condemne it.

THE 23. argument wherewith we will proue the opposition of Protestants with the Scripture, shalbe, becausse sometimes they be forced to acknowledge that they contradict the vniforme consent of the Fathers, Councels, and Church, yea neglect and contemne it.

That

Protest. confesse that they are against Fathers.

That sometimes they confesse the vniforme consent of the Fathers, Councels, and Church is against them, is manifest. For thus writeth Luther in 2. Petri to. 5. fol. 490. *Here stumbled how manie soeuer ether Fathers are Doctors haue heretofore expounded the Scripture, as when that Math. 16. Thou art Peter &c. they interpreted of the Pope.* Tom. 2. l. de lib. arbit. fol 480. *What auaileth it, if one shall relie vpon the ancient Fathers approued by the course of so manie ages? Were they not all of them together blind?* Et to. 6. in Gen. c. 42. *Here surely all the Fathers, Austin, Ambrose, &c. were deceaued, nor vnderstood any thing.* Kemnice in loc. part. 1. p. 166. *All antiquitie with one mouth reiect those propositions: That all things that are done, are done necessarilie: That men sinne of necessitie.* And yet Protestants teach so, as appeareth. l. 1. c. 2. art. 8. & c. 21. art. 1. & 2. Schlusselburg to. 8. Catal. p. 379. *We deny that the ancient Doctors of the Church were Catholiks euery where, for they were deceaued sometimes and peruerted some articles of faith.* Zuingle in Respons. ad Epist. Constant. to. 1. speaking of the exposition of Malachias touching sacrifice in the Church, saieth: *The exposition of the Ancient is reiected.* And l. de Baptism. to. 2. *We must say, that almost all whosoeuer haue written vpon baptisme euen from the very Apostles time, haue erred from the marke, and that not in few points. Wherefore we will see what thing baptisme is after a farre other manner, then ether the ancient or the new writers, yea then those of our dayes haue done,* Ib. fol. 74. *Nether they onely say that* (Saint Ihons baptisme is different from Christs) *but also all Diuines whome I remember euer to haue read, doe follow this their sentence most constantly.* Ib. in Paræn. fol. 603. *They were Fathers begot the Popedome, the most wicked brood of Antichrist.* Bullinger dec. 4. serm. 10. *It is true which they say, that the anciets praied for the dead.* Gualter. in Actor. 19. hom. 125. *It is euident, that the Fathers abused this place: It deceaued them, that they thought Ihons baptisme of water and Christs to be differet.* P. Martyr l. de votis. *Surely that I may confesse that which is true, we haue them* (Fathers) *harder against vs in this cause.* In 1. Cor. 15. *All the Fathers make for this opinion.* Againe: *We confesse*

How manie soeuer.

All of them.

The ancient Doctors.

Almost all from the Apostles.

Ould and new.

All Diuines.

All the Fathers.

confesse freely that the Fathers make differences of rewards. Zanchius de Eccles. cap. 9. tom. 8. *The Fathers exposition is not admitted in this place.* Agayne: *The Fathers exposition is not admitted in this place; Vpon this rock that is, vpon Peter* Musculus in locis tit. de signis. *The Fathers doe attribute more efficacie to our Sacraments, then to those of the ould testament, in so much as they say they be effectuall signes of grace. This error is to be beaten out of the heads of all the faithfull.* Ib. tit. de bapt. *The Fathers did denie saluation to the children of Christiãs takẽ away by death before they were baptized.* Caluin in 1. Cor. 7. v. 5. *Let no man meruaile, that in this matter we freely dissent frõ the Fathers.* Againe: *Fathers erred in approuing inconsiderately the vow of chastitie.* Ib. v. 7. *The Fathers will haue virginitie to be a worshippe of God. Now therein is a pernitious error.* In Act 19. v. 9. *With the Fathers that opiniõ had force, that Ihons and Christs baptismes were different.* And for breuities sake to omit his words, 2. Inst. c. 2. §. 4. he confesseth, that the Fathers be against him touching free will. c. 4. §. 3. touching permissiõ of sinne. c. 14. §. 3. touching Christ mediator as he is God. c. 16. §. 9. touching the descẽt of Christ to hell. Et l. 3. c. 4. §. 3839. touching satisfactiõ. c. 5. §. 10. touching praier for the dead. Et l. 4. c. 15. §. 7. touching the differẽce betwixt S. Ihons and Christs Baptisme, & §. 20. touchings laicks baptizing in case of necessitie. c. 17. §. 39. touching the caryingof the Eucharist to the sick. c. 18. §. 10. touching Sacrifice. Et §. 43. touching exufflation and chrisme in baptisme. The like he acknowledgeth Luc. 7. v. 13. Math. 19. v. 9. & 17. 1. Cor. 15. v. 10. Hebr. 7. v. 9. & otherwhere oftẽ. Beza in resp. ad Cast. vo. 1. Theol. *We see, that this place especially was wrested by the Fathers for to proue their limbus. And the Fathers from hence also deuised that descent of Christs soule into hell:* Besides in Marc. 1. v. 4. In act. 2. v. 27. In c. 19. v. 2. In Rom. 4. v. 11. and otherwhere oftẽtimes, he professeth to disagree frõ the Fathers. Dan. Cõtr. 3. p. 277. saieth, that the Fathers *haue most naughtily expoũded that saying of Christ Math. 16. Thou art Peter, of the person of Peter.* Et. p. 281. *They haue most naughtily expounded the place.* Sadeel ad art. abiur. 26. *We hould this article* (of Christs descent)

The Fathers.

The Fathers.

In how manie points Caluin is against the Fathers.

cēt) *but we vnderstād it otherwise thē the Fathers did.* Whitaker Contr. 2. q. 5. c. 7. *We confesse indeed, that some Popish errors are ancient, and held and defended of the Fathers, which truely we doe freely and openly professe.* Lib. 6. cont. Dur. sect. 7. *Your mingle mangle of Popish religion is pached vp of the errors of the Fathers.* lib. 8. sect. 7. *Both of them iustly exclude that fictitious limbus of the Fathers.* l. 2. de Script. p. 280. *Luther durst dissent from the Fathers, whome he perceaued plainely to dissent from the Scriptures.* Perkins in Gal. 1. vers. 8 *Manie doctrines haue beene receaued and beleiued euen from the time of the Apostles, of the intercession of Saints, of the praier to the dead, and for the dead in purgatorie, and the the like, and these doctrines haue beene confirmed by diuers reuelations.* Spalata. l. 5. de Repub. c. 11. n. 41. *That Preists doe truely and properly forgiue sinnes by the keyes, is the most common consent of the Fathers.* cap. 8. numero. 37. *It was a most ancient custome and most vniuersally receaued in the Church, that praiers and oblatiōs should be made for the dead.* Sutclif. l. 1. de Eccles. *Bellarmin meaneth any consent whatsoeuer with the Fathers in doctrine of free will, of mens satisfactions for sinnes, of limbus, of purgatorie, of praier for the dead, of praier to the dead, of forbiddacne of marriage, and other such like doctrines: This consent we denie to be a note of the Church, for in all these things they did dot consent with the Apostolicall Church.* Duditius in Beza epist. 1. saieth thus: *If it be trueth which the ancient Fathers haue professed with mutuall consent, that is all on the Papists side.* Thus they touching their dissent from the Fathers.

Poperie is errors of the Fathers.

From the time of the Apoles.

Common consent of Fathers.

Vniuersally receaued.

Ancient fathers with mutuall consent.

In like manner they confesse, that they dissent from the Church and Councells. For thus P. Martyr in 1. Cor. 3. *That also vseth to be obiected to vs. That the Church hath alwaies praied for the dead: which truely I doe not denie.* Whitaker Cōt. 2. q. 5. c. 7. I answere. *True it is, that Caluin saieth and the Centurie writers, that the ancient Church erred in manie things, as of limbus, of free will, of merit of works, and the other things before rehearsed.* Agayne: *I say that the Church which was 500. or 600. years after Christ did not hould in all points the doctrine of the Apostles. For she held some errors.* Casaubon. epist. ad Cardin. Perron. *It was a most ancient custome, that in the pu-*

The Church alwaies praied for dead.

The ancient Church.

The Church at 500.

blike praiers of the Church remembrance should be made of the dead, and rest praied for them of God. The ancient Church by this means approued her faith of the resurrection to come. The ancient Church.

Zuinglius in Elencho.tom.2. speaking of the ceremonies of baptisme, saieth: *We know, that in the beginning of the Church these things were vsed.* In the beginning of the Church.

The like they confesse touching Councells. For thus Confessio Anglica. art 21. *Generall Councells may erre, and sometimes haue erred euen in the things which belonge to the rule of pietie.* Generall Councells

Vrban Regius in Interpret.loc. to 1. *It is more cleare then the light, that all Councells haue pernitiously erred.* All Councells

Caluin.4 Insit. c.9. §.10. *There is some thing wanting euen in those ancient and purer Councells. There was a notable example hereof in the Councell of Nice.* The ancient Councels.

Whitaker Cont.2.q.7. c.7. auoucheth, that the Councell of Nice and Chalcedon haue erred.

Nether doe Protestants onely dissent frō the vniforme consent of Fathers, Councels, and Church, but also they make small account thereof. For thus P.Martyr in loc.Tit. Script. §.16. *But at least (say they) then are the Fathers to be allowed, when they agree amongst themselues. No not then alwaies.* Not Fathers euen agreing.

Et lib. de votis. *As long as we abide in the Fathers, we shall alwaies remayne in the same errors.* Whitaker. Cont.1. q.5.c:8. *The agreing exposition of the Fathers, is no rule of expoūding Scriptures.* Not witnesses without exceptiō.

Cont.2.q.7.c.7. *We denie not but the Fathers be witnesse of the trueth, but so as they be not without exception, for all haue erred.* l.6 cont.Dur.sect.3. *The consent of Fathers is not sure and free from error.* Not the whole Senate of Fathers.

Et ad Demonst.7. Sanderi. *Nether will we thinke, that thou hast demonstrated any thing, though thou couldest bring the whole Senate of Fathers against vs.* Not all.

Rainolds in his Conference p.151. *Trueth is not to be tried by consent of Fathers.* Psal.150. *If not one or twoe of the Fathers, but all haue thought it, nor thought it onely but haue written it, nor written it onely but thought it, not obscurely but clearely, nor seldome but often, nor for a time but perpetually, yet their consent were not secure.* And he termeth vniuersalitie, antiquitie, consent, *rotten postes.* Yea in his 5. Thesis he will haue the Roman Church to be no true Church, *be-*

cause she forbiddeth the Scriptures to be expounded contrarie to that sense which our holie mother the Church doth hould, or contrarie to the vniforme consent of Fathers. By which forbiddance (saieth he) are often reiected those senses which the spirit by the tenor of the words and sentences doth teach to be the meaning of the holie text. Mortō in Apol. part. 1. l. 1. c. 69. Sometimes neglecting the persons (of the Fathers) it is most safe to fech the prime antiquitie out of the Apostolicall writings. Which is (saieth he) the prore and puppe of the Protestants defense. Caluin 4 Instit. c. 9. §. 12. Let no names of Coūcells, of Pastours, of Bishops hinder vs, that we trie not all the spirits of them all with the square of Gods word, for to finde whether they be of God. Daneus Cōtr. p. 289. Touching the saying of the Fathers, this is our breif answere to them all: We regard not what the Fathers haue said, but how truely. Et Cont. 5. p. 698. We must not looke what the Fathers haue written, but what they should haue writtē. Vorstius in Antib. p. 395. The Protestants doe not thinke that they ought much to care, what the ancient Fathers haue thought or written of this matter. Pareus l. 5. de Iust. c. 5. I say that Scripture is to be expoūded by Scripture, not by Fathers. Et l. 2. de Grat. c. 14. Though all the Fathers agreed well, yet were it weake. Reineccius to. 1. Arm. c. 9 Whē all Doctors of the Church with a common consent doe teach some thing to come from Apostolicall tradition, is that to be beleiued to be Apostolicall tradition? No. Gerlachius disp. 22. de Eccles. The Fathers haue straied from the path of trueth, not in these onely wherein they disagree with themselues and with others, but in those also which they haue vniformely deliuered. Celius Secundus de Amplit. regni Dei. lib. 1. Should then the authoritie of so manie ancient Fathers, the consent of ages auaile nothings? Nothing at all. Polanus in thes. part. 3. p. 546. We cite them (testimonies of Fathers) specially when we handle points of religion controuerted with Papists, not for our sake but for Papists, that we may refute Papists by the Fathers, whome they haue made their iudges: as in ould time the Fathers refuted the Heathē by the testimonies of the Sybills, of Poets, Philosophers, orators, and Heathen Historians. As therefore the Fathers vsed the testimonies of Heathens against Heathēs: So we produce the testimonies

Protest. defense, to reiect the Fathers.

Saying of Fathers not reguarded.

Not to be cared for.

Not all fathers together

Their authoritie nothing at all.

Fathers cited as Heathens.

monies of Fathers against Papists. Muscul. in loc. tit. de Scrip. *As for me, I require not the testimonies of Fathers for to giue authoritie to Canonicall Scripture, and to make distinction betwene it and the Fathers writings, contenting my selfe with the authoritie and canon of the Scripture it selfe. But because our aduersaries endeauour to trouble the trueth by pretext of Fathers, I well alledge them where they are against their endeauours, but when they cite any thing out of the Fathers writings against vs, I plainely say that I will not binde my selfe to their authoritie.*

Authoritie of the Churche auaileth nothing.

In like sorte they make litle reckoning of the Church & Councels. For thus writeth Whitaker ad Rat. 3. Camp. *Can the Church afford vs no confirmation of doctrine, no arguments of faith? None.* Et Cõt. 1. q. 5. c. 10. *The practise of the Church, is the opinion of men. The sentences of the Fathers, is an opinion of men. The definition of Councels is the iudgement of mẽ.* Vorstius in Antib. pag. 1. saieth, that the testimonie of the Church *is merely humane,* Et p. 382. *An Argument from the practise of the ancient Church concludeth nothing.*

Merely humane.

Protest. contemne Fathers Church and Councels.

Finally they professe to cõtemne both Fathers Church, and Coũcells. For thus writeth Luther de ser. arb. to. 2. fol. 433. *The Fathers authoritie is not to be regarded.* Et l. de Concil. *Twentie years agoe I was forced to contemne the Fathers commentaries.* Melancthon. in loc. edit. An. 1523. *I am of opinion that in matters of religion mens commentaries are to be fled like the plague.* Reineccius to. 4. Armat. cap. 15. *There are Fathers who hould the same error with the Papists, whose testimonies we reiect as false and fond.* Bullinger dec. 5. Serm. 4. *We answere in one word to the ancient writers of the Church, whome they obiect vnto vs, testifying I know not what of Peters primacie, we doe not so much care what the Fathers thought, as what Christ hath instituted.* Caluin. 3. Institut. cap. 14. §. 38. *I am litle moued with those things which euerie where are to be found in the writings of the Fathers touching satisfaction.* Et de ver. reform. *Nether care I for the sentences of the Fathers which these Moderators bring for to tread downe the trueth.* Humfrey in Proregom. *What haue we to doe with Fathers, with flesh and blood, or what pertaineth it to vs what the*

Not to be regarded.

Contemned.

Litle moued.

What to doe with Fathers

false ſynods of Biſhops doe decree. Whitaker lib. 8. cont. Dur. ſect. 62. *I care litle for the Fathers.* Sect. 69. *I care not what the Fathers thought of Ihons baptiſme.* Cont. 1. q. 5. c. 10. *What haue we to doe with Churches or Councells, vnleſſe they ſhew that thoſe things which they define be aggreable to Scripture.* Et l. de Script. c. 1. ſect. 7. *An argument which is taken from the bare teſtimonie of the Church to confirme the Scriptures, or anie parte of them, or anie point of our faith, I ſay is inualide, vneffectuall and vnfit to perſwade.* Iuel in Apol part. 4. ſaieth, *that the way to find the trueth by God ſpeaking in the Church and Councels, is very vncertaine, very dangerous, and in a manner fanaticall.*

We care not. What to doe with Coũcels.

Way of the Church fanaticall.

Thus thou ſeeſt Reader, that Proteſtants confeſſe, that in manie and great matters, the Fathers, the ancient, all Fathers, all from the Apoſtles time, the ancient Fathers with mutuall conſent, all antiquitie: likewiſe, the ancient Church, the Church of the firſt 500. or 600. yeares, the Church in the very beginning: Finally generall Councells, all generall Councells are oppoſite to them: and that the Catholik doctrine doth conſiſt of the ſentences of the Fathers, hath beene beleiued and receaued ſince the Apoſtles time, and all deliuered by the Fathers with mutuall conſent. Moreouer thou ſeeſt, how litle they eſteeme the vniforme conſent of Fathers, Church, and Councells, yea in plaine termes profeſſe to contemne it. I diſpute not now, how the vniforme cõſent of Fathers, of the Church, and Councells is infallible in matters of faith: which hath beene manifeſtly proued by many Catholiks writers, onely I propoſe to the Readers conſideration, how much Proteſtants doe preiudice their cauſe in the iudgement of all reaſonable men, by reiecting and contemning the vniforme conſent of Fathers, of the Church and Councells, touching the expoſition of Scripture. Forſooth yong mẽ contemne moſt ancient; few, very manie; diſagreing, thoſe that moſt agree; men of meane wit or learning, thoſe that were moſt wittie and learned: men of ſmall diligẽce, thoſe that haue beene moſt diligent: vulgar, yea profane men,

Note.

men, thoſe that were moſt holie: nether will admit ſuch and ſo manie men now happily reigning with Chriſt, who nether knew vs nor them, ſo that could not be partiall, ether for iudges, or arbiters, or witneſſes ſufficient of the ſenſe of Scripture, but quite reiect them as inſufficient to decide this controuerſie. Surely hereby it is euident, that the ſenſe which Proteſtants attribute to the Scripture, is not euidēt, and cōſequently no point of faith, ſeing ſo manie, ſo learned, ſo wittie, ſo holie, ſo diligent ſearchers of Scripture in ſo manie ages could not finde it. For as Andrews ſaieth in Tortura Torti: *It is monſtrous, if among ſo manie eyes, eagles eyes, eyes dayly conuerſant in Scriptures* (I adde eyes lightened by the holie Ghoſt) *none perceaued this ſenſe grounded as they ſay muſt plainely---- If it had beene moſt plainely grounded, I thinke ſome Father would haue ſeene through a lattiſe at leaſt he would not haue denied it, and taught the contrarie:* Yea it followeth that the ſenſe in which Catholiks expound the Scripture: is manifeſt, ſeing ſo manie and ſo great Fathers haue vniformely deliuered it, nor deliuered it onely, but alſo condemned thoſe who followed that ſenſe which the Proteſtants embrace, as Heretiks, as ſhall appeare in the Chapter following. I adde alſo that Caſaubō in his epiſtle to Card Perron thus writeth: *The King will willingly graunt, that now it is not lawfull for anie to condemne thoſe things, which are euident to haue beene approued by the Fathers of the firſt ages by an vniforme conſent for good and lawfull.* Agayne: *If the teſtimonie and weight of the primitiue Church be taken away, the King willingly graunteth that amongſt men the controuerſies of theſe times will neuer haue an end.* Luther alſo in Defenſ. verb. Cænæ. to. 7. *If this frame of the world ſhall continew ſome ages, humane means wilbe agayne ſet downe, after the manner of the Fathers, for to take away diſtinctions, and laws and decrees wilbe made for to reconcile and to keepe agreement in religion.*

No end of controuerſies without the Fathers.

In forme therefore thus I make my 23. argument Who not onely gainesay the expreſſe words of holie Scripture in ſuch ſorte as hath beene ſet downe in the former booke,

booke, but alſo confeſſe, that in manie and gerat matters, they contrarie to the vniforme conſent of holie Fathers, of the Church and Councels, yea reiect and contemne it, they are alſo contrarie to the true ſenſe of holie Scripture. Proteſtants doe ſo. Therefore &c.

CHAPTER XXIV.

THAT PROTESTANTS CONFESSE, that their doctrine was in ould time condemned for Hereſie.

THE 24. argument for to proue that Proteſtants cõtradict the right ſenſe of holie Scripture, ſhalbe becauſe it is ſo manifeſt that much of their doctrine was in ould time condemned of the Fathers for hereſie, as themſelues confeſſe it.

Proteſt. confeſſe they hould the hereſies: Of Aerius.

For touching the hereſies of Aërius, thus writeth Bucan. Inſtit. loc. 42. *Did the Fathers rightly reckon the opinion of Aërius who made no diſtinction betwene a Biſhop and a Preiſt, amongſt hereſies? No more ſurely, then theſe other his opinions. 1. That we ought not to make praiers or offerings for the dead. 2. That dead Saints are not to be praied vnto. 3. That there ought not to be anie ſet dayes of faſting.* Beza reſponſ. ad Serau. c. 32. *Surely Serauia, if thou doeſt thinke Aërius to haue beene an Heretike in thoſe three former points, all the reformed Churches this day are Heretiks to thee, as well as they are to the Papiſts.* Vorſtius in Antibel. p. 201. *Aërius was vniuſtly condemned of hereſie by the Fathers.* Angelocrator. l. 7. de chronol. *The opinions of Aërius a moſt learned man, that he reiected praier for dead and ſet faſt, and made a Preiſt equall to a Biſhop, were to be borne withall, vnleſſe with Aërius he had impugned the Trinitie.* Whitaker. Cont. 2. q. 5. cap. 7. *Epiphanius indeed and Auſtin after him, put Aërius amongſt Heretiks. But if he held nothing but theſe points, he was no Hereike.* Cartwright Replica. 2. p. 618. *If it muſt preuaile againſt me, that Aerius an Here-*

an Heretiks would make a Bishop and Priest all one, whome Epiphanius a Catholike thought to be distinct and different by the word of God, or that Austin reckoned it amongst the heresies of of Aërius; by this way will rise a great preiudice to the trueth, wherewith we beleiue, that we ought not to pray for the dead, nor offer sacrifice for them. For Epiphanius to. 1. hær. 7. calleth this an heresie of Aërius, and of the same iudgement is Austin. hær. 51. which notwithstanding is orthodox doctrine. Gratianus Antiiesuita part. 1. pagin. 528. Surely if one take away those things which Aërius is rather feigned then proued to haue held with the Arias about the diuinitie of Christ, there wilbe nothing which may be iustly and deseruedly reprehended in his doctrine. Daneus in libr. Augustini de Hæres. capit. 53. The Aërians were quickly suppresst, because they were oppugned by the common consent of all Bishops. 1. Aërius taught that a Preist did not differ from a Bishop in order and degree. Which doctrine I see not why it should be condemned. 2. That praiers are not to be made for the dead, because they cănot be holpen by such suffrages of ours. Why Christians should not admit this, I see not. 3. That fasts are not be appointed vpon certaine set and solemne dayes yearely, as was the fast of lent: for that all this kind of aniuersarie fasts is superstitious, and not to be vsed of Christians. Which surely is true. 4. That there is no pascha among Christiăs which is to be kept and celebrated. Nether ought this opinion of the Aërians to be condemned, because it is true. Wherefore we haue not noted these men among Heretiks.

Touching the heresies of Iouinian, thus writeth the same Daneus l. cit. c. 82. Iouinian did equall mariage with single life, and virginitie, for that both of thẽ are of thẽselues indiff. ẽt and no parte of Gods true worship, as also because &c. This why it should be erroneus, nether Hierome proueth, nor any other of the Fathers hath proued. Whitaker loc. cit. Iouiniă thought that the choice of meates and fasting was not meritorious. I answere. Is the choice of meates, meritorious? Follie. To fast for this end to merit eternall life, is to abuse fasting. We willingly agree with Iouiniă in this point. Iouiniă taught that mariage was equall to virginitie in dignitie and merit. So also Paul, so Christ, so we all teach. *Of Iouinian.*

Indeed Hierome inueigheth against Iouinian for this cause. Hūfre. ad Rat. 3. Camp. *We graut, it is true which Sanders saieth of the Iouinians and Protestants: That fasting or abstinence frō some certaine meats profiteth nothing.*

Of Vigilantius.

Touching the heresies of Vigilantius. thus Humfre loc. cit. *He taught, that the reliks of Saints are not to be worshiped. And we also. Vigilantius taught, that there was no need to light torches, or to wach at the sepulchres of Martyres. And why should not we teach the same, and much rather? He taught that Saints are not to be worshipped, nor that men ought superstitiously to runne to their monuments: We say the same.* Vorstius in Antibel. p. 162. *The heresies alledged of Bellarmin, are indeed no heresies, for example, which he alledgeth out of Hierome touching Iouinian and Vigilantius, and out of Epiphanius touching Aerius and some few others.* Angelocrator loc. cit. *Vigilantius, a Frenchman, but a most learned Prelat in Spaine, denieth, that Saints are to be reuerenced, and would, haue riches to be preferred before pouertie: Against him Hierome wrote.* Beza in 2. part. resp. ad Acta Montisb. *Hierome defending an ill cause, that is inuocation of Saints against Vigilantius &c.* Luther in Postilla Exalt. Sanctæ Crucis: *Vigilantius wrote of this matter (worshippe of reliks) against whome Hierome earnestly opposed himselfe; which I wish had not beene done, and if Vigilantius his booke were extant as Hieroms is, I beleiue Vigilantius wrote more Christianely of this matter then Hierome.* Serranus cont. Hayum part. 3. *The discreet Reader seeth, that Hierome in that booke against Vigilantius passeth not onely the boundes of modestie, but also of trueth.* Iuel in Defēs. Apol. part. 1. c. 2. sect. 3. *Hierome reproueth Vigilantius that he reprehended wakes, inuocation of Saints, worshippe of relikes, lights, and other such things.*

Of Origen.

As for the heresies of Origen, thus writeth Spalatensis l. 5. de Repub. c. 6. n. 44. *Origen was shroudly taxed of Theophilus, because he held that the Sacraments did not worke sanctification by the worke (as I may so speake) wrought, but onely by the worke of the worker, and that God doth not vse materiall and insensible creatures to importe sanctification to men. But*

Theo-

Theophilus whilest he doth reproue this opinion or error of Origen, is all &c. And yet herein Protestants teach as Origen did, as appeareth by what hath beene related l.1. cap.10. artic.7.

Finally Daneus Contr.4. pag.770. confesseth to agree with the Messalians, that habituall concupiscence in the iust is sinne: and with Nouatians, that Christians are not to be anointed. *Of Messalias, and Nouatias*

Thou seest Reader that Protestants plainely confesse, that they defend the condemned doctrine, of Aërius, Iouinian, Vigilantius, Origen, Messalians, Nouatians: and that S. Austin, S. Hierome, S. Epiphanians, Fathers, Bishops with common consent of all, did cõdemne their doctrines for heresies, and them for heretiks. Whome I aduise to consider well those words of Beza written of a late Heretik epist. 81. *He plainely and without dissimulation houldeth and accounteth Origen, Aërius, Heluidius &c. not for Heretiks, but for maintainers of the trueth. These are such things, as that now it may onely seeme to be wanting to set the Diuel himselfe in the throne of God and of trueth.* And Epist.16. *What I admonished before, I admonish now in the Lord agayne and agayne, to wit, that at lest they would consider with themselues from whome and to whome are they gone.* For that I may imitate the words of S. Austin l.2.cont.Iulian. c.10. *Hath long time so confounded the higheſt with the loweſt: Shall light so be termed darkeneſſe, and darkeneſſe light, that* Aërius, Iouinian, Vigilantius, become to see, and Austin, Hierome, Epiphanius be blinde. *Good counsell of Beza.*

But in some I thus argue in the 24. place: whose doctrine in manie and greatest points is opposite to the expresse words of Scripture, and besides (as themselues confesse) was condemned of the ancient Church and holie Fathers, for heresie, that is repugnant to the true sense of Scripture: But such is the doctrine of Protestants. Therefore &c.

CHAPTER XXV.

THAT PROTESTANTS THEMSELVES sometimes confesse that diuers of their opinions be blasphemous.

THE 25. argument wherewith we will proue that Protestants contradict the true sense of the Scripture, shalbe, because it is so manifest that diuers of their doctrines which in the former booke I shewed to be opposite to the expresse words of Scripture, are blasphemous, as partely the very Authors of them, partely other learned Protestants being compelled by their conscience and the euidencie of the matter doe confesse it.

Blasphemie: that God willeth sinne.

Concerning God: Protestats teach that he willeth sinne, as hath beene seene l.1.c.2.art.1. Which doctrine to be blasphemous, thus confesseth Caluin in Resp. ad Nebulon, p. 732. *Was it a doubtfull blasphemie, to make God the author of of sinne, to will sinne, to thrust to sinne?* Beza de Præd. cõt. Castel. vol.1. Theol. p.372. *Out of these things none of these blasphemies followeth, to wit, ether that God is the author of sinne, or is delighted with sinne, or also willeth sinne.* Et p.397. *It cãnot be saied without blasphemie, that God willeth iniustice.* Ib.l. Quest. & Resp. p.681. *What then? Shall we say, that God willeth iniquitie? God forbidde. For this is the most horrible blasphemie of all.* Zanchius l.3. de Nat. Dei c. 4. *We should surely say, that God is the cause and author of sinne, if we should say that properly speaking he willeth sinne, or would haue sinne to be done.* Hutterus in Analysi Cõf. Aug p.625. *The blasphemie of Sacramentaries is execrable; who are not ashamed to referre the most dolefull fall of our first parents and all that world of euils, which thereõ insued, not in regard of the punishmẽt, but of the sinne, vnto an absolute and eternall decree of God, and to his effectuall working and immutable will* Et p. seq. *But let heauẽ be astonished & the elements amazed at such mostrous blasphemies, whereof no*

pious

pious man should suffer to heare the onely outward noise without shaking, much lesse should assent vnto them in his heart. And Ioannes Andreæ in Colloquio Montisb. p. 422. *This assertion* (that man fell by Gods will) *is impious and horrible to heare, and so contrarie to the expresse and reuealed word of God.*

They teach also that God willeth sinne euen as it is sinne, as hath beene shewed lib. 1. cap. art. 2. But that this is blasphemous, is acknowledged by Beza l. de Prædest. p. 410. in the words: *If euer we had thought to speake or write, that sinnes as sinnes proceed from the will of God, we would confesse, that we were worthie of all punishment.* Lobechius also Disp. 21. *This principle of Diuinitie is firmely to be held and to be beleiued with all our heart: that God neither willeth nor commandeth ill deeds as they are such, much lesse worketh or helpeth them, or by an eternall decree doth destinate or secretly driue men to commit them.* *That God willeth sinne as sinne.*

They teach also, that God worketh sinne and is the cause and author of it as is to be seene l. 1. c. 2. art. 4. And yet Caluin l. de Prouident. p. 742. aliâs 736. confesseth, that *it is a monstrous blasphemie, that wickednesse is done not onely by the will of God, but also he being the author thereof.* And pag. 471. *Thou wrangleſt with me, as if I had saied, that sinne is the iust worke of God, which in all my writings I euer more detest.* Instruct. contr. Libertin. cap. 14. *God must denie himselfe and become a Deuil, if he did worke euill, which these men doe attribute vnto him.* The like he hath libr. de Prædestin. pag. 711. And in Actor. 2. ver. 23. saieth: *I denie that God is the author of euill, because in this word an euill affection is insinuated.* Beza in Abstersi. Calumn. Heshus. pag. 316. calleth it blasphemie: *That God worketh the wickednesse of the wicked.* And de Prædest. cont. Castel. p. 401. *God forbidde, that anie of ours should haue saied or written, as thou auouchest, that God either giue, or permit, or worke an euill will, or anie wicked or filthie desires: when as euen our thoughts doe altogether abhorre from these kinde of blasphemies.* P. Mart. in locis classe 1. c. 14. *If God wrought sinne, he were a sinner.* Kemnice in locis part. 1. *That God is cause of sinne.*

tit. de Causa Peccati: *All mens mynds and eares do so abhorre from that speach: God is the cause of sinne, that therefore the Maniches did feigne an other God.* Vrsin. in Miscellan. p.72. *Thou sayest, that these are the speaches of manie of men: God doth effectually worke in the reprobate, that they sinne: With all our heart we accurse this speach and doctrine.* Whitaker ad Rat. 9. Campia. *That is horrible, Campian, and not to be spoaken which thou saiest; that anie should make God the Author of sinne, He deserueth that God should streigth with a thunder boult cast him into the bottomlesse pit of hell.* Pareus in Colleg. Theol. 1. disput. 2. *The Fathers iustly condemned that impious doctrine of the Maniches and Libertins, ascribing the cause of fall and sinne to God the Creator.* And Disput. 3. *God was not, nor is not the efficient cause of sinne, which heretofore was the blasphemie of the Maniches, and now is of some Libertines.*

That he predestinated men to sinne.

They teach that God doth predestinate and ordaine mē to sinne, as is related l. 1. c. 2. art. 5. Which to be blasphemous, confesseth Vorstius in Amica Collat. sect. 89. in the words: *which doctrine* (that God doth destinate men to sinne) *I scarce beleiue that thy selfe wilt thinke to be voide of blasphemie if thou doest well consider it.* Hutter in Anal. Confes. August. c. 9. *The troupe of Sacramentaries, Beza, Caluin, Renecher, doth not feare to write with a most execrable and most wonderfull blasphemie, that some are fatally and absolutely destinated not onely to their last end, to wit, damnation, but also to the causes betwene, euen to infidelitie it selfe, by an absolute decree of reprobation which goeth before all causes.* Episcopius apud Hom. in Specim. Contr. Belg. p. 36. *Great iniustice and hypocrisie should be attributed to God, if by a secret will he did define and ordaine that those things should be done, which by his reuealed will he forbiddeth and will not haue done.* Arminius ib. saieth: *Bellarmin obiecteth against the opinion of our Doctors, that thereof will follow, that God is the Author of sinne, that God truely sinneth, that God alone sinneth, and that sinne is no sinne: By this complainte I see no wrong done to your doctrine, Perkins.*

They teach, that God doth command sinne, as we haue proued

proued l. 1. c. 2. art. 6. Which to be blasphemie confesseth Beza in Resp. ad Acta Montisbel. pag. 182. in these words: *That God commandeth that which he will not, punisheth that which he commandeth, is the author of euill: surely all these things are full of horrible impietie and blasphemie.* And Zanchius in Depuls. calum. to. 7. col. 255. *I haue alwaies taught, that it is blasphemie, to say, that God commandeth, men to sinne.*

That he commandeth sinne.

They teach that God doth push and tempt men to sinne, as is to be seene l. 1. c. 2. art. 7. And yet Caluin Resp. ad Nebulon. p 732. saieth: *Was it a doubtfull blasphemie: that God pusheth men to sinne?* And in 1. Ioan. 3. v. 8. *It is proper to the Deuil, to push men to sinne.* De Prædest. pag. 711. *If euer I had saied, that it had beene done by the instinct of the holie Ghost, that the first man should forsake God, perhaps Pighius might iustly insult ouer me.* Beza de Prædest. vol. 1. Theol. p. 404. *The name of Tentation doth not agree to God, sith it signifieth nothing but inticement to euill, which God can no waies doe.* In Math. 3. v. 3. *Tentations which entice vs to euill, come not but from Satan.* And in Respons. ad Acta Montisb. part. 2. pag. 186. *Nether he, being infinitly good, could push a created good to euill.* Melancthon in Schlusselb. l. 1. Theol. Caluin. artic. 8. *They doe inferre, that God doth push the mynds and hearts of men to doe wickedly: this is a damned error.* Et lib. de Causa peccati. to. 2. *That same Cyclopicall cauillation of some is to be reiected, that therefore God sinneth not in pushing men to euill, because there is no law for God. This Cyclopicall imagination is detestable.* Whitaker ad Rat. 8. Camp. *God did not adde new spurres to Dauid and Iudas for to sinne. God forbidde that anie Christian should so much as thinke so.* Hutter in Anal. pag. 683. *It cannot be saied or thought without great wickednesse or impietie and blasphemie, that God is the efficient, impelling, inclining, cause of sinne.*

That he tempteth to sinne.

They say that God imposeth necessitie or forceth men to sinne, as is shewed. lib. 1. c. 2. art. 8. which to be blasphemie confesseth Whitaker libr. 8. cont. Dur. sect. 7. *We haue alwaies reiected as blasphemous, that God doth force and push*

That he forceth to sinne.

push men to ſinne, and putteth euill wills into them. Kemnice in locis part. 1. pag. 169. condemneth this propoſition: *God forceth to ſinne.* And Moulins in Arnolds flights ſaieth: *That God doth push and neceſsitate to ſinne, is a horrible and Diuelish doctrine.*

That he iuſtifieth the wicked.

They teach that God doth iuſtifie a wicked man remaining wicked, as appeareth l. 1. cap. 2. artic. Which to be blaſphemous, is acknowledged by Tilenus in Syntagm. c. 41. in theſe words: *We denie not that he is made and is iuſt, whome God pronounceth iuſt: which ſurely the iuſt iudgement of the moſt iuſt iudge doth require, whoſe iudgement is according to trueth.*

That he careth not for good workes.

They ſay that God doth not care for good works, as we haue shewed l. 1. cap. 2. art. 13. of which doctrine thus ſpeaketh Melancthon Reſp. ad art. 24. Bauar. *What a horrible and barbarous ſpeach is this?* And Kemnice in loc. part. 2. tit. de bonis oper. termeth it *a fanaticall paradox.*

That he hath no will to ſaue all.

They ſay that God hath no will to ſaue all, nor calleth all to him, as is to be ſeene l. 1. cap. 2. art. 19. And neuer the leſſe liber Cõcordiæ c. 11. pronoũceth that theſe doctrines are *falſe, horrible, and blaſphemous: That God hath no will that all men should doe pennance and beleiue the Ghoſpell: That when God calleth vs to him, he hath no will in earneſt that all men should come to him: That God will not that all should be ſaued, but that ſome, not for their ſinnes, but onely for the decree, purpoſe and will of God are deſtinated to damnation, ſo as by no means they can obtaine ſaluation.* The ſame opinions Herbrand. in Compend. Theol. loc. de Elect. condemneth as blaſphemous. And Gerlachius to. 2. diſput. 16. ſaieth: *Impious, blaſphemous, and pernitious to mens ſaluation are the doctrines that follow: That God willeth not that euerie men be ſaued: That it is falſe, that God hath made all mankinde for no other end then for ſaluation: That God doth not call men to ſaluation.* Grauer in abſurdis Caluin. c. 5. ſect. 31. *This opinion of Caluiniſts, that God hath no will that all men be ſaued, is extremely impious and blaſphemous.* In like manner Iames Andrew in Colloq. Montisb. p. 421. & 422.

They

They teach that God of himselfe willeth the death and damnation of men, as appeareth. l.1. cap.2. art. 22. And yet Adamus Franciſci in Margarita Theol. loco. 17. condemneth as blaſphemous theſe opinions: *That God hath deſtinated the greateſt number of men to eternall damnation for the mere pleaſure of his will: That he neuer loued thoſe whome he hath deſtinated to damnation: That our firſt fathers fell by Gods decree, will, and ordinance: That Chriſt died for the Elect onely: That the merit of his paßion pertaineth to the Elect onely: That the promiſes of the Ghoſpell are not Vniuerſall: That God doth not in earneſt call the reprobates by the Ghoſpell: That the reprobate cannot be cõuerted: That the elect falling into ſinne, retaine grace.* Gerlachius alſo Diſp. 16. cit. ſaieth that theſe *are blaſphemous poſitions: The reprobate are reprobated without any deſert of theirs: That God ſometime doth by his word ſignifie that he willeth that which he willeth not; and that he will not that which indeed he will: That the Ghoſpell is promulgated to ſome that they may be indurated.* Homius diſp. 60. writeth thus: *If any should teach, that God hath decreed by his abſolute will without any reſpect of ſinne, to dãne men and to punish thẽ with euerlaſting torments, he doubtleſſe should blaſphemouſly attribute manifeſt iniuſtice to God.* And Remonſtrantes in Collat. Hagæ after they had recited this opinion of the Cõtraremonſtrantes: That God doth reprobate ſome for his pleaſure and not for their ſinne; *ſo that he would not giue them faith or Chriſt, that he might ſurely bring thẽ to their end by infidelitie as by the fruite of this reprobation:* they adde p.128. *We obiect, that this doctrine is of it ſelfe ſo abſurd and horrible, that to proue and refute the horror thereof, in a manner ſufficieth to point at it.*

That he willeth death & damnation.

They teach alſo that God doth not dãne mẽ for ſinne, as is shewed l.1.c.2. art. 23. And yet Vrſin. in Miſcel p.87. giueth this cenſure hereof: *This wicked and abſurde doctrine, wherewith he concludeth an other no leſſe falſe and abſurd: That as manie wicked as haue perished, doe perish, or shall perish, haue not perished, doe not perish, or shall perish for their ſinnes, but for incredulitie onely.* Et Beza reſp ad Acta Monti. part. 2. p. 215. ſaieth, *that it is an intolerable ſpeach that men are not damned for ſinne.*

That he damneth not for ſinne.

Finally they teach that God by his omnipotencie cannot make that Christs bodie should be at once in diuers places, as is shewed l. 1. c. 2. art. 23. And yet liber Concordiæ c. 5. saieth that *it is horrible to say and heare, that God not with all his omnipotent power can make that Christs bodie at the same can be substantially present in more then one place.* Thus much of their confessed blasphemies against God.

Touching Christ.

Touching Christ, they teach that his humanitie is not to be worshipped or praied vnto l. 1. c. 3. art. 3. Which to be blasphemous thus teacheth Hutter in Anal. Confes. Aug. art. 3. *Away with that impious speach of Daneus blasphemously saying, that Christs humane nature albeit personally vnited to the diuinitie, is not capable of whorshippe or religious hope.* Gerlachius tom. 2. disput. 5. *Now all the faithfull see the execrable impietie of the Caluinists, who wickedly blaspheme that Christ as man is not to be worshipped or praied vnto.* Reineccius tom. 2. Armat. c. 37. saieth that the impietie of Daneus who denieth that Christs humanitie is religiously to be worshipped *is to be refuted, not by words, but by thunderbolts, yea with the fire of hell.*

Blasphemie: that Christs humanitie is not to be worshipped.

That Christ as man cannot giue life, &c.

They teach that the humanitie of Christ, or Christ as man, hath no power to giue life to forgiue sinnes, to worke miracles, as we related l. 1. cap. 3. art. 4. Which to be blasphemous thus confesseth Hutter in Anal. cit. art. 3. *For not (as the Sacramētaries do wickedly auouch) the of power miracles is to be attributed onely to the diuinitie of Christ, but to his whole person, and therefore to both natures together.* Gerlachius to 2. disp. 4. *By these now may appeare the impietie of the Caluinists, for they take from Christ power to giue life.* Musculus in Hospin. part. 2. Hist. f. 323. *There is none but a plaine wicked Atheist, who can denie, that to forgiue sinnes is imparted to the finit humanitie of Christ.*

That he despaired.

They teach, that Christ was ouerwhelmed with desperation, as is to be seene lib. 1. c. 3. art. 11. Which Zuinglius, in Histor. passionis to. 4. cōfesseth to be blasphemie saying. *Away with their doctrine out of the Church of Christ, who affirme that Christ on the Crosse despaired.* And Tilenus in Syntagm.

tagm. cap. 65. *They are extremely infidels who despaire of their saluation.*

They teach also that Christ died for the elect onely, as hath beene shewed l. 1. c. 3. art. 18. Which Lobechius disp. 6. confesseth to be blasphemous in these words: *The Caluinists affirme, that Christ died for the elect onely and not for all men. By which blasphemie they not onely depriue Christ of a great parte of his honor, and the Church of comfort, but also cõtradict the holie Ghost to his face.* The like hath Adamus Franciſci. loco 17. and Gerlachius disput. 16. And Grauerus in Absurdis Caluin. c. 5. sect. 58. saieth that it *is an absurd and blasphemous Caluinisticall doctrine.* Iames Andreæ in Beza resp. ad acta Montisb. p. 212. saieth. *It is a horrible doctrine of Beza, that Christ died not for the sinnes of the whole world.* *That he died but for the elect.*

Finally they teach, that the blood of Christ wherewith he redeemed vs, is corrupted, and now no more in being: as appeareth l. 1. c. 3. art. 20. of which doctrine thus pronounceth Schlusselburg. lib. 1. Theol. Caluin. art. 2. *This is a horrible blasphemie, dishonorable to the blood of the Sonne of God with which we were redeemed.* *That his blood is corrupted.*

Touching the Scripture, they teach that it can be vnderstood without the holie Ghost: as is proued l. 1. c. 5. art. 2. Which doctrine thus condemneth Casaubon. Exercit. 16. cont. Baron. sect. 215. *Baronius addeth, that the Scriptures cannot be vnderstood without the helpe of God, and this he confirmeth with some testimonies of the Fathers, as if there were anie Christian who denieth this or calleth it in doubt.* *Touching Scripture.*

Concerning the Church they teach that she doth not perpetually continew, as is proued l. 1. cap. 8. art. 4. Which Whitaker Cont. 2. q. 3. c. 2. confesseth to be basphemous in these words: *Who denieth or doubteth that the Church is founded for euer and is to continew for euer, he is no Christian.* *Touching the Church.*

Concerning Baptisme: they teach that when water wanteth it may be ministred in anie other liquor, as is to be seene l. 1. cap. 10. art. 1. Which as blasphemous thus condemneth Hutter in Anal. Confess. p. 466. *Beza is blasphemous, who affirmeth that he doth not against the will and plea-* *Touching Baptisme.*

ſure of Chriſt, who ether in adminiſtring baptiſme, vſeth milke or anie other liquor whatſoeuer, or in theſe countries where there is no vſe of wine, or if be nature he abhorre wine, doth in the Lords ſupper vſe anie other kinde of drinke. Et p. 490. *The licēce which Beza of his owne head taketh, was ſacrilegious, ſaying: If there want water, and yet the baptiſme of ſome cannot be differred with edification nor ought not, ſurely I would as well baptize with anie other liquor as with water.* The like iudgement hereof giueth Grauer in Abſurdis Caluin. c. 4. ſec. 6.

They teach that Baptiſme doth not giue grace, and that the childrē of the faithfull are in the grace of God before they be baptized, l. 1. c. 10. art. 79. Which doctrine thus cenſureth Hutter in Anal. cit. art. 13. *It is the madneſſe of the Sacramentarians, who will haue that the grace of regeneratiō is not giuen by the vſe of Sacramēts but that the children of the faithfull and elect haue it before.* The like ſaieth. Grau. l cit. ſect. 10.

Touching the Euchariſt.

Touching the holie Euchariſt: they ſay that it is not the bodie and blood of Chriſt. lib. 1. c. 11. art. 1. Which to be blaſphemie thus iudgeth Hutter in Anal. cit. pag. 536. *It is extreme impudencie, deſperate bouldneſſe, horrible blaſphemie, to oppoſe a contradictorie propoſition to the words of Chriſts inſtitution. For Chriſt ſaieth: This which I giue you to eate, is my bodie. The Sacramentaries denie it, and ſay: That which thou giueſt vs to eate, is not thy bodie.* The like hath Muſculus art. cit.

They teach that Chriſt is not in the Supper. l. 1. c. 11. art. 1. And neuertheleſſe thus writeth. Beza in Hoſpin. part. 2. Hiſtor. fol. 301. *Manie thinke, that we would exclude Chriſt from the Supper, which is plainely impious. We are ſo farre from ſaying, that Chriſt Ieſus is abſent from the Supper, that aboue all men we moſt repugne this blaſphemie.*

Touching Faith.

Concerning faith they teach that it is not ſimply neceſſarie to ſaluation. l. 1. c. 13. art. 15. Which is blaſphemous in the iudgement of Luther in Geneſ. 47. tom. 6. *Zuinglius* (ſaieth he) *wrote of late that Numa Pompilius, Hercules, Scipio, Hector, do enioy euerlaſting happines in heauen with Peter and other Saints. Which is nothing els then plainely to confeſſe*

that,

that they thinke there is no faith no Christianitie. The like saieth Beza l. de puniend. Hæret.

Touching good works they denie that it is necessarie they should be present when we are iustified. l. 1. c. 14 art. 12. Of which doctrine thus pronounce the Electorall Ministers in Colloq. Aldel. p. 343. *It is horrible dishonor to God and a barbarous doctrine, to professe, that in the very instant and act of iustification, not onely merit, but also necessitie of the presence of good works is excluded.* *Touching good workes.*

They say that all the good works of iust men are sinnes and mere iniquities lib. 1. cap. 14. art. 2. Of which doctrine Zuinglius giueth this verdict in Exposit. Fidei. to. 2. *Some of ours haue saied paradox like, that euerie worke of ours is abhomination.*

They say also that we may not doe good for reward. l. 1. c. 14. art. 19. Of which doctrine Remonstrantes in Collat. Hagæ. p. 95 giue this censure: *Who denie that the faithfull may doe good workes in regard of reward due to good works, he peruerteth and denieth the nature of faith, of Gods law, of eternall life and death.*

Touching sinne: they teach that in the faithfull it doth not expell grace. l. 1. c. 16 art. 6. Of which Hutter thus writeth: *They plainely make the Apostle a liar, who with open mouth pronounceth that euerie fornicator, Vncleane, and couetous man is excluded out of the kingdome of heauen: and also Christ our Sauiour, who pronounceth this sentence against those that denie him: whosoeuer shall denie me &c.* *Touching sinne.*

They teach that men shall not be damned for their sinfull works, but onely for incredulitie. l 1. c. 16. art. 10. And yet Beza in 2. part. Resp. ad Acta Montisb. pag. 218. after he had recited these positions of Iames Andrews: *Onely incredulitie damneth men: Men are not damned, because they haue sinned:* addeth: *Durst euer man before this so impudently bring into Gods Church, so false, so monstrous, so abhominable doctrine?* Et p. 215. *Surely your speach seemed intolerable to vs: that men are not damned for sinne.* The like hath Vrsin. in Miscellan. p. 84.

Touching Iustification.

Touching Iustification: they teach that a iustified man cannot leese grace by any sinne that he committeth: lib.1. c.17. art.12. Which doctrine is thus censured by Wittembergenses in Schlusselb.lib.1.Theol.art.7. *It is a great madnesse of the Anabaptistes and other frantike men, who say that the iustified cannot fall, or at least not leese the holie Ghost, and become againe guiltie of Gods wrath, albeit they breake Gods commandments against their conscience.* Hutter in Anal. cit. p.562. *It is a blasphemous speach of Zanchius, saying that forgiuenesse of sinnes once obtained is not made voyde by sinnes following, and that the holie Ghost once giuen to the iustified remaineth with him for euer: And of Beza writing that Peter denying Christ, and Dauid falling into adulterie, did not leese the holie Gost.* Adamus Francisci.loc.6. *The Caluinists with a horrible madnesse imagin that the regenerate cannot fall into mortall sinne, and that if they fall, notwithstanding they retaine Gods grace, the holie Ghost, and faith.* Et Confess. August.c.11. condemneth *the Anabaptistes: who denie that they who are once iustified can againe leese the holie Ghost.*

They teach that a Sinner doth not cooperate to his conuersesion, but that he is iustified doing nothing as a logge, or els rebelling.lib.1.c.17.art.15. Which doctrine thus the Wittembergians condemne in Schlusselb. to. 5. Catal. Hær. *With all our hearts we abhor from that doctrine dishonorable to God and full of Blasphemies against the Sonne of God: A man is conuerted not onely as a logge, but also resisting, and we say that by such speach not onely securitie, and profane contempt of God, but also horrible sinnes of men are bolstered.*

Of free will, they teach that man hath no freedome in good or euill deeds. l.1.c.21.art.2. Which doctrine Melanthon lib.de Causa Peccati to.2.thus condemneth: *We doe not applaude the madnesse of the Stoickes or Maniches, who are dishonorable to God and pernitious to mans life, feigning that men do necessarily commit sinne.*

Finally Iames Andrews in Colloq. Montisb. condemned manie doctrines of Beza as blasphemous, as pag. 381. That the elect though they sinne grieuously doe retaine the

the holie Ghoſt. pag.393. That onely the elect infants are adopted in baptiſme. p. 447. That Chriſt died not for the ſinnes of the whole world. p. 422. That God will haue ſome to perish. Et p. 423. That God will not haue mercie on ſome, and that he created ſome to this end to shew his wrath in them. Vorſtius alſo in Paraſceue oftentimes condemneth Piſcators doctrine of blaphemie: And ſcarce is there anie Proteſtant that writeth againſt an other who doth not accuſe him of blaſphemie.

Wherefore let this be my 25. argument. Whoſe ſundrie doctrines are not onely ſo oppoſite to the expreſſe words of Scripture as hath beene shewed in the firſt booke, but alſo ſo blaſphemous as ſometimes the very Authors of them, partely other learned Proteſtants their brethren do confeſſe it, they are oppoſite to the true meaning of holie ScriptureBut manie doctrines of the Proteſtants are ſuch. Therefore &c.

CHAPTER XXVI.

THAT PROTESTANTS DOE FRVSTRATE and make voide the ends of the coming and paſsion of Chriſt.

MY 26. argument, wherewith I will proue that Proteſtãts cõtradict the true ſenſe of holie Scripture shalbe, becauſe manie of their poſitions doe fruſtrate and make voide the coming and paſſion of Chriſt.

For one end of the coming and paſſion of Chriſt was to take away and exhauſt our ſinnes: 1.Ioan.3. v.5. *And you know, that he appeared to take away our ſinnes.* Hebr.9. v.28. *Chriſt was offered once to exhauſt the ſinnes of manie.* But Proteſtants (as we shewed l.1.c.17.art.5.) ſay, that Chriſt did not take away or exhauſt our ſinnes but leaueth thē in vs. *Proteſt. ſay Chriſt tooke not away ſinne.*

An other end of his coming and paſſion was to deſtroie and

Nor destroied sinne. and dissolue sinne Hebr. 6. v. 6. *this, that our ould man is crucified with him, that the bodie of sinne may be destroied* And cap. 9. ver. 26. *But now once in the consummation of the worlds, to the destruction of sinnes, he hath appeared by his owne hoste.* And 1. Ioan. 3. vers. 8. *For this appeared the Sonne of God, that he might dissolue the works of the Diuel.* But Protestants say that sinne is not destroied in the regenerate, but that it abideth and liueth in them, as is to be seene l. 1. c. 17. art. 5.

Nor cleansed sinne. A third end was to cleanse vs from sinne. Tit. 2. v. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquities and might cleanse to himselfe a people acceptable.* Et 1. Ioan. 1. v. 7. *And the blood of Iesus Christ his Sonne cleanseth vs from all sinne.* But Protestants say that the regenerate are not cleansed from sinne, but remaine vncleane, impure, filthie, as is to be seene l. 1. c. 17. art 4.

Nor truely sanctified vs. A fourth end was that we might be truely sanctified, and become holie and immaculate in the sight of God. Ioan. 17. v. 19. *And for them I do sanctifie my selfe, that they also may be sanctified in trueth.* Ephes. 1. v. 4. *As he chose vs in him before the constitution of the world that we should be holie and immaculate in his sight in charitie.* But Protestants denie that we are truely sanctified, or holie and immaculate in the sight of God. See li. 1. c. 17. art. 3.

Nor made vs to follow good workes. A fift end was that we should follow or doe good works Tit. 2. v. 14. *That he might cleanse to himselfe a people acceptable, a pursuer of good works.* But Protestants denie that our workes are truely good, and say that they are mere sinnes. See l. 1. c. 14. art. 2.

Nor mad vs liue in holinesse before God. A sixt end was that we should liue iustly and piously in holinesse and iustice before God Luc. 1. v. 74. *That without feare being deliuered from the hand of our enemies we may serue him in holinesse and iustice before him all our dayes.* Tit. 2. v. 12. *For the grace of God our Sauiour hath appeared to all men, instructing vs that denying impietie and wordly desires, we liue soberly and iustly and godly in this world.* But Protestants denie that the workes or liues of the iust are pious, holie,

or iust

or iuſt before God. See lib.1.cap.14.art.5. A ſeuenth end of Chriſts coming was, that the iuſtification of the law might be fulfilled in vs. Rom.8.v.3. *God ſending his Sonne in the ſimilitude of the flesh of ſinne, euen of ſinne damned ſinne in the flesh, that the iuſtification of the law might be fulfilled in vs.* But Proteſtants ſay that the law cannot be fulfilled in vs, but onely in Chriſt. See lib.1.c.19.art.1. *Nor made vs to fulfill the law.*

An eight end was to preach a day of retribution Luc. 4.v.19. *To Euangelize vnto the pore he ſent me to preach the acceptable yeare of our Lord and the day of retribution.* But Proteſtants denie that there is anie day of reward or retribution, but onely of mere bountie and liberalitie. See l.1.c 18 art.1. To theſe I adde, that thus writeth Perkins in Gal.1. v.3. *It is the fault of our age; that all profeſſe Chriſt, yet manie admit not Chriſt but their owne deuiſes, to wit, a Chriſt who muſt be a Sauiour to deliuer them from hell, but not a Lord to giue them commandements, this they cannot ſuffer.* But Proteſtants as we ſhewed l.1.c.art.7. denie Chriſt to be a lawgiuer or Lord to giue commandements, according to Perkins admit not Chtiſt, but their owne deuiſes.

Wherefore thus I make my 26. argument. Whoſe doctrine not onely in ſo manie and ſo great points is againſt the expreſſe words of God and in their vſuall ſenſe, but alſo doth make voide and fruſtrate ſo manie ends of the coming and paſſion of Chriſt; it doth contradict the true ſenſe of Scripture. Such is the Proteſtants doctrine. Therefore. &c. *Nor preached reward.*

CHAPTER XXVII.

THAT PROTESTANTS TAKE AWAY encouragements to vertue, yea all vertue: and in steed of them put allurements to vice and remoue the impediments thereof.

MY 27. argument, that Protestants contradict the true meaning of holie Scripture shalbe, because they take away the encouragements to vertue, yea all vertue out of the world, and in place of them put allurements to vice and remoue the impediments thereof.

Protest. take away encouragements to vertue.

They take away encouragements to vertue: because as we shewed l.1.c.2.art.13. they teach, that God careth not for good workes. art.14. that he is not honored with thē. art. 16. that he is not appeased with them: And c.14. Art. 6. that there is no dignitie or worth in them. Art. 7. that there is no reward promised to them. Art.10. that all good workes are equall before God. Art.12. and 13. that they are not necessarie to iustification or saluation. Art.15. that they are not cause of saluation. Art.16. Not so much as a testimonie of iustification or saluation. Art.18. that we ought not to doe them. Cap. 17. artic. 15. That a sinner doth not cooperate to his iustification. Cap.18. art.1. That saluation is no reward or retribution. Art.2. No crowne of iustice. Art.3. That it is of faith onely. And cap. 21. art.1. That our will is not free in morall works. Art. 3. That it doth not cooperate with the grace of God to good works. But who can denie, but that Gods fauour towards good works, their worth and reward, their efficacie and necessitie to iustification and saluation, mans freedome and cooperation to acts of vertue and saluatiō, be great spurres and encouragements to vertue. Which notwithstanding all, and others such like, Protestants take away.

They

They take alſo away all vertue. For firſt they denie diuers particular vertues, as faith, the roote of all vertue, which they ſay is vitious and vnworthie the name of vertue l. 1. c. 13. art. 12. They take away the higheſt degree of Chaſtitie, to wit, virginitie, c. 15. art. 2 and the perfecteſt part of Temperancie, to wit, Faſting, ib. art. 5. and all choice of meates artic. 7. They take away alſo praier for all men art. 8. Vows art. 14. and Eremiticall life. art. 15. Beſides, they take away all inherent iuſtice. c. 17. art. 8. and denie, that the iuſtified are truely iuſt. art. 3. or cleane art. 4 but retaine ſinne in them art. 5. Finally they take away all vertue. For they teach, that all the good works of ſinners or of good men are ſinnes, yea mere ſinnes c. 14. art. 1. and 2. that they are filth, dũgge, and ſtinke in the face of God art. 3. But if all good works be ſinnes, and mere ſinnes, ſurely there is no vertue at all. For (as Whitaker ſaieth. l. 2. de Pec. orig. c. 14.) *Tell vs, how ſinnes can be good workes.* Which is much more true, if they be mere ſinnes.

to fulfill the law.

If all good workes be ſinne there can be no vertue.

They ſet alſo allurements to ſinne. For as is ſhewed l. 1. c. 2. art. 1. they teach, that God willeth ſinne. art. 2. That ſinne pleaſeth God. art. 4. That God worketh ſinne. art. 5. That God predeſtinateth to ſinne. artic. 6. That he commandeth to ſinne. art. 7. That he tempteth to ſinne. art. 8. That he neceſſitateth to ſinne. art. 10. That he iuſtifieth the wicked remaining wicked. artic. 17. That he will not haue his commandements kept. And cap. 3. artic. 11. That Chriſt was truely a ſinner. c. 4. art. 1. That the Angels in heauen do ſinne. c. 13. art. 17. That faith being alone doth iuſtifie. art. 23. That it can neuer be loſt. c. 16. artic. 4. That ſinne muſt not be ouercomen of vs. art. 13. That the Elect doe not ſinne. art. 16. That all vſurie is not ſinne. Et c. 19 art. 1. That the law of God is not poſſible. art. 2. That neuer anie kept it. art. 3. That none euer loued God with all his heart. But what man in his witts can denie, that theſe Poſitions: *Sinne pleaſeth God: God willeth, doeth, commandeth ſinne: He predeſtinateth, neceſſitateth, tempteth to ſinne: He will not haue his commandements kept: Chriſt and the Angels*

Proteſt. ſet allurements to ſinne.

in heauen doe ſinne: The wicked is iuſtified remayning wicked, faith being alone doth iuſtifie, it can neuer be loſt, ſinne muſt not be ouercomen of the faithfull, they themſelues neuer ſinne, and ſuch like be great enticements to ſinne?

They remoue impediments of ſinne.

They take away alſo the obſtacles or impediments of ſinne, in teaching (as we haue shewed l. 1. c. 2. art. 3.) That God hateth not ſinne. art. 9. That God hateth not the faithfull when they worke wickedneſſe. art. 11. That he is not angrie with the faithfull whileſt they ſinne. art. 12. That he neuer punisheth for anie ſinne committed. art. 23. That he damneth not men for ſinne. And c. 3. art. 7. That Chriſt gaue no laws. art. 8. That he is no iudge. c. 5. art. 6. That the Ghoſpell promiſeth ſaluation without anie condition of workes. art. 5. That it doth not reproue ſinne. c. 10. art. 8. That in baptiſme al ſinnes, paſt, preſent, and to come, are forgiuen. c. 16. art. 1. That ſinnes are not imputed to the faithfull. art. 2. That they are not mortall to them. art. 5. That ſeruing the flesh we may ſerue God. art. 6. That no ſinnes caſt of grace. art. 7. That ſinnes can ſtand with grace. artic. 9. That to abſtaine from ſinnes, is not neceſſarie to ſaluation. artic. 10. That ſinne is not the cauſe of damnation. artic. 11. That we muſt not giue account of ſinnes. cap. 17. artic. 12. That iuſtification is neuer loſt. artic. 13. That the iuſtified need not feare to fall. artic. 16. That he is to ſuffer no punishment at all. c. 18. art. 4. That the faithfull are not to be iudged. art. 4. That Hell is no place art. 7. That hell fire is no true fire. And cap. 19. art. 7. That the law is abrogated from the faithfull But it is moſt euident, that taking away Gods wrath, hatred, and punishment of ſinnes and ſinners, taking away Chriſts lawgiuing and iudgement: taking from men all feare of iudgement damnation, wrath, and hatred of God, and of loſſe of iuſtice and ſaluation: and putting ſecuritie that men euen committing heynous ſinnes, are certaine of Gods loue, of grace, and eternall ſaluation, and free from all punishment whatſoeuer, all impediments of ſinne on Gods parte are taken away, and if anie beleiuing this doctrine,

doctrine, do forbeare ſinne, it proceedeth not but from a naturall engrafted horror of ſinne, or els from feare or or ſhame of men.

Yea ſo euident it is, that diuers poſitions of Proteſtants are allurements to ſinne, as ſome Proteſtants confeſſe it. For thus write the Wittembergians cited before cap. 25. *That to denie a man to cooperate to his conuerſion, doth ſettle horrible wickedneſſe.* Which yet Proteſtants denie lib. 1. cap. 17. artic. 15. Remonſtrantes apud Hom. in Specim. Cont. Belg. pag. 126. ſay: *The doctrine of their perſeuerance in faith who haue once beleiued, is of it nature and condition ſufficiet to engender a ſecuritie in men, for to ſerue them as a cushion in midſt of their ſinnes.* Againe: *Of it ſelfe it is hurtfull to true pietie and good manners.* And yet Proteſtants teach thus, libr. 1. cap. 13. art. 23. Schluſſelburg. tom. 7. Catal. writeth thus: *To pardon ſinnes to come, which one doth ſtudie to commit, is ſurely to graunt an Epicurean licence to ſinne*: And yet this is Proteſtants doctrine l. 1. cap. 10. art. 8. Melanthon in Cocleus in art. 6. Confeſſ. Auguſt. thus ſpeaketh: *Now it is vſuall to ſpeake of faith, and faith cannot be vnderſtood, vnleſſe pennance be preached: Surely they poure new wine into ould veſſels, who preach faith without pennance, without doctrine of the feare of God, without the doctrine of the law, accuſtome the people to a carnall kind of ſecuritie. That ſecuritie is worſe, then all the errors vnder Poperie were.* And yet Proteſtants ſay, that the Ghoſpell doth not reproue ſinne, doth not preach pennance, promiſeth ſaluation vpon condition of faith onely, as is shewed l. 1. c. 5. art. 5. 6. Hutter in Anal. Cõfeſſ Auguſt. p. 571. writeth that: *The error of the Anabaptiſts, who denie that men once iuſtified can leeſe the holie Ghoſt, doth giue full licence to commit all kind of villanie vnder the abſolute perſeuerance of thoſe that are once iuſtified.* And yet this is the doctrine of Proteſtants l. 1. c. 17. art. 12. other Proteſtants in Zanchius de Perſeuer. to. 7. col. 159. ſay: that the opinion which teacheth, that the faithfull cannot fall from grace, *taketh away pennance, looſeth the reines to concupiſcence, maketh a man ſecure that he*

Proteſt. confeſſe, that ſome of their opinions allure to ſinne.

dare ſinne euen againſt his conſcience. And Liber Concord. Luther. c. de bonis oper. *That falſe and Epicurean opinion is sharpely to be reproued, wherewith ſome feigne that faith and grace once receaued or ſaluation cannot be loſt by anie ſinne or wickedneſſe whatſoeuer, albeit it be moſt freely committed.* Alſo other Proteſtants as Gualterus Præfat. Epiſt. Rom. reporteth, *when they thinke ſeriouſly of pietie, doe feare, that we deuiſe to eaſie a way to ſaluation, and leaſt this doctrine breed a licẽce to ſinne, and opẽ, a gappe for men to dare to doe any thing.* Moreouer diuers of them confeſſe, that men take occaſion to ſinne by their doctrine, as Luther tom. 5. in Gal. 6. Iames Andrews Conc. 4. in Luc. 21. Perkins de Serm. Dom. to. 2. and in Gal. 5. ver. 13. and others in Eraſmus in Epiſt. ad Fratres. Finally Luther in Poſtilla domeſt. Dom. 1. Aduentus ſaieth. *Oh ſorrow: The world dayly becometh worſe by this doctrine:* and Caſtalio in Caluin de Prouident. *Theſe are the things (Caluin) which thy aduerſaries reporte of thy doctrine, and warne men to iudge of this doctrine by the fruits thereof. For they ſay that thou and thy diſciples carrie manie fruits of thy God, that moſt of you are contentious, reuengefull, myndfull of wrong; and endowed with ſuch vices as thy God doth ſuggeſt.*

The world worſe by Luthers doctrine

Where thus I argue in the 27. place. Whoſe doctrine is not onely ſo oppoſite to the expreſſe words of Scripture as was ſeene in the firſt booke, but alſo taketh away encouragements to vertue, yea all vertue out of the world, and remoueth impediments of ſinne, and giueth allurements theertoe; that is oppoſite to the true ſenſe of holie Scripture. But ſuch is the doctrine of Proteſtants. Therefore &c.

CHAP.

CHAPTER XXVIII.

THAT PROTESTANTS HAVE NO infallible interpretation of Scripture.

THE 28. Argument to proue that Proteſtants muſt needs contradict the true ſenſe of holie Scripture, is becauſe they haue no ſure and infallible means to attaine to the true meaning thereof. But before we proue that they haue no infallible mean to come to the right ſenſe of Scripture, we muſt proue that Scripture (at leſt in ſome points of faith) needeth ſome means to interpret or expound it, to wit, ether becauſe no where it deliuereth ſome points of faith ſo clearely, that the onely words thereof ſufffice to captiuate the vnderſtanding: or becauſe, though ſome where it deliuer clearly enough ſome points of faith, yet otherwhere it ſeemeth ſo to teach the contrarie, as without ſome infallible interpreter it would ſeeme vncertaine whether of the twoe it did teach.

That Scripture needeth an Interpreter.

That therefore Scripture doth not of it ſelfe teach clearely all points of faith, ſo as it need no interpreter for that purpoſe, I proue firſt out of the Scripture it ſelfe. For the holie Eunuch did read the Scripture ſpeaking of the paſſion of Chriſt Actor. 8. and yet being asked of Philip whether he vnderſtood what he read, anſwered: *And how can I, if none ſhall ſhew me.* You ſee, that the Scripture did not clearely foretell the paſſion of Chriſt, as that a pious man by the onely words thereof without an interpreter could vnderſtand the meaning thereof. And Luk. vlt. v. 27. *And beginning from Moyſes and all the Prophets, he did interprete vnto them in all the Scriptures the things that were concerning him.* Et v. 45. *Then he opened their vnderſtanding, that they might vnderſtand the Scriptures.* But if Chriſts diſciples did not vnderſtand the Scriptures which ſpoake of him,

of him, and the Apoſtles had need that Chriſt should open their vnderſtanding for to vnderſtād the Scriptures, it is euident that the Scriptures by themſelues doe not ſo plainely teach all matters of faith, as they need no interpretation for to be rightly vnderſtood of the faithfull. Beſides 2. Pet. vlt. it is ſaied, that in S. Pauls epiſtles *there are ſome things hard to be vnderſtood.* And that theſe hard things do containe points of faith, is cleare; both becauſe without cauſe they should be limited to other things, as alſo becauſe it is added, that the learned and vnſtable doe depraue theſe hard things to their owne deſtruction: but ſuch things are eſpecially matters of faith. Moreouer, if the Scripture did ſo clearely teach all points of faith, that for them it needed no interpreter, it would follow, that the guift of interpretation had beene ſuperfluouſly giuen to the Church for to expound Scripture in matters belonging to faith.

Secondly I proue this out of the Fathers: but for breuities ſake I will content my ſelfe with one teſtimonie of S. Auſtin: He lib. de Vtil. cred c 7. to one that ſaied: *When I read the Scriptures, by my ſelfe I vnderſtood them*: thus anſwereth: *Is it ſo? Without ſome skill in poetrie thou dareſt not read Terentian Maurus. Aſper, Cornutus, Donatus, and manie more are neceſſarie for to vnderſtand anie Poet, and thou falleſt vpon thoſe bookes without a guide, and dareſt giue thy opinion of them without a teacher.* Loe how plainely he ſaieth, that we can not vnderſtand the Scriptures by our ſelues, and by how familiar an example he proueth it.

Proteſt. confeſſe that Scripture alone ſufficeth not.

Thirdly I proue it by the verie cōfeſſion of Proteſtāts. For thus writeth Whitaker Cōt. 1. q. 4. c. 1. *When Bellarmin maketh this to be the ſtate of the queſtiō; Whether the the Scripture by it ſelfe be ſo cleare, as without anie interpretatiō it ſufficeth of it ſelfe to determine and decide all controuerſies of faith, he fighteth without an aduerſarie, for ſurely in this point we are not againſt him.* Agayne: *They ſay, that we thinke (but falſely) that all things in Scripture, are plaine, and that they without anie interpretation are ſufficient to determine all controuerſies.*

without

Behould how plainely he denieth, that Protestants think, that Scripture of it selfe without anie interpretatiõ is sufficiẽt to end all controuersies of faith. And the like hath Iunius l. 3. de verb. Dei c. 3. When he graunteth, *that Scripture needeth an interpreter.* Kemnice 1. part. Exa. p. 104. *It hath need of the guift and helpe of interpretatiõ.* And the Magdeburgiãs Cẽt. 1. l. 2. c. 4. *The Apostles thought, that the Scripture cãnot be vnderstood without the holie Ghost and an interpreter:* and the same meã all other Protestãts, who admit that the Scripture is obscure, or that the guift of interpretatiõ is needfull for the expositiõ thereof. For doubtles they meane that, as well of such places of Scripture wherein points of faith are deliuered, as of others: & this Caluin 4. Inst. c 17. §. 25. clearely enough insinuateth, where, whẽ Catholiks obiected, that they had the word of God wherein he affirmeth that the Eucharist is his bodie, he answereth: *Indeed, if they may banish the guift of Interpretatiõ out of the Church.* Wherefore he thinketh, that there is in the Church the guift of Interpretation euen for to expound Scriptures touching points of faith, such as the Eucharist is. Furthermore Plessie. l. 3. de Eccl. c. 3. writeth, that the cõtrouersie of Schisme cãnot be properly decided by the Scripture, because it is rather a question of fact, then doctrine. If therefore Scripture by it selfe can determine nether the questiõ of Schisme, nor yet all controuersies of faith, it is manifest, that the interpretation of some is necessarie, and that also infallible, because fallible interpretatiõ is not sufficiẽt to put vs out of doubt. And surely Protestants must needs teach, that Scripture by it selfe alone, is not sufficient to decide all controuersies of faith, both because els it had decided all controuersies amongst themselues, or betwene anie that are not obstinate; as also because scarce in anie controuersies that are betwixt vs and them, Scripture doth so much as in shew directly and immediatly giue sentence for them, but they haue need to conferre places, and adioyne therero some humane principle, and make an argument, for to draw in what manner soeuer their doctrine out of Scrip-

ture: which conference of places, adiunction of a humane principle, and discourse, seing it is not made by the Scripture, but by Protestants by their guift of Interpretation, they must needs graunt, that the Scripture hath need of Interpretation for to determine all the controuersies that are betwixt vs and them. And for this cause, albeit when they put vs to the proofe, they vse to crie, Nothing is to be beleiued which is not expressely in Scripture; yet when they are to proue, they will haue it suffice, that it may be gathered out of Scripture by good cõsequence. For so say the Lutherans in Colloq. Ratisbon. Sess 3. & 13. Kemnice in 1. part. Exam. p. 320. Beza in Resp. ad Acta Mõtisb. part. 2 p. 46. & l. de Notis Eccles. Daneus Cont. 1. p. 86. Pareus l. 1. de Iustif. c. 16. Piscator de Iustif. l. 1. c. 5. Riuet. in Contr. tract. 1. sect. 18. and others commonly. And seing this Inference by good consequence is not made by the Scripture, but by themselues, by their Interpretation, they must needs say, that besides the Scripture there is necessarie some Interpreter for to know all points of faith.

Whẽ Protest. will haue expresse Scripture, when consequence thereof.

Now that Protestants haue no infallible interpretation of Scripture, is manifest: First, because they confesse, that that they haue no infallible Interpreter of Scripture. Pareus in Colleg. Theol 2. disp. 1. *The word of God cannot abide anie infallible Interpreter besides God himselfe who inspired the Scripture.* Secondly, because they denie that the whole Senate of Fathers, the Catholik Church or generall Councels haue the guift of infallible interpretation in all points of faith, and therefore ridiculously should they arrogate this guift to themselues. And seing they teach, that all Pastors, together, and all the true Church (whichsoeuer it is) may erre in matters of faith, they cannot chalenge to their Pastors this infallible guift. Thirdly, for if they doe infallibly interprete the Scripture in all points of faith, ether they doe it by means, or without means. Not without means: for such interpretation were Prophetical by immediate reuelation from God, or rather Enthusiasticall by illusion from the Diuel. Whereupon saieth Whitaker Cont. 2. q. 4. c. 5. *If the holie Ghost teach the*

Protest. haue no infallible interpreter.

Church to interprete these places of Scripture without means, this is Enthusiasticall, and Anabaptisticall, and extraordinarie. For the Spirit teacheth now onely by meanes, nether must we now looke for new inspirations or reuelations. Et Cõt. 1. q. 5. c. 9. *Now must we treate of the meãs to finde the sense of Scripture. For sith the Scripture hath not a liuely voice for vs to heare, we must vse some means for to finde out which is the sense and meaning of the Scripture.* Agayne: *The Church hath alwaies vsed some means for to expound the Scripture.* But if they expound the Scripture by means, then (according to their owne opinion) if their means be fallible, their interpretation also must be fallible. For thus Whitaker c. 3. cit. *If by means, then such as the means be, such must needs the interpretation be.* But the means, which Protestants haue, are but humane and fallible. For (as they graunt) they are no other then such as the Catholik Church, holie Fathers, & generall Coũcels haue vsed. For thus Whitaker c. 3. cit. *But the means* (of the Church) *to expound obscure places, are vncertaine, doubtfull, and ambiguous.* And they must needs say so, because otherwise they must confesse, that the Church is infallible in expounding the Scripture. Secondly, because the means which Protestants vse, are these: Pondering of circumstances, of the stile and Phrase of Scripture, conference of places, recurring to the Hebrew and Greek text, praier, and the like, as yee may see in Rainolds Confer. lib. 2. diuis. 2. Confes. Heluet. c. 2. Whitaker. Cont. 1. q. 5. c. 9. Humfrey ad Rat. 1. Camp. and others. But all these means are humane, for they be our pondering, our conference, our recurring, our praier. And all humane means are fallible, as euerie man is subiect to lie. Thirdly because no where in Scripture is there promised infallible assistance to them that vse these means. And if anie say, that it is promised to praier, whatsoeuer we aske: first he maketh onely praier an infallible meane. Agayne, it sufficeth not to pray howsoeuer, but we must pray well and perseuerantlie. For Iac. 4. v. 3. it is saied: *Yee pray and obtayne not, because yee pray ill.* But it is not praied well, that euerie priuat

Protest. require means to interprete.

Protest meãs, but humane.

priuat man by him selfe should vnderstand the Scriptures; but rather ill, because the Scripture saieth Malac. 2. *The lippes of the Priest keepe knowledge, and they shall require the law out of his mouth.* and Ephes. 4. *He hath giuen Pastors and Doctors for the consummation of Saints.* Fourthly, because all vse these means, Catholiks, Heretiks, Iews, and yet all doe not attaine to the right sense of Scripture by them.

Their means not infallible.

Fiftly, because, Protestants themselues doe insinuate that these means are not infallible. For Whitaker besides the words already related, saieth Cōt. 1. q. 5. c. 9. & 10. *That we must vse these means rightly*, and thereby declareth that these means are not infallible vnlesse they be rightly vsed, and yet he doth not set downe the meane how to vse thē rightly. Et c. 10. cit. addeth, *that all these means must be accommodated to the rule of faith.* Which be clearely enough sheweth, that of themselues they are not infallible. Rainolds also loc. cit. saieth: *that all their means are vaine. Vnlesse God giue eyes to see.*

Their means not common to all.

Sixtlie, these means are not onelie fallible, but also insufficient. For we must not onelie know to conferre places, but also what places are to be conferred, and what not, and with what places they are to be conferred, and with what not. Besides, we must know how we must cōferre. For otherwise (as Tertullian saied of examining Scriptures) we may say of conferring: *As if hauing ill examined all, we may not fall into error, by making choice of some euill.* But the foresaied means teach vs not this.

Finally, these means are not common to all the faithfull. For thus writeth Whitaker c. 9. cit. *The vnlearned know not how to vse these means rightly*: and Rainolds libr. cit. cap. 5. diuis. 1. *Because the infirme and vnlearned sorte of Christians haue no skill to discerne the right sense of Scripture from the false, he* (Vincent) *accommodateth himselfe to their infirmitie, and giueth them externall sensible means to know it.* I aske therefore, whether vnlearned Protestants do truely know the right sense of Scripture by means, or without means? If without means? they are Enthusiasts. If by

means,

means, there are others then those which Protestants assigne. I let passe, that the Lutherans say, that the Sacramētaries had their exposition of the Scripture frō the Diuell, and that Luther professeth that he was taught of the Diuell: as perhaps we shall proue an other time at large.

Wherefore thus I make my 28. argument. They who in so manie and weightie matters do expressely contradict such plaine words of Scripture, and yet haue no infallible way to attaine to the true sense thereof, must needs contradict the true sense of Scripture. But Protestants be such. Therefore &c.

CHAPTER XXIX.

THAT PROTESTANTS ARE FORCED to admit no Iudge in the Church, to whose iudgement they will stand.

THE 29. Argument wherewith we will proue, that Protestants are against the true sense of Scriptrue, shalbe, becausе their doctrine is so plainelie against Scripture, as they dare not admit anie Iudge thereof. For thus Zuinglius tom. 1. in Explanat. artic. 67. *I suffer no man to be iudge in the matter of trueth and faith.* Whitaker Contr. 1. quæst. 5. c. 4. *God hath reserued to himselfe the iudgement of religion, and hath not graunted it to anie man.* And Contr. 4. q. 1, c. 2. *There is now no infallible iudge on earth which is man.* Vorstius in Antibel. pag. 80. *We haue proued, that onely Christ or the holie Ghost speaking plainely in Scripture, is to be accounted this supreme iudge of controuersies of faith.* Pareus in Colleg. Theol. 4. Disputatio. 2. *The supreme iudge of interpretations of Scripture and controuersies of faith, from whome there is no Appeale, is is no man now, nor since the Apostles, nether Church, nor Councell &c.* Lutherans in Colloq. Ratisb. Session. 9. *Proue this, that besides the writtren law, there must be an other* *Protest admit Iudge.*

visible iudge appointed. The like saieth Academia Nemausiensis Resp. ad Tournon. Eliensis resp. ad Apol. Bellarm. c.14. Feild l.3. de Eccles. cap.13. & 16. Moulins in his Bucler art.3. sect.6. and other Protestants commonly.

There must needs be a Iudge.

But that there must needs be admitted a iudge in the Church to whose iudgement we must stand, I proue: First out of Scripture. For Deut.17. it is saied: *If thou perceaue that the iudgement with thee be hard and doubtfull thou shalt come to the Preists of the leuiticall stock and to the Iudge that shalbe at that time, and thou shalt aske of them who shall shew thee the trueth of the iudgement, and thou shalt doe whatsoeuer they that are presidents of the place, which our Lord shall chuse, shall say and teach thee according to the law and shalt follow their sentence, nether shalt thou decline to the right hand, nor to the left hand. But he that shalbe proud refusing to obey the commandement of the Preist, who at that time ministreth to our Lord thy God, and the decree of the Iudge, that man shall die.* Behould a Iudge instituted in the Church vnder the law, and him to be obeyed vnder paine of death. Likewise Math.18. Christ saieth: *If he will not heare the Church, let him be to thee as an Ethnik and Publican.* And Actor. 15. When the Christians did disagree about the obseruation of Iewish ceremonies, *they apointed that Paul and Barnabas should goe vp, and certaine others of the rest, to the Apostles, and Preists in Hierusalem vpon this question*, and all true Christians submitted themselues to their decree, and S. Paul commanded it to be kept. And the like practise hath beene euer obserued in the Church, and they held for Heretiks who did not submit themselues to the iudgement of a lawfull Councell.

Secondely I proue it out of the Fathers. For thus S. Ciprian Epist.55. *For nether are Heresies risen or Schismes sprung from anie other roote, then because the Preist of God is not obeyed, nor beleiued that there is one preist for a time in the Church, and one Iudge for a time in steed of Christ.* Loe to denie, that there is a iudge in the Church in steed of Christ, is the occasion of all Heresies and Schismes. And

S. Au-

S. Auſtin l. 1. cont. Creſcon. c. 33. *Whoſoeuer feareth to be deceaued in the obſcuritie of this queſtion, let him aske the Church of it, whome the holie Scripture doth shew without anie doubt.*

Thirdly, becauſe it was euer the cuſtome of Heretiks to denie, that there is a Iudge in the Church. Whereupon the Donatiſts in Breuic. Collat. ſay that *Chriſt muſt be the iudge of this cauſe, ſtirring vp enuie to Catholiks becauſe they had requeſted a man to be iudge.* *Heretiks denie a Iudge.*

Fourthlie, I proue it by reaſon, becauſe it is a plaine argument of an euill cauſe, that the Patrons thereof dare not ſubmit it to the iudgment of anie Iudge in the common wealth. Beſides, there can be no peace in anie ſocietie or commonwealth, vnleſſe beſide the laws, there be ſome Iudge, who may determine matters, and to whoſe iudgement men muſt ſtand. And who denie ſuch Iudges, ether mantaine an ill cauſe, or loue not peace, but continuall braules.

For theſe and the like arguments, Proteſtants ſometime in words doe admitt a Iudge in the Church. For thus Whitaker Cont. 1. q. 5. c. 4. *I confeſſe, that in euerie common wealth there ought to be Iudges, who may make an end of contentions amongſt men.* Et c. 7. *God indeed hath left a Iudge to his Church, but who it is, now is queſtion and debate betwene vs and the Papiſts.* Elienſis. cap. 14. cit. *But beſide the law, there is need of an other liuely Iudge. Who denieth that?* Melanchon in Reſp. ad Ant. Bauar. tom. 3. *We openly confeſſe, that there muſt be iudgments in the Church.* But indeed they will haue the Scripture onelie to be this Iudge: For thus Zuinglius. diſput. 1. to. 1. *I will neuer admit any other iudges beſide the holie Scriptures.* Which is in word to admit a Iudge, and in effect to denie him. For the Scripture is the law of Chriſtians, and therefore not their Iudge, who is to giue ſentence according to the law. And the Lurherans in Colloq. Ratisbon. ſeſſ. 1. when they had ſaied, that Scripture *is the rule and ſquare of faith*, afterward doe adde: *It is one thing to shew the Iudge, an other, to shew the rule*; Wherein they plainelie diſtinguish the Scripture and the Iudge. *Proteſt. ſometime admit a Iudge in words.* *But not in effect.*

Moreouer

Moreouer the testimonies of Scriptures, of Fathers, and the reasons before alledged do proue, that there must be a liuelie or speaking Iudge in the Church, which is different from the law or Scripture. Finallie it is fond, to make such a Iudge, and him onely, who is both deafe and dūbe, and who can nether heare those that contend, nor pronounce sentence, nor compell them to obey it. Furthermore (as hath beene often saied) in most controuersies betwixt vs and Protestants, Scripture doth not so much as seeme to giue sentence for Protestants, vnlesse it be conferred by them and ioyned with some humane principle, and brought into sillogisticall forme. Whereas a Iudge must be such, as by himselfe without anie helpe of ether of the parties, he can giue sentence. Besides, the sentence of the Iudge, and especiallie if there can be no appeale from him, must be so cleare, as no man can doubt for whether partie it is; But such is not the sentence of Scripture in manie controuersies. Agayne there is controuersie betwene vs about diuers bookes, of which the rest of the Scripture saieth nothing. Finallie, before Moises, the Church had no Scripture, and for sometime after Christ, it had no parte of the new testament, and yet she neuer wanted a Iudge. And (as we saw in the Chapter before) Protestants confesse, that Scripture of it selfe is not sufficient to determine all controuersies of faith, and therefore not to iudge all. Wherefore we must needs haue some other Iudge.

Protest. iudge can nether heare nor speake.

For these and the like causes some Protestants seing how absurd it is, that Scripture is the onely Iudge in the Church, say that Christ or the holie Ghost speaking in the Scripture, is the Iudge. Whitaker c. 7. cit. *We say, that this Iudge is the holie Ghost speaking in the Scripture.* In like sorte Confes. Heluet. c. 12. Academia Nemaus: loc. cit. Lutherans in Colloq. Ratisb. sess. 9. and others. But seing Christ or the holie Ghost is no otherwise in the Scripture, then as in a signe of his will, to say that the holie Ghost as he is in Scripture is Iudge, is no other thing indeed, then to say

that

that the Scripture is iudge. And as the King, as he is in his written laws, is not a ſufficient iudge of the common wealth, becauſe els euē after his death he ſhould be iudge, but beſides there muſt be a liuing iudge who both heareth and ſpeaketh, who can heare the parties and giue ſentēce: So nether is the holie Ghoſt a ſufficient iudge is in the holie Scripture.

Others therefore acknowledge, that there muſt be in the Church a ſpeaking iudge or man. For thus Elienſis loc. cit. *Wherefore we all of long time demand a free and lawfull ſynod.* And Lutherans in Colloq. cit. ſeſſ. 9. *We profeſſe, that God hath giuen ſome power to the Miniſters and Doctors of the Church, to iudge of controuerſies of religion.* Neuertheleſſe in trueth they denie the verie nature of the Iudge. For ether they will not admit ſuch a Iudge as we are bound to obey', as appeareth by that they denie the vniuerſall Church, all Paſtors, or generall Councels to be infallible, yea Moulins in the preface of his Bucler, ſaieth, that *there can be no greater temeritie then to deſire that men ſinners may be infallible iudges of the ſēſe of the law:* And the Lutherās loc. cit. *It is ſimply and abſolutely certaine, that the Miniſterie may erre.* But this in trueth is to denie the Iudge, whoſe end is to make peace and to compoſe debates: which he cannot doe, vnleſſe men be bound to obey him: and all the foreſaied authorities & reaſons which proue that there ought to be a iudge in the Church, proue alſo that he ought to be ſuch from whome we may not appeale. Wherevpon Whitaker Cōt. 1. q. 5. c. 4. thus writeth: *I anſwere, that thoſe words* (Deuteron. 17. cit.) *are to be vnderſtood of authoritie to define hard contentions and controuerſies, as Eccleſiaſticall by the Miniſter, and politicall by the Magiſtrate, that there might be in both ſome from whome there ſhould be no appeale: els there would be no end of contending.* But this he meaneth onely in the externall or outward courte, not in the inward courte of conſcience. For thus he addeth: *A great weight of iudgement was in the Prieſt, and what he had once determined, was good in the externall courte, that ſo controuerſies and debates*

Proteſt. admit a liuing Iudge in words.

But not in effect.

The iudge in the Church admitteth not appeale.

Nether in outward nor inward Courte.

might be ended. And Cont. 4. q. 1. cap. 2. *Controuersies may be brought to the externall Courte, and there defined: but conscience resteth not in that Courte.* But this shift is easilie refuted. First, because the distruction of the externall Courte is without cause deuised in this matter. Secondlie, because the peace of the Church especially consisteth in the internall courte, to wit, in faith. Wherefore in this Courte we may not appeale from the Iudge of the Church, otherwise there would neuer be peace of conscience. Thirdly, the practise of the Church in the Councell of the Apostles, and in other generall Councels, sheweth, that the Iudge of the Church hath power to end controuersies euen in the inward courte of conscience. Finallie, if one were bound to obey the iudgement of the Church in the outward Courte, and not in the inward, it would follow that sometimes he were bound to denie Gods trueth before men, to wit, if the Church should define against Gods trueth. Besides, the authoritie of the Church is spirituall and ouer the soule, and therefore her power of iudging extendeth it selfe euen to the inwarde Courte of the soule.

Wherefore let this be our 29. argument. Whose doctrine in manie and weightie matters doth so contradict the expresse words of Scripture, as they dare not admit anie Iudge in the Church, they are to be thought to contradict the true sense of the Scripture. But such are Protestants. Therefore &c.

CHAP.

CHAPTER XXX.

THAT PROTESTANTS DOE SOMETIMES confesse, that their doctrine doth contradict the holie Scripture.

THE last proof which we will make to shew, that Protestants doe contradict the true sense of Scripture, shalbe taken from their owne confession, wherewith sometimes they confesse it implicitlie, sometimes plainelie and expressely. Implicitly they confesse it diuers wayes. First because they acknowledge, that they know not how to reconcile their doctrine with the holie Scripture. Luther de seru. arbit. to. 2. fol. 466. *How this is iust, that he* (God) *condemneth those that deserue it not, is now incomprehensible: yet it is beleiued till the Sonne of man be reuealed.* Et f. 486. *In the light of grace it is vnanswerable, how God condemneth him, who with all his power can doe nothing but sinne and be guiltie. Here both the light of nature and the light of Grace teach, that it is not the fault of wretched man, but of vniust God.* Et to. 1. f. 390. *It is a wonderfull probleme: that God rewardeth iustice, which himselfe reputeth iniustice.* Melanthon in Rom. 9. edit. 1. *This misterie is inexplicable: that God both willeth sinnes, and yet truelie hateth them.* Peter Martyr in locis Class. 1. c. 16. §. 9. *It is no meruaile, that we cannot vnderstand, how it is not contrarie to Gods iustice to punish sinnes, and by tempting to enforce them, because God can doe more then we can vnderstand.* Caluin 1. Institut. capit. 18. §. 3. *By reason of the weaknesses of our vnderstanding we doe not conceaue, how* (God) *in different manner willeth and willeth the same thing.* Againe: *Where we conceiue not, how* (God) *will haue that to be done, which he forbiddeth to doe, let vs remember our weakneſſe.* Et 3 Instit. c. 24. §. 17. When he had saied, that God willeth that, which he professeth that he will not; he addeth: *Albeit according to our vnderstanding, Gods will*

Protest. cannot reconcile their doctrine with the Scripture.

be manifould, yet in himselfe he willeth not this and that, but by his manifould wisdome maketh our vnderstanding astonished, till it shalbe graunted to vs to know, that wonderfully he willeth that, which now seemeth contrarie to his will. And cap. 11. §. 11. *This is a meruailous manner of iustifying, that they that are couered with Christ iustice, feare not the iudgement which they deserue, and whilest iustly they condemne themselues, they are iudged iust out of themselues.* De Prædest. pag. 704. *Let our faith adore a farre of with decent sobrietie the hidden counsail of God, wherewith the fall of man was preordained.* And pag. 711. *How it was appointed by the foresight and decree of God what was to become of man, and yet God is not to be madde partaker of the sinne, as if he were ether author or allower thereof, seing it is clearely a secret farre beyond the reach of mans wit, let vs not be ashamed to confesse our ignorance.* In Ioan. 12. ver. 27. *But it seemeth, that this doth not become the Sonne of God, that an inconsiderate desire escapeth him, which he must streight renounce for to obey his Father. I confesse* (saieth he) *that truely this is the follie of the crosse, which is a scandall to proud men.* Nay, it is not the follie of the crosse, but the impietie of Caluin to attribute an incõsiderate desire to Christ. And in Math. 26. vers. 39. *If anie obiect, that the first motion which should haue beene bridled, before it went further, was not temperate as it beseemed: I answere* (saieth he) *that in this corruption of our nature there cannot be seene the feruor of passions with that temper which was in Christ; but we must yeeld this honor to the Sonne of God, that we iudge not of him by our selues.* Forsooth the impostures of Caluin not onelie wãting all word of God, but also quite cõtrarie thereto, must be beleiued, though they cannot be vnderstood, and the Catholik doctrine of the Euchariſt and the like must not be beleiued because it cannot be vnderstood. Beza in Explicat. Christianismi c. 3. *After a wonderfull and incomprehẽsible manner it pleaseth God, that euen that, which as it is sinne he alloweth not, yet is not done without his will.* De Prædest. cont. Cast. p. 340. When he had saied, that God decreeth

creeth

creeth the causes of damnation, and that none can resist his decree, he asketh: *Is not then all the falut in God?* and answereth: *This difficultie is vnexplicable for men.* Agayne: *How God is not in fault, if he ordayne the causes of dãnation, we thinke with the Apostle, that it is a question vnexplicable for mans wit.* Et in Colloq. Montisb. p. 427. *There is no parte of Christian doctrine from which sense and humane reason doth more abhorre.* Pareus l. 2. de Amiss. Grat. c. 13. after he had saied p. 358. that *God doth enforce mẽ to sinnes as they are his secret iudgements*: addeth. p. 363. *that this manner is vnexplicable.* Indeed this their excuse of the inexplicabilitie of the thing were tolerable, if the Scripture did clearely teach, what they say: but seing it doth not clearelie teach so, as appeareth by the answers of Catholiks; yea so clearely teach the contrarie, as Protestants are forced to confesse, that they know not how to reconcile so manie of their positions with the Scripture, it is a verie great proofe, that in verie deed their doctrine is repugnant to Scripture.

An other manner whereby implicitlie they cõfesse, that their doctrine is repugnãt to Scripture, is, because in manie and great matters they acknowledge, that the words of Scripture, and such as are of purpose spoakẽ for to declare vnto vs what we ought to beleiue of such matters, seeme to fauour vs more then them, are hard to them and torment them shrewdly. Luther in Postill. Dom. 9. post. Trin. *This dayes Ghospell, if it be nakedly looked into without the* (Protestant) *spirit, is plainely Papisticall.* Zuinglius l. de Rel. c. de Merito. *None denieth, but that in Scripture there are almost more places which attribute merit to our works, then denie it.* And in Explanat. art. 20. *The places of Scripture at first sight seeme to attribute some what to Merit.* Bullinger Dec. 3. Serm. 9. *We acknowledge, that the Scripture euerie where doth seeme to attribut life and iustice to good works.* Rainolds in Confer. c. sect. 1. *What if in that other place the Scripture in shew do fauour you more then vs.* And he addeth, that he easilie graunteth, that the shew of the words of Scripture maketh more for vs then for them. Agayne: *I will graunt,*

Protest. confesse that the words of Scripture seeme against them.

the words of Christ: This is my bodie, in shew do fauour more your reall presence, then that sacramentall which we mantaine. And in an other place: *In shew of words our Sauiour seemeth to haue promised the keys to Peter onely.* Herbrand. in Compendio Theol. pag. 340. saieth: If the letter be vrged in those words of Daniel: *Redeeme thy sinnes by almes*, they be contrarie to their doctrine. The same confesseth Hunnius l. de Iustif. of those words of Tobie: *Almes deliuereth from all sinne and from death.* And the same is euident by infinit places of Scripture, which Protestants are forced to expound figuratiuelie becauſe the proprietie of the word is for vs.

The letter against Protestants.

A hard matter for Protest. to wrest the words.

Zuinglius Epist. ad Matthæum Rutling. to. 2. thus speaketh: *Now remaineth that which in this matter is the hardest of all, to wit, how we may wrest the words of Christ which they terme words of consecration. Here verily we must stretch all the veyns of faith.* Et in Resp. ad Billican. he saieth, that he vseth pulleis and presses to wring out the sense of the words of consecration, and addeth: *We denie, that anie one litle droppe, at least sincere and pure, will come from them, vnvnlesse they be prest with the weight of other places.* And againe: *How manie had we some years agoe, who could acquit themselues handsomely of those words of Christ, Thou art Peter &c. and shew the figure of the speach? And yet it was no hindrance, that we could not handsomely dispatch our selues of the word.* Caluin 3. Instit. c. 2. §. 11. *I know, it seemeth hard to some, where faith is attributed to the reprobates.* In Luc. 3. vers. 9. *As for Merit, that knot is to be looſed, which hindreth manie: For the Scripture so often promising reward to works, seemeth to attribute some merit to them.* Peter Martyr in Dom. 4. Hom. 21. *The* (Protestant) *interpreters do torment themselues, in that Daniel seemeth to attribute redemption or remission of sinnes to mans iustice and works of mercie. For they well admonish, that it is repugnant to the chiefe point of our religion.* Daneus in c. 67. Enchir. Aug. saieth, that saying of S. Iames: We are not iustified by faith onelie: *doth this day torment manie, so that some haue reiected the epistle, others haue called it strawish.* Kemnice in loc.

They need pullies and presses.

Protest. tormented with the words of Scripture.

in loc.to.2.tit.de Argum. *That saying of Daniel.c.4. seemeth very hard against free iustification.*

The third way by which they tacitelie confesse, that their doctrine is contrarie to Scripture is, because when it maketh for their purpose, they denie that they teach manie of those points which in the former booke we haue clearelie shewed that they plainelie teach. And because they do this so frequentlie, as I need not bring manie examples thereof, I will here cite onelie some few. Touching God: Pareus thus writeth Colleg.Theol.9. disp.32. *It is a slaunder, that we simply say that God would and decreed that our first parents should fall.* See l.1.cap.2.art.5. Of Scripture: thus Whitaker Cont.1.q.4. cap.1. *Our aduersaries attribute vnto vs this doctrine, as if we saied, that the Catholik Church could faile, which is most false.* See lib.1.cap.8.art. The same man.q 3.cit. c.2. *Our aduersaries slander vs, when they say, that we make such a Church, which sometime is no where, and can be seene of none.* See l.1.c.8. art.5. Touching the Eucharist, Elienſis Resp.ad Apol.Bellar.c.1. *We agree with you of the matter, all the contention is about the manner-- A presence (I say) we beleiue, nor lesse reall then you.* Perkins in Cath. refor.Contr.10.cap.1. *We beleiue and teach a reall presence of the bodie and blood of Christ in the Sacrament of the Supper, and that not feigned, but true and reall.* Argentinenses in Hospin. part. 2. Histor. *Be they accursed, who will haue nothing to be exhibited here but a signe and figure.* And Hospinian. himselfe. *Our men neuer denied, that the bodie of Christ was truely in their Supper.* Beza l.qq. saieth, that it is a slander, that they exclude Christ from their Supper. Gratianus Antiiesuita p. 140. *There is no controuersie, whether the true bodie and blood of the Lord be contained in the Sacrament of the Eucharist.* Et Riuet. tract.3. sec.12. *The question betwene vs, is not simply, whether the bodie and blood of Christ be truely and really in this Sacrament.* Et Spalatensis libr.contr.Suar.cap.1. num.39. *Who denieth that the Eucharist is the onely flesh and onely blood of our Lord Iesus Christ?* See the contrarie of all these lib.1.c.11.art.1.

Protest forced to denie their doctrine.

Tou-

Touching faith; thus writeth Peter Martyr in loc. Claſſ. 3.§.24. *We make faith, hope, and charitie, three different things, nether doe we confound them, as our aduerſaries accuſe vs.* See the contrarie lib.1.c.13.art.6. Of good works thus Tilenus in Syntag.cap.46. *It is a cruell ſlander of our aduerſaries, where they feigne, that we teach, that all the works of the iuſt be properly and ſimply ſinnes.* Et Riuet.tract.3. ſect. 31. *None of ours ſaieth abſolutely, that all works are ſinne, nether ſay we, that they are mingled with ſinne abſolutely.* See the contrarie lib. 1. c.14.art. 2.

Touching good works in particular; thus Riuet. tract. 1. ſect. 73. *We reiect this poſition: That it is one of the conditions neceſſarie to a Biſhop, that he be married.* See the contrarie lib.1. cap.15.art. 4. Of reward: thus the ſame Riuet. 3.ſect.39. *We denie not the reward of good works.* See the contrarie lib.1.c.14.art.7.c.18. art.1. Of free will thus Serranus l.3. cont.Hayum. *Doth anie of ours denie, or euer denied, that thoſe that are not regenerate doe fall to ſinne of their prone and free will?* See the contrarie lib.1.c.16.art.14.

Proteſt. confeſſe much of their doctrine to be againſt Scripture.

Of God.

But finally they doe plainely and expreſſely graunt that manie points of Proteſtants doctrine are cõtrarie to Scripture. For touching God, thus writeth Confeſſio Saxon.c. *God nether willeth ſinne, nor approueth, nor helpeth it, as it is written: when the Diuel ſpeaketh a lie, he ſpeaketh of his owne:* and 1.*Ioan.*3.*Who committeth ſinne, is of the Diuel.* Gerlachius tom.2.diſput.15. *It is impoſſible, that God ſhould will ſinne, of whome it is ſaied. pſalm. 5. Thou art not a God that willeth iniinquitie.* Et Polanus in Diſput. priuat. p. 235. *God nether willeth, nor can will the ill of offence or ſinne properly taken pſal. 5. verſ.5.* Melanethon in diſput.to.4.p.623. *The conference of the continuall doctrine in the writings of the Prophets and Apoſtles doth ſhew, that God nether wille[illegible]r worketh ſinne, as it is expreſſely ſaied: Thou art not a Gad that willeth iniquitie;* And out of this ſame place Pareus in Colleg. Theol.1.diſp. 2. proueth, that Gods will is no efficient cauſe of ſinne. And yet Proteſtants teach both that God willeth ſinne, and worketh ſinne: See lib.1.c.2.art.14. They teach alſo,

that

that God hath ordained and predestinated men to sinne. l.1.c.2.art.5.of which doctrine Melanchon in disp. to.4.p. 572. giueth this censure. *There are certaine frantike fellows much worse then the Stoicks, who teach, that God of himselfe doth ordaine and predestinate haynous sinnes, and that he willeth them, and not onely suffereth them.* And in locis tit. de Causa Peccat. *Sinne is nether done of God, nor ordained of him.* They teach, that God commandeth, vrgeth and tempteth to sinne.lib.1.cap.2.art.7.Which is contrarie to Scripture, by iudgment of Riuet tract. 3. sect. 33. *The Scripture expressely saieth, that God will not iniquitie, that he commandeth none to doe ill, that he cannot tempt to ill.* Moulins in his Buclet.p.97. *God doth not stirre vp mẽ to doe ill, as it is saied ps. 45. Thou hast loued iustice and hated iniquitie.* Et Calu. in Math. 4. v. 1. *Wherevpon we gather, that tentations which incite vs to ill, come not frõ God.* They teach that God is not angrie with the faithfull when they worke iniquitie.lib.1. c.2. art.11. Which to be contrarie to Scripture Protestants in Zanchius in Supplicat.confesse in these words: *God doth threaten his anger to all the transgressors of his law,* and they cite thereto that Ps.5. *Thou hast hated all that worke iniquitie.* They teach, that God hath no will that all should be saued, li.c.2.art.19. Which is against Scripture as cõfesseth Hemingius in these words in Enchir.clas.3. *They accuse God of a lye, who soeuer thinke that he will not the saluation of some, as farre as perteineth to the coũsail of creation.* Gesnerus in Compend.loc.30. *The Scripture doth plainely testifie, that God hath in earnest a will that all should be saued.* Affelmã de Prę.§.36. *The Scripture testifieth by words, by oath, by telling, by oblation, that God would haue all mẽ saued.* They teach, that God doth not call al mẽ to him, nor offer his grace to thẽ.l.1.c.2.art.21.of which thus writeth Illyricus in Claue part.2.tract.4. *Some by misunderstanding predestinatiõ, vse hurtefully to restraine the vniuersall promises and callings of the Ghospell, and to make them particulars: by which error of theirs, they quite ouerthrow the Ghospell of Christ.* Gerlachius to.2.disp.15. *The plaine testimonies of Scripture do proue the vniuersall will of God.* Hemingius in Schlus.

l.1.Theol.Calu.art.11.*Who denie grace to be vniuersall,do corrupt the doctrine of the Ghospell, oppose themselues and others.* The like hath Confess.Saxon.c.4. They denie, that Gods wrath is appeased by good works l.1. c.2.art.16. And yet thus hath Confessio Aug. art. 11. *We confesse, that by good works,present calamities are asswaged as Isaye teacheth* c.58. The like hath Apol.Conf.c.de resp.ad Argum.

Of Christ. Touching Christ,they denie that he is God of God l.1. c.3 art.1. And yet the Ministers of Poland in Zãchius epist. 1.say it is Iudaisme: *He denieth* (say they) *with the Iews, that Christ is God of God.* They teach, that Christs humanitie is not to be inuocated or adored l.1.c.3.art.3. Of which thus writeth Caluin Admonit. vlt. *They pretend, that there is no where anie precept of adoring Christs bodie: Surely of Christ as man it is properly spoaken: God hath exalted him, and giuen him &c. Wherefore Austin rightly gathereth frõ hence, that Christs flesh is to be adored in the person of the Mediator.* They teach, that Christ as man is not head of the Church l.1. c.3. art.6. And yet thus writeth Kickerman.l.3. System.p.322. *There is giuen also to the flesh of Christ for the vnion, the highest power of office, to be head of the Church: This is that which he saieth: All power is giuen to me,that is,full power of gouernement in the Church.* They teach, that Christ is not iudge as he is man.l.1.c.3. art.8. And yet Lobechius disp. 19. *Whence it is rightly gathered, that Christ hath iudiciall power, not onely by his deitie, but also by his humanitie, as it is euident by manifest testimonies of Scripture.* The like hath Caluin in Ro.2. v.16. They denie, that Christs humanitie hath power to giue life l.1.c.3.art.4.Of which thus Hutter in Anal.p.293.*Who shall dare to denie, that power of giuing life was giuen to Christs humanitie, he doth manifestly accuse Christ,who, Ioan.6. oftentimes attributeth this power to his flesh.* They say, that Christ did not make a new testamẽt.l.1.c.3.art.9.of which point thus pronounceth Gerlachius to.2. disp. 14. *This is no other thing, then to contradict the Apostle.* Et Schlusselb.l.1.Theol. art.17.*The word of God teacheth, that there are twoe couenants or testaments, and not one and the same in substance.* The same

saieth

saieth Illyricus præfat. in nou. testam. They denie, that Christ redeemed vs with his blood or corporall death. l. 1. c. 3. art. 17. Of which doctrine this censure giueth Serranus contr. Hayum. part. 3. *The Scripture affirmeth, that we are purged by the blood of Christ, that our sinnes are plainely expiated, that God, by that price paied for vs, was truely appeased.* Calu. resp. ad Sadolet. p. 126. *Runne ouer all the Oracles of God, if the onely blood of Christ be euery where proposed for the price of satisfaction, for pacification, for oblation, with what bouldenesse darest thou &c.* Moulins in his Bucler, p. 154. saieth, *that it is the summe of the Ghospell, that Christs death was a full and entire satisfaction.* They say, that Christ did not dye for those that are damned. l. 1. c. 3. art. 18. Of which point thus writeth Hutter in Anal. art. 3. *It is false which the Caluinists feigne, that the sacrifice of the passion and death of Christ was not offered for all but for some onely: The impietie of which doctrine all the Scripture doth greatly refute.* Gerlachius to. 2. disput. 15. *They lye horribly, that God the Father did apoint the satisfaction of his Sonne for some onely: Against this blasphemie we oppose the most cleare words of the Scripture.* Polanus part. 3. thes. Christ died for all. Ro. 5. v. 2. Cor. 5. v. 15. And Roger Art. 3. putteth it as an error in faith. They say that the blood of Christ wherewith we were redeemed, is corrupted and now no more in being l. 1. c. 3. art. 20. Which Schusselb. l. 1. Theol. at. 20. proueth to be contrarie to Scripture. They denie that the Soule of Christ descended into hell. l. 1. c. 3. art. 21. Which is contrarie to Scripture as testifieth Lobechius disput. 6. in these words: *We beleiue, and embrace with simple faith as true and aggreable to Scripture and the Creeds, that Christ truely descended into hell.* Luther in ps. 16. *According to the words of the Prophet, the Soule of Christ in substance descended into hell.* They denie that Christ entred to his disciples the dores being shut l. 1. c. 3. art. 23. Which is repugnant to Scripture according to Luther in def. verb. cenæ. to. 7. *The testimonies* (saieth he) *of Scripture are manifest, that Christ passed through the dores shut vnto his disciples.* And Zuinglius in Histor. resur. tom. 4. *The Euangelist Ioan doth*

witnesse, that the dores were shut, and that Iesus entred in the dores being shut. They denie that Christ praieth for vs in heauen l.1.c.3.art. 25. which is opposite to Scripture as Melancthon confesseth in resp. ad art Bauar. saying: *He is to be detested, who denieth, that Christ now praieth for vs, sith it is plainely written to the Hebrews: Alwaies liuing that he may pray for vs.* Et Kemnice in Exam. part. 3. c. de Inuoc. saieth that *it is repugnant to Scripture and depriueth Christ of a parte of his Preisthood.*

Of Saintes. Touching Angels and Saints: They teach that the glorie of all Saints is equal. l.1.c.4.art.3. which is against Scripture in the iudgement of Caluin. in 1. Cor. 15. v. 41. *It is most, true, and it is proued by the testimonies of Scripture, that there be differēt degrees of honor and glorie of the Saints.* They denie that Angels or Saints pray for vs: cap. 4. art. 4. which the same Caluin auoucheth to be against Scripture: In Zachar. 1. v. 12. *The Scripture witnesseth that Angels suppliantly pray to God for vs: Zacharie saieth that the Angel praied: O Lord of hostes.* Apol. Conf. Aug. c. de Inuoc. *We graunt that Angels pray for vs. For there are testimonies Zach. 1. Where the Angel praieth: O Lord of hostes.* The same saieth P. Martyr in Rom. 8. & Schlus. to. 8. Catal. p. 65. They denie that Angels offer vp our praiers to God. l.1. c. 4. art. 7. Which Beza teacheth to be cōtrarie to Scripture in Apoc. 8. v. 3. *I hon learned by this visiō, that the praiers of Saints in this world, to wit, of those that dayly offer to God pure sacrifices of praiers and good deeds, are offered to God by the ministerie of Angels.* They denie, that we ought to pray to Saints lib. 1. c. 4 art. 8. Which to be repugnant to Scripture thus confesseth Luther to. 1. de 1 precept. f. 12. *I say that in anie case we must recurre to the suffrages of Saints, as in Iob it is saied: And turne thy selfe to some of the Saints, and as Salomon alledgeth his father: Remember Dauid O Lord. And also the Patriach Iacob saied of Ephraim and Manasse; let my name be inuocated vpon these children.*

Of Scripture. Touching Scripture: they teach, that there is nothing hard in it. lib. 1. c. 5. art. 1. Which is against Scripture as confesseth

fesseth Christian ad Portum lib. cont. Verron. *We confesse* (saieth he) *plainely with S. Peter, as in the Epistles of S. Paul, so in the Scripture, that there are manie things hard to vnderstād.* Whitaker lib. 6. cont. Dur. sect. 22. *I confesse, as Peter saieth, that there in Scriptures manie things hard to vnderstand.* The like saieth Pareus in Gal. 2. lect. 25. They teach, that the law is contrarie to the Ghospel. l. 1. c. 5. art. 7. Of which doctrine thus Serranus cōt. Hayum. part. 3. *With a more grosse and dangerous ignorance doth he oppose the law of Moises and the law of the Ghospell like twoe principles of Maniche, as if they were contrarie.*

Concerning S. Peter: They denie, that the Church was founded vpon him, l. 1. c. 6. art. 2. Which to be against Scripture thus confesseth Whitaker. Cont. 4. q. 2. cap. 2. *We denie not, that Peter was the foundation and gouernour of the Church, and if they require, we will graunt also, that this was promised to him in these words.* Et l. 5. cont. Dur. sec. 4. *Who doth not confesse, that Peter is the rock and foundation of the Church?* They denie, that the keys of heauen were giuen to Peter l. 1. c. 6. art. 3. Which is against Scripture. For thus Spalatensis l. 1. de Rep. c. 7. *Christ expressely saieth to Peter: I will giue the keys: wherefore farewell they and let them be gone, who vsing force to the letter, will haue the keys to be giuen or promised not immediatly to Peter, but excluding Peters person, ether to the whole Church, or to some other that is not Peter.* Et Whitaker. Cont. 4. q. 2. c. 4. *I graunt that the keys were promised to Peter, for the place doth conuince that, and I will neuer repugne.* Eliēsis in resp. ad Apol. Bellar. c. 8. *Who doubts that the keys, were promised to Peter?* They denie that the Apostles were foundations of the Church l. 1. c. 6. art. 5. Which Rainolds in his Confer. c. 2. sec. 1. acknowledgeth to be against the Scripture in these words. *The 12. Apostles are called 12. foundations Apoc. 21. v. 14.* Et Serran. cōt. Hayum. part. 3. *All the Prophets and Apostles are termed* (in Scripture) *foundations of the Church.* *Of S. Peter.*

Cōcerning Pastors of the Church: They denie that there are alwaies some, l. 1. c. 7. art. 1. which thus censureth Melanthō apud Luther. to. 1. f. 483. *Where the Church is, there must* *Of Pastors.*

be the right ordering of Ministers, because the ordination of Ministers is one of the proper guifts of the Church, according to that Ephes. 4. He gaue Pastors &c. Kemnice in Exam. part. 2. tit. de ordine: *The Sonne of God himselfe will haue the Ministerie of those that teach the Ghospell to be conserued with a continuall vocation in the Church. So Paul saieth Ephes. 4.* Et Caluin in Ephes. 4. vers. 13. *Here* (Paul) *admonisheth, that the vse of the Ministerie is not for a time, but perpetuall as long as we liue in the world.*

Of the Church Touching the Church: they denie that she doth perpetually endure. l. 1. c. 8. art. 4. And notwithstanding Whitaker Cōt. 2. q. 3. c. 2. saieth: *Who denieth or doubteth, that the Church is founded for euer, and to cōtinew for euer, he is no Christian.* They denie also, that she is alwaies visible l. 1. c. 8. art. 5. Which thus condemneth Daneus l. de visib. Eccles. *Who denieth the true Church of God and her to haue beene visible frō the beginning of the world, he doubtlesse sheweth himselfe to be ignorant of the first page of the Bible.* Et Reineccius to. 4. Arm. c. 3. *The testimonies of Scripture teach, that the visible companie neuer perisheth quite.* They teach, that the Church can erre euen in fundamētall points. lib. 1. c. 8. art. 6. And yet Caluin writeth 4. Instit. c §. 10. *By which words Paul doth signifie, that to the end Gods trueth faile not in the world, the Church is a faithfull keeper thereof.*

Of Baptisme. Touching Baptisme: they denie that ether water, or the naming of the B. Trinitie is necessarie thereto l. 1. c. 10. art. 1. 2. And yet Reineccius to. 4. Armat. c. 18. thus writeth: *Beza most fondely imagineth that in want of water, we may vse other liquor.* And Beza l. quæstionum. & resp. vol. 3. *If anie should not baptize in the name of the Trinitie, or for water, (especially wittingly) should vse some other thing, surely this would not be the baptisme which Christ instituted.* Pareus in Colleg. Theol. 9. disp. 22. *There is no Christian that doubteth, that the baptisme of water according to Christs institution ought to be administred onely in the name of the Father &c.* They denie that baptisme is necessarie to Infants. l. 1. c. 10. art. 9. Of which thing Melanchon in Catechesi tom. 3. gi-

ueth

this iudgement: *I answere, that baptisme is necessarie to Infants, because Christs commandement is Vniuersall, Ioan. 3. Vnlesse &c.* Vrbanus Regius in Epist. ad Heminges to. 2. *The Catholik Church doth rightly beleiue out of the Scriptures that Baptisme is necessarie to saluation.* They denie that the children of the faithfull are in state of damnation before they be baptized l. 1. c. 10 art. 9. Which thus cõdemneth Schlusselburg. l. 1. Theol. art. 18. *It may be proued manie wayes out of the word of God, that the children of the faithfull are not holie from their mothers wombs.* They say that baptisme is not the lauer of the soule, nor purgeth sinnes. l. 1. cap. 10. art. 6. And yet thus writeth Beza in Præ. 2. part. resp. ad Montisb. *Did euer anie Christian denie, that baptisme is the lauer of regeneration, which the Apostle witnesseth in expresse words.* Et Shlusselb. l. 1. Theol. art. 18. *This blasphemie of the Caluinists* (that Baptisme doth not purge sinnes) *the holie Ghost in manie places refuteth.* In like sorte Grauer in Absurdis Caluin. c. 14. ser. 10.

Touching the Eucharist: they denie, that it is the bodie and blood of Christ. l. 1. c. 11. art. 1. Which is against Scripture. For thus Muscul. in loc. tit. de Cæna: *I may not say, the bread of the Supper is not the bodie of the Lord. For in so saying I should contradict the Lord saying: This is my bodie.* Againe: *Otherwise bread should not be the bodie of the Lord against his expresse word.* Beza in Hosp. part. 2. f. 300. being asked whether he disliked that one should say: *The bread of the Supper is the bodie of Christ*, answered, *No: for they are the words of Christ.* Et Hosp. ib. f. 136. *We denie not, that bread and wine are the bodie and blood of Christ: For Christ himselfe saied: This is my bodie.* They say, that those words: *This is my bodie*, must be thus expounded: *This signifieth my bodie.* Of which exposition Musculus in Schlusselb. l. 1. Theol. Caluin. art. 22. giueth this iudgement: *We must beware of that exposition, wherewith Christs words are thought to be the same as if he had saied: This signifieth my bodie. For this is not Christs meaning, to shew that this bread signifieth his bodie.* They denie, that Christ gaue vs his bodie to eate or his blood to drinke. l. 1. *Of the Eucharist.*

c.11.art.2. Which doctrine thus censureth Caluin l. de Necef.ref. *Christ saied in plaine termes that he gaue them his bodie.* Beza epist. 5. *But I answere, that is all one as to make Christ a lyer, as who in cleare and plaine words saieth, he gaue them that bodie which was deliuered for vs.* Et Apol.1. contr. Saintem p. 292. *To denie all eating of flesh, were plainely to denie the very words of Christ.* They denie that the Cuppe is the new testament l.1.c.11.art.4. And yet Simlerus in Hosp.part.2.f.348. saieth: *The proper sense of these words, is: The Cuppe is the new testament or the blood of the new testament.* Iames Andreæ in Colloq. Montisbel.p.38. *To me it seemeth altogether new and vnheard of that the Supper is denied to be the testamẽt of Christ, against the plaine words alledged out of Luke.* Et Musculus in locis titul. de Cæna: *In Luke and Paul it is saied of this Cuppe, that it is the new testament.* They denie, that the Cuppe of the Eucharist was shed for vs. l.1.c.11.art 6. And yet Illyricus in Luc.22. v.20. writeth: *Which is powred out for you, in the Greek text must needs be referred to the Cuppe.*

Of Matrimonie. Touching Matrimonie: they denie that it is a Sacramẽt. c.12.art.5. And yet thus professeth the Confession of Wittemberg.c.de Coniugio: *We confesse, that Mariage is a kind of life instituted and approued by God, and a mysterie, as commonly it is expounded, a great Sacrament in Christ and the Church, as Paul saieth.*

Of Faith. Touching faith: they denie that it can be without good works l.1.cap.13. art.8. which doctrine thus condemneth Schlusselburg.l.1.Theol.art.15. *Aretius saieth, that faith and good works are conioyned as the species and her proprietie, as a man and reason; But we out of the word of God teach and learne that this doctrine is false.* They denie that faith it selfe is imputed to vs for iustice.l.1.c.13.art.19. And yet thus iudgeth Vrbanus Regius in loc.fol. 46. *Sincere faith on the mercie of God and Iesus Christ, is our verie iustice. Faith is imputed for iustice to the beleiuer. Abraham beleiued and it was imputed to him for iustice.* They denie that the faith of the Hemorroïssa was pure libr.1.capit.13.articul.25. And yet thus Bullinger in Marci 5. *The power of true faith is singularly expressed*

Touching good works: they denie, that they are necessarie to saluation. l.1. c.14. art.13. And yet Piscator saieth in Thes. loc.10. *The Scripture teacheth, that good works are necessarie to saluation.* The same say the Electorals in Colloq. Aldeburgico. They denie also, that good works are cause of saluation lib.1.cap.14.art.15. And yet thus writeth Illyricus in Claue tractat.6. titul. de Var. bonum operum præd. *We heare that to manie effects and praises, and euen saluation it selfe is attributed* (in Scripture) *to good works, ---- It is plaine, that oftentimes somewhat to much praise is ascribed to good works, which doth not agree to them, nor is to be ascribed to them, if we will speake exactly, truely, and properly.* They denie, that they are meritorious lib.1. cap. 14. art. 8. And yet thus professeth Apollog. Confession. in Melanthon. tom. 3. *Seing works are some fulfilling of the law they are truely saied to be meritorious, reward is rightly saied to be due to them.* Agayne: *The text of Scripture saieth that life euerlasting is rendered to them.* Which Protestants denie lib.1. cap.14. articul. 7. They denie also that they are to be done for God. lib. 1. cap. 14. art. 20. Of which point thus iudgeth Kemnice in locis tit. de bonis oper. *The testimonies of Scripture most clearely teach, that good works are to be done for Gods sake.* *Of good workes.*

Touching virginitie: they denie that it is counsailed in Scripture l 1. c.15.art.4. And neuertheless Vrbanus Regius in locis fol.372. saieth: *Virginitie is counsailed in the Ghospell, not commanded.* And in Interp. loc. 49. *Virginitie is onely a counsaile, not a precept.*

Concerning sinne: they teach, that it can remayne with iustice. l.1. c.16. art.17. Yet thus pronounceth Luther in Gal. 3. *These are directly opposit: That a Christian is iust and loued of God, and yet with all is a sinner.* Againe: *How are these twoe cõtradictories true at once? I haue sinnes & am most worthie of the wrath of God, and the Father loueth me.* They denie that sinne putteth a man out of grace. l.1 c.16.art.6. And yet thus writeth Hemingius in Enchir. class.2. *If a penitent sinne against his conscience, as Dauid did with murder and adulterie, he* *Of sinne.*

casteth of the holie Ghoſt, and becometh guiltie of Gods wrath, and vnleſſe he doe pennance falleth into eternall punishment. It is a horrible madneſſe to ſay that ſuch retaine the holie Ghoſt, whē as Paul ſaieth plainely Gal.5. The works of the flesh are manifeſt, and they that doe ſuch, ſhall not poſſeſſe the kingdome of God. They denie that the widdows (whereof S. Paul ſpeaketh 1. Timoth.) did ſinne in marrying l.1. c.16. art.15. And yet thus Bullinger in Tim.5. *Surely to marrie, of it ſelfe, is no ſinne: But becauſe they haue once giuen their promiſe to Chriſt the ſpouſe and to the Church, and of their owne accord haue left marriage, hereupon their marriage turneth to the diſgrace of Chriſt, which is that which Paul termeth to become wanton againſt Chriſt.* Bucer lib.2. de Regno Chriſti c.23. *They who haue giuen their firſt promiſe to God, of a ſingle life, haue indeed iudgement and reprehenſion.* Caluin vpon this place ſaieth that theſe widdows: *gaue away their libertie to marrie, and did free themſelues from the bound of marriage for all their life, and did depriue themſelues of the libertie to marrie.* How then did not they ſinne by marrying.

Of Iuſtification. Touching Iuſtification: they teach, that it is neuer laſt. l.1. c.17. art.15. Which is contrarie to Scripture to Scripture, as Confeſſ. Saxon. cap.11. confeſſeth in theſe words: *By the ſaying of Luke: He goeth and bringeth other ſpirits, and the like ſayings, it is manifeſt, that ſome regenerate do contriſtate and caſt of the holie Ghoſt, and are afterward caſt away of God, and become guiltie of his wrath and eternall punishment.*

Of eternall life. Touching eternall life: they denie that it is a reward. l.1. c.18. art.1. And yet thus ſpeaketh Apologia Confeſſ. Aug. in Melancthon: tom.3. *The Scripture calleth eternall life, a reward:* Agayne: *The name of reward in this manner agreeth to eternall life, becauſe eternall life rewardeth good works.*

Of Hell. Touching Hell: they denie that it is a place. l.1. c.18. act. 7. Which to be contrarie to Scripture thus confeſſeth Bucanus loc.4. *Hell is a certaine place hid and horrible, appointed of God for damned men and Angels to their eternall paine. Nu.* 16.30. *Math.* 8.12. Et Piſcator l.1. loc.22. *The Scripture euerie where teſtifieth, that the damned ſhall ſuffer theſe torments in hell,*

hell, to wit a place vnder earth appointed for their punishment. And Regius in loc. tit. l. de Peccato. *The Scripture expreſſely deputeth twoe places for ſoules, heauen for the good, and hell for the badde.*

Touching the law of God: they denie that we may pray for the fulfilling of it. lib. 1. c. 19. art. 5. And yet thus writeth Perkins in Explic. orat. Dom. *Be done, that is, let obedience be giuen to it, let it be fulfilled of all men.* *Of Gods law.*

Concerning mans will: they denie that it is free in euill l. 1. c. 21. art. 2. And yet thus writeth Regius in locis tit. de Peccato: *To ſay with Maniche; that man cannot auoide ſinne; this error is hereſie.* Rogers on the 10. Article. *The Maniches affirmed how man is not voluntarily brought but neceſſarilie driuen vnto ſinne.* *Of mans will*

Theſe and manie moe Proteſtanticall doctrines Proteſtants themſelues confeſſe to be contrarie to the true ſenſe of holie Scripture. Why then may not we conclude, that Proteſtāts do contradict the holie Scripture, ſeing beſides all the foreſaied arguments, they themſelues plainely confeſſe it of manie points of their doctrine: Which was the end and ſcope of this worke.

PERORATION

Or Concluſion to the Reader.

THOV haſt ſeene (good Reader) in this worke, what great aduantage Catholiks haue ouer Proteſtants euen for the written word of God or holie Scripture. Thou haſt ſeene, that the Catholik doctrine in more then twoe hundred and ſixtie points of cōtrouerſie relieth vpon the expreſſe word of God; whereas the Proteſtants Doctrine relieth vpon humane principles, humane conferences, humane conſequences, that is, vpon the word of man. Thou haſt ſeene, that the holie Scripture in all theſe foreſaied articles giueth ſentence for the Catholik doctrine, and condemneth the Proteſtant, in *Catholiks aduantages for Scripture ouer Proteſtants.*

expreſſe words, and thoſe purpoſely ſpoaken, and in their plaine & vſuall ſenſe, in which ſuch words vſe to be ſpoakē and taken of men: then the which no ſentence can be giuē clearer or manifeſter. Thou haſt ſeene how manie, how voluntarie, how intollerable corruptiōs both of the words and ſenſe of Scripture Proteſtants are forced to make, leſt they ſhould ſeeme to be condemned by the ſentence of holie Scripture. They haue now that Iudge to whome alone they appeale, let them heare him, let them ſubmit themſelues to his ſentence. He ſpeaketh plainely, directly, and purpoſely, and (as I ſaied) in the plaine and vſuall ſenſe in which men vſe ſuch words, that I may not ſay alſo in the ſenſe, in which he is vnderſtood of the holie Fathers and the Catholik Church. Now all and the onelie pretext of Proteſtants touching the Scripture is taken away. For who, vnleſſe he will ſhut his eyes, doth not ſee, but that they are moſt plainelie condemned of the Scripture, who are condemned of it in ſo manie, and ſo weightie articles, in ſuch plaine words, and ſo cleare ſenſe, and that it is but a vaine ſtrugling to ſeek to obſcure the clearneſſe of ſuch a ſentence by humane gloſſes and expoſitions, ſuch as were neuer wanting, nor euer wilbe wanting to anie Heretik? The Proteſtants haue often cried, that the Scripture is the onelie rule and foundation of faith, that faith relieth onelie vpon Scripture: which I would to God they would follow in the foreſaied 260. articles, and let goe their owne gloſſes and conſequences, which are not found in Scripture, and follow them who produce the expreſſe word of God againſt the word of man. Which counſail though it of it ſelfe be moſt reaſonable, yet becauſe they will more willinglie follow it when they ſhall heare it approued by their owne Maiſters, I will here ſet downe the words of ſome of them. Luther in Poſtilla in Feſto Aſſumpt. *Alwaies ſticke to thoſe things, which are clearely deliuered by the Scriptures: and relie not vpon that which hath not manifeſt*

Proteſt. aduiſe vs to follow them that follow Scripture.

authoritie

authoritie in Scripture. The Protestante Princes in Præfat. libr. Concordiæ. *In true simplicitie of faith they shall firmely insist in the plaine words of Christ: which is the sureſt manner and fitteſt to teach the ignorant.* Melanæthon in Actis Wormat. tom. 4. *When the letter is plaine, it is manifeſt we muſt not goe from it.* Et ib. in Reſp. ad Staphilum: *Nether is it to to be doubted, but that the letter, when there is no obſcuritie or anbiguitie, is to be preferred before all the decrees of all men.* Againe: *Where the word is manifeſt, and without obſcuritie or ambiguitie, it is impietie to teach or thinke the contrarie.* And in Hoſpin. part. 2. Hiſtor. fol. 115. *What wilbe in time of tentation, when the conſcience ſhall aske what cauſe it had to goe from the recaued doctrine of the Church: Then theſe words: This is my bodie, wilbe lightnings. What will the terrified mynd oppoſe againſt theſe, with what Scripture, with what word of God, will ſhe ſtrenghthen and perſwade her ſelfe, that it was need to interpret them by a metaphor. They ſeeme not to be well acquainted with theſe diſputes, who ſo much delighte in wit, as them more admire ſubtilly deuiſed reaſons then the words of Scripture.* Iames Andrews in Colloq. Montisbel. pag. 456. *Let them examine and iudge the doctrine of both partes, not by humane gloſſes, but by the word of God.* Zuinglius libr. de Author. ſedit. tom. 2. *As often as thou ſeeſt Chriſtian Doctors to cõtend and diſagree, ſtick to him who bringeth a cleare, euident, and expreſſe oracle of God.* Caluin. l. de ver. ref. p. 326. *We denie, that it is lawfull for vs to goe from the certaine words of Chriſt.* And 4. Inſtit. c. 17. §. 35. *Our ſoules relie vpon the onely certaine word of God, when they are called to account.* Sadeel libr. de Human. Chriſt. *I cannot ſufficiently admire them, who by thoſe things which are not extant in Scripture, will take awaye the things which are approued by moſt certaine and euident teſtimonies of Scripture.* And de ver. peccat. remiſſio. *No opinion is Theologicall, which is againſt the expreſſe places of Scripture.* Fulk. in Hebr. 6. not. 3. *Nether is the expoſition of anie man to be receaued, that goeth directly againſt the words of the text, and the manifould teſtimonies of the Scripture.* Vorſtius in Amica Collat. ſec. 101. *Who ſimply ſo affirme and teach al theſe*

Harken to this, Proteſtants.

things, they are ſecure before God, becauſe they can ſafely retire themſelues vnder the sheild of the holie Scripture; But who denie them, or by meruailous gloſſes obſcure or corrupt them, thy finde no where ſure footing. There is nothing more ſecure, thē ſimply to ſtick to the cleare word of God expounded by it ſelfe: and contrariewiſe, nothing more dangerous, then to adde or detract neuer ſo litle of our owne, eſpecially in matters of ſo great moment. Thus the cheife Proteſtant maiſters, which if ether themſelues would haue followed, or their diſciples yet would follow, ſoone would there be an end of theſe controuerſies.

Confidence of Cath. for their faith.

With what aſſurance (ô God) may Catholiks appeare before thy tribunall for to anſwere for the faith which they maintaine againſt Proteſtants, ſeing they finde it is auouched in ſo manie and ſo great articles by thy expreſſe words ſpoaken not by the way, but of ſet purpoſe to tell vs what thou wouldeſt haue vs beleiue of theſe matters, and in their cleare and plaine ſenſe, which they manifeſtly beare, and in which ſuch words vſe to be taken of men, ſo that vnleſſe thou doe deceaue then or be deceaued, they cānot in theſe points be deceaued? But with what diſtruſt or rather deſperation will Proteſtants appeare, ſeing they haue left that which ſo expreſſe words of God do auouch, & follow that which they moſt clearelie condēne, & onelie humane conſequences, humane gloſſes, humane ſubtilities doe vphould? Then theſe words of God, wilbe (as Melanćthon ſaied) *lightnings*, or as S. Auſtin ſpeaketh, *thundrings and heauenly lightnings*, and Proteſtants cōſequences, figures, and gloſſes, will vanish to nothing. Then it will clearelie appeare, that Proteſtants without all word of God, without all diuine authoritie, but onelie vpon their owne fancies haue preferred their conſequences, their conferences, their idle reaſons before Gods expreſſe word, and that they might not ſeeme to haue done ſo, haue changed the true and natiue ſenſe of Gods words into a ſtrange, figuratiue, and violent ſenſe. And shall we thinke, that theſe men are Ghoſpelers, reſtorers of the Ghoſpel, or ſent of God, and their doctrine the pure Ghoſpell?

Deſperation of Proteſt.

Lib. 1. contr. Parm. c. 2.

Neuer anie ſo contrarie to Scripture as Proteſtants.

pell? Whereas neuer was there doctrine more oppoſit to the Ghoſpell, nor euer anie who in ſo manie and weightie matters, ſo directlie oppoſed themſelues to the plaine words and open ſenſe of the Ghoſpell. O bouldneſſe of men that durſt do thus againſt the expreſſe word of God himſelfe. O impudencie of them who would auouch ſuch doctrine, for the Ghoſpell. And ô blindneſſes or madneſſe of them, who ſuffer themſelues to be deceaued of ſuch men in a matter ſo euident. O bewiched and blinded mẽ, awaken at lenght, open your eyes, conſider your eſtate, ſearch the Scriptures here ſet before your eyes, and compare them with the doctrine of your Maiſters, and conſider whether they who in ſo manie and ſo great matters ſpeak ſo contrarie, can ſpeake with the ſame ſpirit, thinke the ſame thing. Demand of your Maiſters 1. by what authoritie of God, by what word of God, they dare ſpeake contrarie to the words and phraſe of Scripture, of ſo manie and ſo great matters: 2. by what authoritie or word of God, they dare thinke of ſo manie and ſo great matters, otherwiſe then the expreſſe word of God ſpoaken purpoſelie and in it plaine and open ſenſe, taught them to thinke. 3. By what authoritie or word of God, they haue changed the proper vſuall and manifeſt ſenſe of his words, into figuratiue, vnuſuall, and violent ſenſes,

Demands to be made to Miniſters.
1.
2.
3.

If they can alledge no expreſſe authoritie or word of God for their ſo doing (as in trueth in moſt of theſe Articles they can giue no colour of Gods expreſſe word) but onelie pretend their conſequences, their conferences, their reaſons, ſuffer not your ſelues by this moſt deceitfull and fond humane pretext to be drawne from Gods expreſſe and their manifeſt ſenſe. *Let Vs* (ſaieth S. Auſtin) *heare our our Lord not the gheſſes and ſuſpicions of men.* But that God ſpeaking to men, ſpeaking according to the manner of men, ſpeaking of diuine and ſupernaturall things which cannot be knowne of vs but by his words, and ſpeaking of them purpoſely for to declare his mynd concerning them, ſhould ſo often and in ſo manie and ſo wheigtie points,

Miniſters draw men from Gods expreſſe word to their conſequences.

Lib. de peccat. mer. c. 20.

Note.

points, thinke otherwiſe then he ſpeaketh, or otherwiſe thinke then his words do shew, or otherwiſe then men to whome he ſpeaketh vſe to vnderſtand them, and yet not once should expreſſely ſay the cõtrarie, is not Gods word but the gheſſes and ſuſpicions, yea the impoſtures and lies of men. In this point therefore conſiſteth almoſt all the ſumme of deliberation whether Catholiks or Proteſtants be to be followed, to wit, whether in ſupernaturall matters, which cannot be knowne but by Gods expreſſe words, we ought to follow rather the expreſſe words of God purpoſely ſpoaken of him for to tell vs thoſe matters, rather then the conſequences, conferences, & reaſons, of ſome new ſtart vp men not well agreing among themſelues: Then the which conſultation none can be eaſier. For if euen in matters which are ſubiect to ſenſe & reaſon, we ought to preferre Gods word before reaſon of what men ſoeuer; how much more in things which farre ſurpaſſe the reach of mens ſenſe or reaſon, ought we to preferre it before the reaſons of a few, new, and iangling fellows? Let that faith liue, florish, and triumphe, which in diuine matters that cannot be knowne but by Gods words, is authorized by Gods expreſſe word ſpoaken of purpoſe to declare Gods mynd, and in the plaine and opẽ ſenſe wherein men vſe to take ſuch words, and againſt which ſenſe no other expreſſe words are directly contrarie: And let that faith, or rather infidelitie, fall, perish, vanish, which in more then 260. articles is condemned of ſuch words of God and in ſuch a ſenſe, and in moſt points is onely ſupported by humane conſequences, humane conferences, and humane reaſons or arguments.

The Summe whether Catholiks or Proteſt. be to be followed.

Is whether Gods word, or mans reaſon.

Let that faith preuaile which Scripture moſt fauoureth.

How Proteſt. handle the letter of Scripture.

Theſe are the points (Chriſtian Reader) taken out of the firſt booke, which I deſire to faſten and engraue in thy memorie: which yet will be more forcible, if thou adde to them things which I haue ſet before thy eyes in thy ſecond booke. For there I haue shewed, that the holie Scripture doth ſo manifeſtly condemne the Proteſtants doctrine, as that touching the letter thereof, they are forced

ced to reiect some openly, others priuilie to scrape out, to call some in doubt, to adde some, to translate some wrong, and change the order of others: Touching the propositiõs of Scripture, they are compelled to say, that some of them were certainlie knowne of God himselfe, others not spoaken according to his owne mynd, others spoaken ironically, mimeticallie, hyperbolicallie, by fiction and amplification: and to change vniuersall propositions into particulars, vnlimited into limited, absolute into conditionals, these that were spoakẽ simply into those that were spoakẽ in parte, and those that were spoaken of one time, into those that were spoaken of an other. Touching the single words of Scripture, they are forced, those words which signifie the doing of a thing, to expound of endeauour to doe it; those which signifie the cause, to expound of the way or means to an end: Which signifie that a thing is, to expound that it ought to be: Which signifie a true thing, to expound of an apparent or signe thereof: to expound words, by diuerse, by disparate, or vnlikelie, yea by opposites or contraries: to deuise all kinde of figures when the proprietie of the word is against them: to find out new & and neuer heard of distinctions: to reiect the vnanimous exposition of Fathers, Church, and Councels: to frustrate the ends of the passion of Christ: to take out of the world all true vertue, and to open the way to all vice: to confesse, that they hould opinions hertofore condemned for heresies of the Church and Fathers: to acknowledge that some of their opinions are plainely blasphemous: and finally (which is the end of this worke) directly opposite to holie Scripture. Who (I say) in more then 260. articles of cõtrouersie, not onelie oppose themselues to the expresse words of Scripture, spoaken of purpose to tell vs Gods meaning cõcerning matters that farre passe all mãs reach, in their proper sense, and in which men vsuallie vnderstand them, and to which no other places of Scripture are directlie opposite: but also, laie violent hands vpon the sacred letter or word, change almost all the kinds of pro-

How the sayings.

How the simple words.

poſitions which the Scripture vſeth, impiouſlie depraue the ſenſe of the words, reiect the expoſition of Fathers, Church, and Councells, make voide the ends of Chriſts paſſion, take away all vertue and bring in vice, and finallie confeſſe, that diuers of their opinions are blaſphemous & contrarie to ſcripture, they are to be accounted, auoided and eſchewed, not onely as Heretiks condemned by the Scripture and holie Church, but euen of themſelues.

A note to the Reader.

I HAVE not ſet downe the editions of the Proteſtants bookes which I cite in this worke, becauſe I haue done that in my booke de Authore Prot. Eccleſiæ put forth An. 1619. Where he that liſt may ſee them, as alſo he may there ſee the laws which I preſcribe to him that will anſwere ether that booke or this. Moreouer in this English worke I doe not cite the English words of our English Proteſtant writers becauſe I had not their English works at hand, but tranſlate them out of their Latin works. Beſides I am not ſo curious to cite the leafe or page as I was in the Latin edition, becauſe the vnlearned will not be able to ſeeke the Latin, and the learned Reader will rather (I ſuppoſe) peruſe my Latin copie, where he ſhall find the leaues or pages as carefully cited as I could doe by the errors of the Scribe or Printer, whoſe fault no diſcret reader will impute to me; and whoſe error I hope is no where to be found both in the number of the chapters, and of the leaues or pages together: So that the one of them may bring the Reader to the place which I alledge, if the other chance to be miſprinted.

Laus Deo Virginique Matri.

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FINIS.

Faults escaped in the printing.

In the Preface to the booke.

Page 5. line 8. let is. *Correction*, let vs. *ibid. l. 26.* sixte. *cor.* sixtie. *p. 8. l. 15.* is most. *cor.* is a most. *ib.* ease. *cor.* easie. *ib. l. 38 dele.* all. *p. 9. l. 10.* gods. *cor.* God. *p. 12. l. 2.* these. *cor.* these. *p. 25. l. 34.* for as *cor.* so for as. *p. 17. l. 37.* like most &c. *cor.* like boost of them all. But this most. &c. *p. 19. l. 7.* proporse is *cor.* propose. *p. 20. l. 37.* Word. *cor.* worke. *p. 23. l. 31.* proportions *cor.* propositions. *p. 25. l. 27.* Workes. *cor.* Worke is. *p. 26. l. 10,* if cite. *cor.* I cite. *p. 27. l. 20.* thaught *cor.* taught.

In the booke.

Pag. 2. line. 18. hould *cor.* hold. *p. 3. l. 28.* herie *cor.* heire. *p. 6. l. 1.* With *cor.* With them. *p. 10. l. 28.* for better *cor.* far better. *p. 14. l. 20.* be *cor.* he. *p. 20. l. 19.* rocke. *cor.* the rocke. *p. 23. l. 21.* right *cor.* night. *ib. l. 27.* image *cor.* of Image. *ib. l. 28.* not *cor.* nor. *p. 25. l. 2.* whas hed *cor.* Washed. *p. 28. l. 36.* sweel *cor.* sweet. *p. 48. l. 3.* damnations *cor.* damnation. *p. 49. l. 33.* dath *cor.* doth. *p. 50. l. 23.* aboues *cor.* aboue. *p. 51. l. 13.* vn *cor.* vnto. *p. 52 l. 10.* is *cor.* his. *p. 53. l. 21.* it *cor.* is. *p. 55. l. 11.* to will *cor.* to witt. *p. 56. l. 25.* for *cor.* for to. *p. 65. l. 5.* punisheth *cor.* he punisheth. *ib. l. 16.* hath anger *cor.* hath no anger. *p. 68. l. 17* Manlins *cor.* Moulins. *p. 69. l. 19.* to will *cor.* to wit. *p. 74. l. 31.* declare *cor.* declared. *p. 80. l. 13.* came *cor.* come. *p. 81. l. 22.* burdered *cor.* burdened. *p. 82. l. 32.* shat *cor.* that. *p. 92. l. 36.* as once *cor.* at once. *p. 102. l. 22.* forgiuen *cor.* forgiuing. *p. 105 l. 3.* know *cor.* bow. *p. 123. l. 26.* obut *cor.* but. *p. 138 l. 14.* cannot be *cor.* cannot but be. *ib. l. 35.* bought *cor.* brought. *p. 145. l. 27.* came *cor.* come. *p. 146. l. 19.* enioyned *cor.* enioyed. *p. 155. l. 19.* two *cor.* to. *p. 156. l. 17.* any *cor.* an. *p. 177. l. 16.* workesse *cor.* workes. *p. 182. l. 3.* mayes *cor.* wayes. *p. 191. l. 24.* opposition *cor.* exposition. *p. 193 l. 23.* affirmeth *cor.* denyeth. *p. 194. l. 1.* affirme *cor.* deny. *ib l. 3.* denie *cor.* affirme. *p. 202 l. 5.* one *cor.* are. *ib l. 26.* deny *cor.* affirme. *p. 209 l. 23.* diuel *cor.* dwell. *p. 210 l. 24.* priests *cor.* priest. *p. 211. l. 13.* whether do, *cor.* whether Pastors doe. *p. 213. l. 17.* followes *cor.* fellowes. *p. 215. l. 17.* port *cor.* part. *p. 218. l. 20.* as *cor.* was. *p. 260. l. 1.* roshly *cor.* rashly. *p. 269. l. 26.* if *cor.* of. *p. 271. l. 34.* of pastie *cor.* or pastie. *p. 274. l. 35.* if the *cor.* of the. *p. 278 l. 18.* them *cor.* then. *p. 289. l. 10.* he *cor.* be. *ib. l. 20.* ad *cor.* and. *p. 305. l. 17.* descricbed *cor.* described. *p. 309 l. 1.* of *cor* a. *ib. l. 25.* husband *cor* her husband. *p. 315 l. 20.* to God *cor.* God. *p. 317. l. 27.* beleuie *cor.* beleiue. *p. 318. l. 22.* With *cor.* With hearte. *p. 331. l. 6.* faith saieth *cor.* sith faith. *p. 341. l. 1.* Catholikes *cor.* Protestants. *p. 342 l. 4.* not *cor* nor. *p. 343. l. 12.* strang *cor.* strong. *p. 346. l. 12.* dersuasion *cor.* persuasion. *p. 349. l. 17.* this *cor.* they. *p. 355. l. 15.* leese *cor* leese. *p. 357 l. 16.* sauing *cor.* saying. *p. 365 l. 18.* art *cor.* are. *p. 377 l. 5.* Com *cor.* Rom. *p. 396. l. 19* youehall *cor.* you shall. *p. 409. l. 3.* of self *cor* of it selfe *p. 420. l. 21.* promise *cor.* promised *p. 426. l. 26.* suo *cor.* sua. *p. 444. l. 9* him, not *cor* him not. *p. 448. l. 22.* eath *cor.* death. *p. 458. l. 23.* faith *cor.* sayeth *p. 460 l. 9* with *cor.* which *p. 465. l. 17.* then *cor.* them. *p. 487. l. 22* as *cor.* of. *p. 489 l. 18* lete *cor.* let. *p. 490. l. 17.* to *cor.* to be *ib. l. 20.* that *cor* then. *p. 514 l. 8.* the *cor.* then. *p. 522. l. 5.* bũod *cor.* bound. *p. 542. l. 19.* alone *cor.* all one *p 543 l 17.* styme *cor.* slyme. *p. 545. l. 12.* thoum, y *cor.* thou, my *p. 550. l 22.* as *cor.* of. *p. 634. l. 3* there *cor* their. *p. 636. l 30* prayed *cor.* prayers. *p. 639. l. 12.* and tyme *dele* tyme. *ib l 24* boasting *cor.* that boasting. *p. 656. l 13.* fourth *cor.* forth. *657 l 29.* vniusall *cor.* vniuersall *p 659 l 6.* of *cor.* if *p 662. l 18.* conceaue *cor.* conceaued. *p. 664 l 27* as *cor.* as to. *p. 673. l 28.* of kinde *cor.* kind of. *p 690. l. 27* month *cor.* mouth *p. 691 l. 2.* the *cor.* he *p. 698. l 29* be confessed *cor.* confesse. *p. 704. l 2.* to *cor.* to be. *p. 709. l. 22.* merly *cor* merily *p. 728. l. 29* perfectiuely *cor* perfectly. *p 732. l. 4.* are *cor* or. *p 734. l. 21,* forbiddacne *cor.* forbiddance. *ib. l. 32.* dot *cor.* not *p. 743. l 14.* must *cor* most *p. 748. l. 31* men *cor.* man. *p. 750 l. 25.* of power *cor.* power of. *p 764. l. 10.* learned *cor.* vnlearned. *p. 773 l 6.* is in *cor.* in *p. 774. l. 4.* distruction *cor.* distinction. *p. 775 l. 28.* willeth *cor.* willeth not. *p. 790 l. 20.* last *cor.* lost. *p 793 l. 18.* them *cor* they. *p. 794. l. 19.* then *cor.* them.

In the Margents.

Pag. 20. *not rocke* cor. *not the rocke.* ib *keyos* cor. *keyes* p 27 *diuarce* cor. *diuorce.* ib *aduantrie* cor. *aduoutrie* ib. *to* worke cor. *a* worke p. 65 *euer* cor. *Eue.* p. 118 *the* cor. *he* p. 146 *heauen* cor *heare.* p. 161. *followed* cor. *followed* p 223. *bod* cor. *bad.* p. 226. *hane* cor. *haue.* p. 240 *theirs* cor. *their* p. 258. *sote* cor. *state.* p 276. *ward* cor. *word.* p. 278. *thou* cor *then.* p. 309. *liuings* cor. *liuing.* p. 327. *thou* cor. *then.* p 350. *all* cor. *at all.* p 361. *sinners* cor. *of sinners.* p. 367 *persiled* cor. *perfited* p. 403. *goost* cor. *good* p 475 *reted* cor. *remitted.* p. 539. *returnet* cor. *returneth.* p. 659. *thing* cor. *thinke* p. 695. *generall of* cor. *generall way of.* p. 713 *imperpely* cor. *improperly.*

FINIS.

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